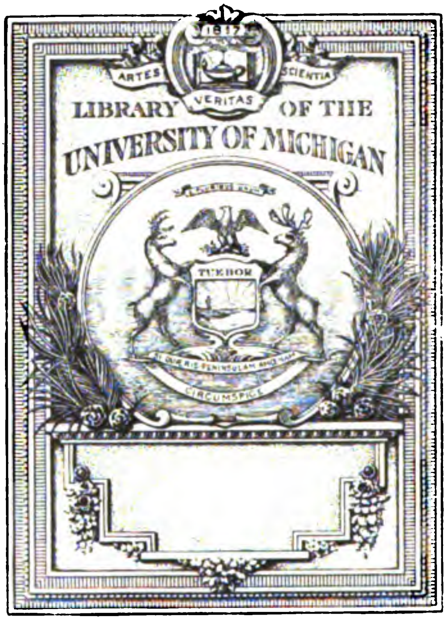

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THE

LIBER LANDAVENSIS,

Llyfr Teilo,

OR THE ANCIENT REGISTER OF THE CATHEDRAL CHURCH OF LLANDAFF; FROM MSS. IN THE LIBRARIES OF HENGWRT, AND OF JESUS COLLEGE, OXFORD: WITH AN ENGLISH TRANSLATION AND EXPLANATORY NOTES,

BY THE REV. W. J. REES, M.A. F.S.A.
RECTOR OF CASCOB, RADNORSHIRE, PREBENDARY OF BRECKNOCK, AND HONORARY MEMBER OF THE ROYAL CAMBRIAN INSTITUTION.

PUBLISHED FOR
The Welsh MSS. Society.

LLANDOVERY:
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MDCCCXL.

TO HIS ROYAL HIGHNESS,

PRINCE ALBERT,

DUKE OF SAXE, PRINCE OF SAXE COBURG AND GOTHA, K. G. AND FIELD MARSHAL.

Sir,

As Editor of the first Work published by the Welsh MSS. Society, I venture most respectfully, on behalf of the Members of that Institution, to express their very grateful thanks for the honour vouchsafed to them in being permitted to inscribe this Volume with Your Royal Highness's illustrious name, whereby it is specially placed under your Royal protection.

By thus patronising the publication of the inedited Remains of an ancient and distinguished Nation, Your Royal Highness has not only evinced your regard for the interests of literature, but also called forth the lively gratitude of a devoted People, who have long been eminent for their attachment to their legitimate Sovereigns, whose sceptre is now held by their beloved Queen, the illustrious Patroness of the Society, which lays its first fruits before Your Royal Highness,

remembering with loyal pride that her Most Gracious Majesty has in her veins the best blood of the ancient Princes of Wales, in addition to every other claim to their dutiful affection.

That Your Royal Highness may long continue in the enjoyment of health, to assist your august Consort in the execution of every laudable and beneficent design, is the heartfelt prayer of,

Sir,

Your Royal Highness's

Most obedient and most humble Servant,

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Besides the interest which these ancient documents possess, as objects of antiquarian curiosity, and as contributing to the elucidation of British History, they have claims to attention of a far more general character, as being intimately connected with the origin and progress of modern European Literature; for it is among the legends and traditions of the Welsh that many of the materials are to be found, which supplied the nations of the Continent with their earliest subjects of composition, and produced those highly imaginative works that continue to exercise so powerful an influence to the present day.

A great mass of Historical information, relating to the thirteenth, fourteenth, and fifteenth centuries, is contained in the unpublished Poetry of Wales; from which an intimate acquaintance with the state of society during those periods may be obtained; the Welsh Bards being the Chroniclers of the times in which they lived, and their Poems chiefly addressed to the leading men of the day. Besides Poetry there is still existing unpublished, a large collection of Prose, both Historical and Legendary.

The mode of proceeding adopted by the Society is, as far as its pecuniary means may admit, to procure Copies of the most important ancient Manuscripts relating to Wales, and to publish them with Notes and Illustrations, accompanied by English Translations. The publications are to appear at such intervals as may be convenient, in Volumes not exceeding one Guinea each to Subscribers.

The Society began to make known its views in 1837, under the patronage of his late Majesty William the Fourth, whose death for a time caused a delay in its progress; but her Majesty Queen Victoria, having graciously approved of its object, and become its Patroness, it again, in 1838, appealed to the Public for the aid necessary to accomplish its undertakings.

The first Work that engaged the attention of the Committee is the present Volume, which will be succeeded by another, now in the Press, being a Miscellaneous Selection of Ancient Welsh MSS. in prose and poetry, from originals collected by the late Edward Williams, (Iolo Morganwg,) for the purpose of forming a continuation of the Myvyrian Archaiology, and afterwards proposed to be used as materials for a New History of Wales. To be edited, with Notes and Translations, by his Son, Mr. Taliesin Williams, of Merthyr Tydvil.

The following are also in a state of forwardness, and will be put in the Press as soon as adequate Funds are obtained for the purpose:—

The Heraldic Visitation of Wales and the Marches, in the time of Queen Elizabeth, by Lewys Dwnn, Deputy Herald at Arms, from such original Manuscripts as still exist. Edited by Sir Samuel R. Meyrick, K.H. LL.D. F.S.A. F.R.S. &c. with Illustrations and numerous Notes, for the advantage of the English as well as the Welsh reader.

The Lives of the Welsh Saints, from various ancient Manuscripts in the British Museum and elsewhere.

The following MSS. have also been recommended for Publication:—

Chronicle of Wales, in the Lambeth Library.

Chronicle of Wales in the Thirteenth Century, compiled in the Abbey of Strata Florida; in the Record Office.

The inedited matter in the Llyfr Coch o Hergest, in the library of Jesus College, Oxford.

Llyfr Coch Llanelwy, or the Red Book of St. Asaph.

Registrum Prioratus de Brecknock.

Ancient Records from the time of Edward III. belonging to the Manor Court at Ruthyn.

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PREFACE.

The Liber Landavensis, or The Book of Llandaff, is so called because it is the ancient Chartulary, or Register Book of the Cathedral of Llandaff, wherein were recorded Memoirs of its more eminent Prelates, Grants of Endowment, and other interesting and important particulars relating to the Church and Diocese. It has also been called Llyfr Teilo, or The Book of Teilo, because the Diocese sometimes went by the name of Teilo, St. Teilo being one of the most eminent of its Prelates, and also because part of the materials, whereof it was compiled, was contained in a still more ancient Register, that went by his name, to which it makes reference,[1] and which it probably superseded.

The compiler of the Work is stated to have been Galfrid[2] or Jeffrey, brother of Urban, the last Bishop of Llandaff mentioned therein, whose undertaking appears to be to make the older Register of Teilo his ground-work, and to give in addition such other suitable information as he could obtain, and think proper to communicate, and to relate the particulars according to the mode of description

[1] In the Requisition of Urban, Bishop of Llandaff, to Pope Calixtus II. at Rheims, in the year 1119, the said Bishop refers to the very ancient original Work, saying, "as the manuscript of our Patron St. Teilo does testify," (sicut Chirographum sancti patroni nostri Teliaui testatur,) pp. 84 and 555 of this Book. The manuscript of Teilo is likewise referred to in the account of the Cantrefs of Glamorgan, p. 237, where it is called *Gref Teliau;* but whether such reference is to the more ancient MS. or to this Work, is doubtful.

[2] Wharton considers Esni, Dean of the Church of Llandaff, who was invited by his brother, Bishop Urban, to be present at the removal of the body of St. Dubricius from Bardsey to Llandaff in 1120, to be the same person as Galfrid.—Anglia Sacra, p. xxvii.

and in the style of language made use of by authors at the time he wrote the compilation.

As Urban became Bishop of Llandaff in the year 1107, and died in 1133, and the last document recorded in the Book is considered to be of the date of the preceding year, it may be reasonably inferred that the compilation of the work was completed in the former part of the twelfth century, that is in 1132; for had it not been concluded until after his death, such an important event would very likely have been mentioned, if not have constituted one of its articles.

I. The Work, although not before printed, has been frequently noticed, and has attracted the attention of various eminent literary characters at different times, and such as have come to the knowledge of the Editor, he deems it appropriate to mention.

1. The MS. Chronicle of the Church of Llandaff, preserved in the Cottonian Library, in the British Museum, written in 1439, has a reference to it, and calls it, The Manuscript Book of St. Teilo. The article relates that the Church of Llandaff was honourably endowed with various territories, rents and privileges, by King Meurig ap Tewdrig. It is inserted in the Appendix to this Work, wherein, p. 277, the manuscript of Teilo is mentioned.[1]

2. Bishop Godwin, in his "Catalogue of the Bishops of England," has express reference to this Work. In the first edition, published in the year 1601, when he was Sub-Dean of Exeter, he mentions several particulars of the earlier Bishops of Llandaff, which seem to have been extracted from it, but the name of the Book is not mentioned, nor is there any allusion made thereto. In later editions, however, when he had become Bishop of Llandaff, having succeeded to the See in the year in which the former edition was published, he evidently refers to the

[1] As is fully found in the Manuscript of St. Teilo, (sicut in Graffo Sancti Teliaui plenariè reperitur.)

Work, and says, "Our Church has a Book of venerable "antiquity, which was written upwards of five hundred "years ago, from whence I have borrowed the greater "part of what is related of its Bishops, who were not "later than 1110." He relates various particulars of the earlier Bishops of the See, and arranges them in the same order as they are in this Work, except in two instances, where he places Bishop Pater next before Gwgan, instead of next after Bishop Nobis, and Bishop Marchlwys next after Libiau, instead of next before Bledri. In the notes respecting the accounts given of Bishops Cyfeiliawg, Libiau, and Bledri, reference is made to this Work, and it is called the Register of Llandaff.

3. Archbishop Usher, in his "Antiquities of the British Churches," published in 1639, has frequent reference to this Work, and quotes from it largely. He refers to it with respect to the Lives of St. Samson and St. Teilo, and calls it the Register of Llandaff, when relating of the former, and the Register of the Church of Llandaff, with respect to the latter. He also refers to it under the name of, The Llandaff Register, in various places; and in the account of the Protest of Bishop Urban, it is mentioned that it was inserted in the Register of the Church of Llandaff, called Teilo, which was supposed to have been compiled by Galfrid his brother.

4. Sir Henry Spelman, in his "Concilia," also published in 1639, likewise treats this Work with great respect, and has several large quotations from it. Reference is made to it when speaking of the era of Bishop Oudoceus, under the title of The Book of Llandaff. He gives quotations of three Synods of Llandaff, which took place in the time of that Bishop, which are alleged to have been extracted from the very ancient manuscript of the Church of Llandaff, and also others of eleven more Synods, that took place under various Bishops of the See, which are said to be taken from the Register of Llandaff, and likewise of the Summons of William, Archbishop of Canterbury, to Bishop Urban, to attend the Council of London, and of the

decrees of the said Council. He also calls the MS. a splendid Book, that was to be had in the Archives of the Bishop of Llandaff, from whence he had made the extracts.

5. Dugdale, in his "Monasticon Anglicanum," the first volume of which was published in 1655, refers frequently to this Work, and has numerous quotations from it. In the first volume is a quotation of the second Synod of Llandaff under Bishop Oudoceus, mentioned to have been extracted from a very ancient MS. Book which formerly belonged to the Bishop of Llandaff, but was then in the possession of the celebrated John Selden. In the third volume is a long quotation, containing an account of the first state of the Church of Llandaff, and the nine succeeding documents, including the Life of St. Dubricius: also, one containing the Requisition of Bishop Urban to Pope Calixtus II. at Rheims; and likewise others of seven Grants to the Church of Llandaff, in the time of Archbishop Teilo; of twelve Grants in the time of Bishop Oudoceus; of as many as one hundred and ten Grants from the time of Oudoceus to that of Bishop Bledri; of two grants in the time of Bishop Joseph: and of sixteen of those documents in the time of Bishop Herwald. The second volume of the Monasticon Anglicanum was published in 1661, and the third in 1673.

6. Cressy, in his "Church History of Brittany," published in 1668, refers to this Book, makes quotations from it, and calls it, The History of the Church of Llandaff. It has English translations of the three Synods of Llandaff, which took place under Bishop Oudoceus; of the Synod under Bishop Gwgan; and of the Protest of Bishop Urban, addressed to Pope Calixtus II. at the Council of Rheims.

7. The Rev. Henry Wharton, in his "Anglia Sacra," published in 1691, refers to this Work frequently, and makes long quotations from it; of which there is one containing portions of the Life of St. Teilo; another containing a short history of the first state of the Church of Llandaff, with extracts from the Life of St.

Dubricius, expressly stated to have been taken from the ancient Register of the Church of Llandaff, which is called Teilo; and also others containing the Privileges or Charters of St. Oudoceus and Bledri, Bishops of Llandaff; the Charter of Prince Gruffydd to Bishop Herwald; a document mentioning the territories of Ergyng; the Requisition of Bishop Urban to Pope Calixtus II. at Rheims; and the Epistle of Pope Honorius respecting the lawsuit of Bishop Urban. Mr. Wharton mentions in the Preface to his Work, that he had made his extracts and quotations from the Teilo Register in Corpus Christi College, Cambridge, in addition to what Dugdale had done from the Seldenian copy.

8. The Rev. Edward Lhuyd, in the "Archæologia Britannica," published in 1707, notices this Work as follows, —"LIBER LANDAVENSIS, in the library of Robert Davies,[1] "of Guissaney, Denbighshire, Esq. This Register of the "Church of Llandaff was compiled by Galfrid, brother to "Urban, Bishop of that See, about the commencement of "the twelfth century. The Archives of Llandaff contain "a very neat copy on parchment, lately transcribed, but "more elegantly than accurately written, the handwriting "of the ancient Book being preserved. And there is "another copy in the library of Jesus College, Oxford. "The Work contains some Charters of the Church of "Llandaff, written in the Welsh Language, which are "understood but by few, on account of their antiquity."[2] And he again mentions that there was in the LIBER LANDANENSIS a short account of some Privileges of the Church of Llandaff, the beginning of which he gives, as well as some particulars, in the ancient Welsh, with an explanation in the modern mode of writing the language.

[1] The article has merely *Dav.* but a reference to the commencement of the Catalogue of MSS. explains it to signify as above mentioned.

[2] This and some other quotations are written in Latin by their respective authors; but they are here given in English, for the information of the general reader.

"be of no manner of consequence, but only some few un-"digested Notes; very little concerning this Church, but "relating to the general history of the Kingdom." Bishop Nicholson was likewise deceived with respect to the value of this MS. for in his English Historical Library he says, "There is another Book in the same [Cottonian] Library, "that affords a History or Chronicle of this Church, [Llan-"daff,] which seems to have escaped the notice of both "the diligent antiquaries, [Sir Henry Spelman and the "Rev. Mr. Wharton.] It commences at Brute, and ends "A.D. 1370." In the Cymmrodorion Catalogue of Welsh MSS. in the British Museum, it is described as being, in Welsh, 38 pages, then in Latin, 30 pages,—The Book was examined for the Welsh MSS. Society in 1839, and it was found that the Welsh consisted of a sort of Commentary on the Apocalypse, a Life of St. David, of St. Catharine, and of St. Margaret, and the Latin Chronicle had but a few particulars of ancient British History. This work had from its title misled people to consider it the LIBER LANDAVENSIS, as it contained a good deal of Welsh, which they, not understanding, erroneously concluded it to relate to Llandaff. It however refers to this Work, for after giving some account of the re-building of the Church of Llandaff with the consent of the King of Glamorgan, and the honourable endowment of it by him with various territories, rents, and privileges, it is added, "as is fully related in "the Book of Teilo," as before mentioned. The whole of this Chronicle, as far as it relates to Llandaff, is inserted in the Appendix to this Work. Besides these several MSS. said to be in the British Museum, Mr. Willis says, "In the Custody of the Chapter of Llandaff are, as I am "informed, only three Books, one of which is a large pa-"per Book, wherein their Chapter Acts are registered; "this Book was begun to be made in the year 1573. "Another Book is, I am told, the old Register, or LIBER "LANDAVENSIS, referred to in the Monasticon, called Tilo, "said to be compiled by Bishop Urban. And the third "relates to some orders made by Bishop Blethin."

12. In Nicholl's Antiquities of Lantwit Major, written in 1729, and inserted in the Appendix to Williams' History of Monmouthshire, published in 1796, he mentions the LIBER LANDAVENSIS by name at the commencement of the article, and calls it a very old manuscript, in which were found many accounts of the Abbots of Lantwit. He again refers to it, and calls it, The Book of Llandaff; and reference is made to it by him a third time, when it is called a manuscript, six hundred years old, and the first part older yet by much. And in the conclusion is a quotation in Latin, from the Readings of the Life of St. Dubricius, extracted from the LIBER LANDAVENSIS by name, in which it is mentioned that St. Dubricius visited the place [Abbey] of St. Iltutus, in time of Lent, for the purpose of correcting what wanted amendment, and confirming what were to be continued.

13. Bishop Tanner, who died in 1732, mentions in his "Notitia Monastica" many particulars of the Church of Llandaff, of its early history, of the death of St. Dubricius, of the seizure of its revenues by the Saxons, and the number of its Canons being in consequence reduced from twenty four to two; of the several Synods held under Bishops Oudoceus, Gwrwan, Berthgwyn, Cerenhir, Cyfeiliawg, Pater, Gulfrid, Gwgan, Joseph, and Herwald, and respecting the dispute between the Bishop of St. David's and the Bishop of Llandaff, relating to the boundaries of their dioceses; all which are by the author mentioned, with references to Dugdale's Monasticon, Spelman's Concilia, and Wharton's Anglia Sacra, but which were doubtless originally taken from the LIBER LANDAVENSIS. References are also made to the MS. extracts of Brian Twyne, from the LIBER LANDAVENSIS, in the Library of Corpus Christi College, Oxford, and to extracts, evidently from the same Work, in Corpus Christi College, Cambridge. Mention is also made therein of the ancient Register of Llandaff, in the possession of Richard Davies, Esq., of Llanerch, in the county of Denbigh; and of the notice by Browne Willis, of the Work being in the Cottonian Library, and in the Library of Jesus College, Oxford.

14. In the Catalogue of the MSS. in the Cottonian Library, British Museum, printed in 1802, are the following references to the LIBER LANDAVENSIS,—Vitellius, CX. 4, 5. "Extracts from the ancient Register of the "Church of Llandaff, which is called TEILO."—"Life of "St. Oudoceus, Archbishop of Llandaff, with various do- "cuments of Grants to the same Archbishop, Dubricius, "Teliaus, and the Prelates of the Church, extracted, it is "believed, from the same Register."

15. In the third volume of the "Cambrian Register," published in 1818, which contains a Catalogue of the MSS. in the Library at Hengwrt, Merionethshire, this Work is called LIBER LANDAVENSIS, and said to be from Mr. Selden's Library; a description is also given of the volume, and particulars of the correspondence which took place previous to Robert Vaughan, Esq. of Hengwrt, obtaining possession of it. The Catalogue was originally written in 1658, but other books were added as they got to the collection, and the LIBER LANDAVENSIS is mentioned as one of the books not had until Sept. 1659.

16. In Ritson's "Life of King Arthur," published in 1825, is a quotation from the Work, of a Grant made by Noe, the son of Arthur, to Archbishop Dubricius, and to Llandaff founded in honour of St. Peter, of territories on the banks of the Taf. The author says that Sir John Price, who appeared to have had the Register of Llandaff, only notices this Grant; and he erroneously observes that the Manuscript was in Lichfield Cathedral, where it was called ST. CHAD'S BOOK,[1] being a copy of the Gospels. Respecting which it may be mentioned, that such book is not the Register of Llandaff, but of the Gospels of St. Matthew, and St. Mark, with part of that of St. Luke, and what relates to Llandaff is written on the margins of some of the leaves of the book, and consists of entries re-

[1] This ancient MS. has been inspected, and facsimiles of some of those grants, taken with the kind permission of the Dean and Chapter of Lichfield, are given in this Volume.

lating to Grants to the Church, copies of which are in the Appendix to this work.

17. In the Introduction to the "Dictionary of the Welsh Language," by Dr. W. Owen Pughe, published in 1832, we have the following particulars, "The most ancient "Welsh Vocabulary is a short Welsh and Latin one in "the BOOK OF LLANDAV, in the British Museum, a valu-"able manuscript of the twelfth century. See Cott. MSS. "Vespasian XXV. 2." Respecting which it may be said, that the Vocabulary, instead of being Welsh, is Cornish, in which are many British words disused by the Cornish, but understood by the Welsh.—Lhuyd's Archæologia Britannica, p. 4. And it may be further observed, that the contents of this manuscript, besides this Vocabulary, consist of a Latin-Welsh Calendar, in which Welsh Saints are principally mentioned, and the Lives of sixteen Welsh Saints.—In addition to the printed works which have reference to, and contain quotations from this Work, the Editor deems it appropriate to give an account of those MS. Collections which are come to his knowledge, that have quotations from it.

II.—1. Archbishop Parker's MS. in the Library of Corpus Christi College, Cambridge, MS. 101, p. 310, contains extracts from the LIBER LANDAVENSIS, of the first state of the Church of Llandaff, and of the Life of Archbishop Dubricius; and MS. 119, p. 435, a large account of the founding of the Cathedral Church of Llandaff, and of its divers privileges. Wharton refers to this MS. in his "Anglia Sacra," where he calls it the Teilo Register, and mentions that he had made his extracts and quotations from it, as before mentioned. Matthew Parker, born in 1504, received his education at Corpus Christi College, Cambridge, became Archbishop of Canterbury in 1559, and died in 1575.

2. Rev. Brian Twyne's extracts from the LIBER LANDAVENSIS, in the Library of Corpus Christi College, Oxford, Vol. III. p. 9. contain the Life of St. Elgar. The

author next describes the Lives of Samson and Dubricius, from the latter of which he gives some extracts; then those of Teliavus and Oudoceus, very slightly noticing the intervening contents of the book, and passing over at once to the Record of the Consecration of Bishop Herwald, he finishes his account with an extract from it. He was Scholar and Fellow of Corpus Christi College, Oxford, and Keeper of the Archives at that University, where he died in 1644.

3. In the Library of Trinity College, Dublin, are extracts from the Registrum Landavense, in a MS. Common-Place Book of Archbishop Usher, which are written in that Prelate's own hand. They occupy six small 4to. pages in Latin; the first Extract is, of the Life of Elgar, the Hermit; the second, The Requisition of Urban, Bishop of Llandaff, to Pope Calixtus, at the Council of Rheims, in the year 1119; then follows the Life of St. Teilo, Archbishop of the Church of Llandaff; and afterwards an extract from the Life of Oudoceus, the third Archbishop of Llandaff, which is the last.[1] These Extracts were made by Archbishop Usher, probably with the view of being used in compiling his "Antiquities of the British Churches." On his death in 1655, his Library, after being much pillaged, was given to Trinity College, Dublin, which accounts for these extracts being in the Library of that Institution.

4. Sir Matthew Hale's MSS. in Lincoln's Inn Library, No. XXXII. (xxxiv.) being a volume of miscellaneous extracts on historic subjects by Selden, contains two extracts from MSS. of the LIBER LANDAVENSIS. The first is on one leaf only, and said to be from the Book of the Church of Llandaff, but recently written, and belonging to John Pontesius, and supposed to be a transcript of the time of James I. The second extract is from another MS. of the LIBER LANDAVENSIS, lent to Selden by Theo-

[1] The account of these Extracts has been kindly given by the Rev. Dr. Todd, Librarian of the College, and are referred to in the Catalogus MSS. Angliæ et Hiberniæ, page 30, No. 430,290, where they are mentioned "Registro Landavensi Excerpta," [Extracts from the Register of Llandaff.]

philus, Bishop of Llandaff, and consists of three pages of rough notes, and said to be from an ancient MS. Mr. Selden had probably obtained the loan of the comparatively modern copy before he procured the more ancient one from Llandaff.

5. A quarto book of MSS. of Lewis Morris,[1] in the Welsh School Library, London, No. 42, has a copy of the Charter or Privilege of the Church of Llandaff, in the original Welsh Language, stated to have been extracted out of the LIBER LANDAVENSIS, in the Library of Mr. Davies, of Llanerch, in the year 1760. The writer, who was the Rev. Evan Evans,[2] in whose possession the MS. then was, describes the Work as containing the Lives of Dubricius, Teliaus, and Oudoceus, Archbishops of Llandaff, wherein are intermixed a great many legends of those Saints, and some slight sketches of British History; and he also mentions that besides those Lives, the MS. contains all the donations made to that See from time to time, down to Bishop Herwaldus, who died in 1104. The MS. also contains the Latin text of the account of the effects of the great excommunication which was pronounced on those who transgressed against the liberties and privileges of the Cathedral Church of Llandaff, in the year 1410, in the handwriting of the said Mr. Evans, and a rude imitation of the original writing of the document, beginning, "Judhail filius Ediluirth," with his translation of it in English.

III.—1. In giving an historical and descriptive account of the several MS. copies of the LIBER LANDAVENSIS, as far as known to the Editor, he observes that the first men-

[1] Lewis Morris, an eminent antiquary and poet, was born in 1702, and died in 1765. He left behind him about eighty volumes of ancient MSS. which are now deposited in the Welsh Charity School Library, Gray's Inn Lane, London.

[2] The Rev. Evan Evans, an eminent divine and poet, was born about 1730. He applied himself unremittingly to the cultivation of Welsh Literature, and employed all his leisure time in transcribing ancient manuscripts, of which he left behind him, at his death in 1790, about a hundred volumes of various sizes. He was called Y Prydydd Hir, [The Tall Poet.]

tion which he has met with of such copies, is of one being in the Church of Llandaff in the beginning of the seventeenth century, which is mentioned by Bishop Godwin in his "Catalogue of the Bishops of Llandaff," and respecting which he says, as before mentioned, that the Church of Llandaff had a Book of venerable antiquity, which was written upwards of five hundred years ago.

2. The mention of this copy which next occurs, is in an article in Lincoln's Inn Library, (No. 34,) in one of Sir Matthew Hale's MSS. a volume of miscellaneous extracts on historic matters, by the celebrated Mr. John Selden. It contains two extracts from MSS. of the LIBER LANDAVENSIS, of which the second is stated to have been taken from an ancient MS. lent to Mr. Selden by Theophilus, Bishop of Llandaff, as before mentioned. The Rev. Theophilus Field became Bishop of Llandaff in 1619, and was translated to the See of St. David's in 1627, a circumstance which fixes the date of the loan of the MS. before the last mentioned year.

3. The next notice of this MS. copy seems to be that of Archbishop Usher, in his "Antiquities of the British "Churches," published in 1639, as aforesaid, where it is in some places called "The Register of Llandaff," and in others, "The Register of the Church of Llandaff;" and from his mentioning the name of the place, together with its Register, may be inferred, that he alludes to the book then kept in the Archives of the Cathedral, which may be considered as having been at that time returned by Mr. Selden.

4. Mention of this MS. seems likewise to be made by Sir Henry Spelman, in his "Concilia," aforesaid; a book which was published in 1639, the same year as the preceding by Bishop Usher. Sir Henry calls it, "The Book "of Llandaff," and "The very ancient MS. of the Church "of Llandaff." It is also described by him as a "splen-"did manuscript by some author who lived in the twelfth "century, and was to be had in the Archives of the Church "of Llandaff," from which the particulars related by him had been extracted; which minute description is rather

conclusive that the ancient MS. had been returned by Mr. Selden, and was at that time at Llandaff.

5. The next mention of this MS. copy is in the first volume of the "Monasticon Anglicanum," by Sir William Dugdale, published in 1655, as before mentioned, in which a document therein given, is said to have been extracted from a very ancient book, which formerly belonged to the Bishop of Llandaff, but was at that time in the possession of the celebrated John Selden; and as the quotations of the same articles, both by Dugdale and Spelman, aforesaid, refer to the same folios of the book, from which they extracted them, it may be inferred that they copied them from the same MS. It should seem that Mr. Selden had procured the MS. possibly by purchase, that had been lent to him before, and which he was desirous to obtain on account of the value he attached to it, and probably to secure it from the effects of the civil war that then raged, and which was perhaps the more readily parted with on account of the sum offered for it, and a transcript in similar characters being executed, which would supply its place, and be thought by many of equal value, if not considered to be same, as it seems was subsequently the case. As Mr. Selden died in 1654, the year before the first volume of the Monasticon was published, Dugdale must have referred to the MS. from having seen it, and copied extracts from it in the life time of Mr. Selden, some time before they were published.

6. When Mr. Selden died, he left his very valuable and curious Library, in which was this ancient MS. to his Executors, Matthew Hale, John Vaughan, and Rowland Jones, Esquires, which they intended to bestow on the Society of The Inner Temple, if a proper place were prepared to receive it, but this being neglected, they gave it to the University of Oxford, and the collection, with some few exceptions, was placed in the Bodleian Library, in the month of September, 1659.

7. Mr. Hale, who was afterwards Sir Matthew Hale, being thus appointed one of Mr. Selden's Executors, ac-

counts for the volume with extracts from the LIBER LANDAVENSIS by Mr. Selden, being met with among Sir Matthew's[1] MSS. deposited in Lincoln's Inn Library, as before mentioned, the same having come into his possession in consequence of such circumstance.

8. And as Mr. Vaughan, who was subsequently Sir John Vaughan,[2] was another of Mr. Selden's Executors, he was considered by Robert Vaughan, Esq. of Hengwrt, Merionethshire, a great collector of Welsh MSS. to have it in his power to lend him the MS. of the LIBER LANDAVENSIS, which he was very anxious to procure, that he might transcribe it; and accordingly, he entered into a correspondence to obtain it for the purpose, which was protracted for five years, but at length he succeeded in his application, and thereby the ancient MS. came into his possession. As the result of the correspondence was the making the Transcript, the text of which forming the basis of this Publication, and this correspondence being otherwise interesting, the Editor thinks it appropriate to present the reader with an abstract of it, from the Letters published in the third volume of the Cambrian Register in 1818.

IV.—1. The first letter on the subject by Mr. Vaughan, of Hengwrt, is dated Feb. 5, 1654, 5, little more than two months after the death of Mr. Selden, which took place the 30th day of the preceding November, and is addressed to Mr. Meredith Lloyd, of London, inclosing a letter addressed to Mr. Vaughan, of Trowscoed,[3] in whose pos-

[1] Sir Matthew Hale was born in 1609. Soon after the Restoration in 1660, he was made Chief Baron of the Exchequer, from which Court he was called in 1671, to preside in that of the King's Bench. He died in 1676.

[2] Sir John Vaughan was born in Cardiganshire, in 1608. After the Restoration he was elected Member of Parliament for his native county; and in 1668, became Chief Justice of the Court of Common Pleas. His death took place in 1674. He was grandfather of the first Viscount Lisburne, and direct ancestor of the present Earl of Lisburne.

[3] Trowscoed, or more correctly Trawsgoed, is the Welsh name for Crosswood, the seat of the Earl of Lisburne.

session he had been informed Mr. Selden's MS. copy of the LIBER LANDAVENSIS then was, requesting him to use his endeavours for obtaining the loan of the Book of Llandaff, for it had been long since conveyed to England, and there was not a copy of it in any part of Wales that he knew of. And if the book would not be lent for his own transcribing, of which he was desirous, he wished Mr. M. Lloyd to enquire whether it could be had, and a person engaged in London to transcribe it for him.—The letter inclosed in the above, and addressed to Mr. Vaughan, as aforesaid, was dated on the same day; and the writer therein requested his favour, and furtherance to procure the loan of a Book, which was, as he had been lately informed, in the possession of his friend the great antiquary Mr. Selden, and called the Book of Llandaff, or Llyfr Teiliaw. He said that he wished to have it no longer time than he might conveniently write it out; and for the safe keeping and returning thereof, he, and three other gentlemen, would enter into a bond, with what penalties he pleased. Or if it was not to be had that way, he humbly desired that a friend of his might have access to it, to write it out, though that way would not give him such content as if he himself had the perusing and writing of it, for besides its being an ancient MS. which would require some skill in the reading, it contained many ancient Charters and Donations of lands bestowed upon the See and the Bishops thereof, whose meares and bounds were therein written in the ancient British tongue, which but few could understand, and truly write out.

2. The negotiation seems to have stood still, or proceeded very slowly until the following year, when it was revived, as a letter addressed by Mr. Vaughan to his cousin, Mr. Richard Herbert, of Llwyn Iorwerth, Cardiganshire, shews.—In this letter, which is dated March 25th, 1656, he mentions to Mr. Herbert that Mr. Vaughan, of Trowscoed, had promised to him the loan of the old Book of Llandaff to copy, upon caution being given for the redelivering of it at a limited time, and desires of him to

join in security with his son for the book, and he would give them a bond doubling their penalty, for their indemnity.—In his letter to Mr. Vaughan, of Trowscoed, in which the preceding was inclosed, and was dated on the same day, he says, that as the winter was past, he found himself in good condition to fall on the writing of the Book of Llandaff, which he had promised to lend him upon security being given for the safe restoring it at a time appointed, and that he desired to know upon what terms he might have it. And as to the time of the restitution, he desired that it might be as long as possible with convenience, because he intended, according to promise, to write a copy for him and for himself, if God lent him life and health.

3. The business again lingered for two years, and new obstructions to the accomplishment of the Antiquary's wishes seem to have arisen, for in a letter addressed to Mr. Vaughan, of Trowscoed, dated May 20, 1658, he says, "In regard the loan of the Book of Llandaff may "not, upon any terms, be obtained to be by myself copied "in the country, I humbly desire you to favour me with a "letter by the bearer, directed to your friends in London, "who have the keeping of Mr. Selden's books and it, "whereby my agents may have access to it all the while "they be in the transcribing of it."—This letter seems to have had no effect, at least for some time, for it was not until sixteen months subsequently, that at last the Antiquary obtained what he had so anxiously wished, when he received from Mr. Vaughan the following letter, dated Trowscoed, Sept. 24, 1659, "Worthy Sir, I have, accor-"ding to my undertaking at my last being in London, pro-"cured that manuscript which you desired to transcribe, "and have it with me for your use. It now belongs to "the public Library at Oxford, where Mr. Selden's whole "library is disposed. If you desire to make use of it at "your own house, for your better conveniency, I am re-"quired to take caution for the restitution by bond, to "prevent accidents that may happen on death, or other-

"wise, which I suppose you will not grumble at, the pro-"perty belonging to such a corporation as the University. "Sir, as I have done my endeavour for your satisfaction "in this, so I shall most readily upon any other occasion, "wherein the service and affection may be acceptable to "you of your assured friend, Jo. VAUGHAN." (Superscribed,) "For my worthy and honoured Friend, ROBERT "VAUGHAN, Esq. at his house, Hene Court."

V.—1. In the Catalogue of the MSS. in the Hengwrt Library, collected by the said Robert Vaughan, and copied in the said volume of the Cambrian Register, it seems to have been entered therein, as one of those belonging to it, and it is described as follows, "162. LIBER LANDAVENSIS, "from Mr. Selden's Library, folio, in parchment, three "inches thick,[1] having Teilio's picture in brass on the lid "thereof, formerly overlaid with gold and silver, but now "almost worn out by age." This Catalogue was written in 1658, but other books were inserted therein in addition, as they came into the collection; thus the LIBER LANDAVENSIS is entered as one of those which was in the Library, although it was not procured until Sept. 1659, as aforesaid. Although Mr. Vaughan, of Trowscoed, as before mentioned, had stated that the said ancient MS. belonged to the public Library at Oxford, and that he was required to take caution by bond for its restitution to the University, yet, as it was not in the collection, nor entered in the Catalogue of Mr. Selden's MSS. and books when they were deposited therein,[2] nor any memorandum discovered of its having been subsequently received, it is confidently believed never to have been in the said Li-

[1] According to the references of Spelman and Dugdale, the LIBER LANDAVENSIS took up only about 114 folios, or 228 pages; and consequently, the volume must have contained something in addition, or the vellum and covers have been of very thick quality.

[2] The MSS. and Books of Mr. Selden were received into the public Library at Oxford, in the same month as the MS. of the LIBER LANDAVENSIS, was lent to Mr. Robert Vaughan.

brary.[1] That it was removed from the Hengwrt Library, is certain, but whether during the life time of Mr. Robert Vaughan, is unknown; and where it may be at present, although enquiry has been made, no information has been received of its existence.

2. Although Mr. Robert Vaughan promised in his correspondence to write out two copies, it is not known that he executed more than one, which was beautifully written, in the very same character with the prototype, on vellum, in 1660, and was one of the last things done by the writer, who died in 1667. This transcript is still in existence, and consists of 181½ pages, which relate to the LIBER LANDAVENSIS, before which is written the Life of St. Cadoc, also in Latin, occupying 44½ pages of the volume, which, exclusive of its covers, is about nine inches in length, five in breadth, and one and a quarter in thickness, whereof the LIBER LANDAVENSIS takes up about one inch. On one of the blank leaves at the end, is a portrait, done with the pen, considered to be a copy of what is stated to have been in brass on the cover of the ancient MS. and to represent St. Teilo; a Facsimile of which forms the frontispiece to this Volume. The transcript is now in the possession of Col. Vaughan, a lineal descendant of Mr. R. Vaughan, and has been removed from the Library of Hengwrt to that of Rûg, in the same county of Merioneth, another residence of its possessor. Col. Vaughan kindly allowed this transcript to be collated in preparing the present Work for the Press; and on collation, it was found so valuable as to be made the basis of the text for this Publication, as aforesaid. Several facsimile specimens of this important transcript are given in this Volume.[2]

[1] In the Life of Mr. Robert Vaughan, contained in the edition of his "British Antiquities Revived," published at Bala in 1834, it is inaccurately mentioned that this MS. was, after much enquiry, at length discovered in the public library at Oxford, and transmitted to Mr. Vaughan for transcription; with a reference to the third volume of the Cambrian Register; whereas it is there, as aforesaid, merely stated to have belonged to that library.

[2] A gentleman well acquainted with ancient MSS. observed of this copy, that it was the best written facsimile for its extent that he had ever seen,

VI.—1. The ancient MS. copy of the LIBER LANDAVENSIS, which belonged to the Bishops of Llandaff, having come into the possession of Mr. John Selden, as before mentioned, the imitation copy supplied its place, for the next particulars met with by the Editor relating to the MS. in the Church of Llandaff, is in Lhuyd's "Archæo-"logia Britannica," published, as before stated, in 1709, p. 259, where it is mentioned that the Archives of Llandaff contain a very neat copy on parchment, lately transcribed, in which the handwriting of the ancient book was preserved, but more elegantly than accurately written. From which it appears that the ancient MS. was not then at Llandaff, and it may be concluded that the neat copy written in similar characters, was obtained to supply its place; and being a good imitation of the ancient mode of writing used in the old MS. was by subsequent authors believed to be such ancient MS. itself

2. In the "Survey of the Cathedral Church of Llandaff," by Browne Willis, Esq. published in 1718, aforesaid, he mentions that there were three books in the custody of the Chapter of Llandaff, one whereof, he was told, was the old Register Book, or LIBER LANDAVENSIS, referred to in the Monasticon, called Tilo, said to be compiled by Bishop Urban, as before mentioned. From which it appears that he was informed that the MS. or rather transcript of the Register was then at Llandaff, although he mistakes in saying that it was compiled by Bishop Urban, as the compiler was the Bishop's brother, Galfrid.

3. In the "Antiquities of Lantwit Major," by the Rev. David Nicholl, (1729,) before mentioned, the LIBER LANDAVENSIS is referred to, and called a very valuable manuscript, which was above six hundred years old. The MS.

and that, though it resembled Miss Elstob's famous copy from the Textus Roffensis, (a similar MS.) it was a greater task, being a very large volume. —The account of the Hengwrt Library, given in Carte's MSS. deposited in the Bodleian Library at Oxford, is as follows, "Bibliotheca Vachiana— "165 parchments, and other books, among which is the Liber Landavensis, "copied from Mr. Selden's Library."

which Mr. Nicholl saw, and from which he extracted his information, must have been the transcript described by Lhuyd, which resembled the ancient MS. and was consequently believed to be the same.

4. In the "Bibliotheca Britannico-Hibernica," by Tanner, Bishop of St. Asaph, who died in 1735, which was published in 1748, it is mentioned that the author had seen the LIBER LANDAVENSIS in the possession of the Bishops of Llandaff, in his time, and that it was the same book as was used by Spelman; where he seems to be under the same mistake with respect to its identity with the ancient copy, as Mr. Nicholl.

5. In the Prospectus of Collections for a new History of Wales, by Mr. Edward Williams, 1819, he mentions the original Charter of Llandaff being still extant in Welsh, a copy of which was in the Archives of Llandaff, and in other places by him stated. This Prospectus, although then published, was written many years before; for from information received by the Editor, the MS. has been missing from Llandaff since before the year 1790. Mr. Edward Williams frequently mentioned to his son that he had often seen and perused the old Book at Llandaff; and he has written a marginal note on the right hand of page 301 of the third volume of the Cambrian Register, commencing at that part of Mr. Robert Vaughan's letter to Mr. Meredith Lloyd, where the following expressions occur,—"Apply all your endeavours "for obtaining the loan of the Book of Llandaff, for being "long since conveyed to England, there is not a copy of it "in any part;" which note is as follows,—"It was at Llan-"daff, where I have seen it, and I then compared my copy "of the Llandaff Charter from Jesus College, Oxon. Bi-"shop Watson some time after took it to Calgarth Park." With respect to which last particular, enquiry has been made, and the information received is, that the relatives of the Bishop, who lived and remained with him until his death in 1816, never saw or heard of such MS. and that shortly after his decease, a catalogue was made of his Li-

brary, and no trace appeared that it had ever been in his possession. From which particulars it may be inferred, that Mr. Edward Williams, who died about 1829, aged above 80 years, had seen the MS. that subsequently it became missing, and that when he afterwards asked for it, he was told it was gone to Calgarth Park, for the purpose of putting an end to his enquiries, for it appears from the foregoing account, that it never was there. It may be further observed, that although several enquiries have been made respecting this MS. no information relating to its present existence has been obtained.

VII.—1. The next ancient MS. copy of the LIBER LANDAVENSIS, to which the Editor will advert, is the LLANNERCH MS. so called because it was for a considerable time in the library at Llannerch, Denbighshire. The first notice which the Editor has met with of this MS. occurs in the Collection of MS. extracts by the Rev. Brian Twyne, who died in 1644, as before mentioned, which are stated to be from the very ancient Book of Llandaff, where it is mentioned that on its left cover there was, either in brass or copper, a picture of Teilo, the Patron of the Church, holding a book,[1] and that the first part of the volume contained the Gospel of St. Matthew, which last circumstance identifies it with the Llannerch copy, as hereafter mentioned, but whether it was then at Llannerch there is no account. This Collection of MS. extracts is in the Library of Corpus Christi College, Oxford, as before mentioned.

2. The next mention of the MS. is in the "Archæologia "Britannica," by the Rev. Edward Lhuyd, published in 1707, page 259, where, as before noticed, the LIBER LANDAVENSIS is said to be in the library of Robert Da-

[1] It appears from this description that the same kind of portrait was on the cover of both the Selden and this MS. but here it is more particularly described as being on the left cover, and of St. Teilo holding a book, as given in the Frontispiece, from the representation in the Hengwrt Transcript aforesaid.

vies, Esq., of Guissaney, in the county of Denbigh, and that it was the Register of the Church of Llandaff, compiled by Galfrid, brother of Urban, Bishop of that See about the commencement of the twelfth century.

3. In Tanner's "Notitia Monastica," published in 1744, a notice occurs of the MS. and it is described, "The very "ancient Register of Llandaff on parchment, in the pos-"session of Richard Davies, Esq., of Llannerch, in the "county of Denbigh."

4. In the quarto MS. volume of Mr. Lewis Morris, in the Library of the Welsh School, London, are Extracts which are stated to be taken out of the LIBER LANDAVENSIS, in the library of Mr. Davies, of Llannerch, A. D. 1760, as already mentioned, which was described to be a fair, beautiful MS. on vellum, very ancient, all written in the same kind of handwriting, the capitals being generally red. It was a long folio, of about an inch and a half thick, and contained the Gospel of St. Matthew in Latin, which was one fourth of the volume; and there was at the end some short account of the successors of Bishop Urban in the See of Llandaff, in old French, in a different hand and character from the body of the book.—According to the Catalogue of Welsh MSS. by Miss Angharad Llwyd, published in the Transactions of the Cymmrodorion, or Metropolitan Cambrian Institution, Vol. II. 1828, pp. 45, 46. The Llannerch library then belonged to the Rev. G. Allanson, and there were only five MSS. in it, which were all that remained of what was once the most celebrated Collection of ancient MSS. in the Principality; and the books were a moiety of the Gwasanau library, which was divided between the co-heiresses Mrs. Puleston and Mrs. Leo. Also, the Gwasanau Collection belonged to Philip Davies Cooke, Esq. and had then only five MSS. the same number as the Llannerch library, and the LIBER LANDAVENSIS was not in either of the collections.

5. In the Appendix to a quarto pamphlet, containing a Charge to the Chapter of St. David's, by Dr. Burgess, Bishop of that Diocese, in 1811, and published the following

year, is the following notice, "Library of Bryan Cooke, "Esq., M.P. for Malton. Regestum Landavense; or Book "of Llandaff; a very ancient manuscript in vellum, con- "taining the Lives of Elgar, Dubricius, Teilo, and Oudo- "ceus; communications between the Papal See and the "three first Popish Bishops of Llandaff; and a Register of "Bishops from Urban to the 16th century." The same notice, or rather copies, thereof, may be seen in page 285 of Vol. I. of Sermons by the Rev. Richard Davies, Archdeacon of Brecon, published in 1815; and in the List of Books relating to Glamorganshire, at the end of the volume entitled SOUTH WALES, or Original Delineations of that part of the Principality, by the Rev. T. Rees, published in 1818. This book appears to have been the Llannerch MS. from its having the list of Bishops described to be in that copy, which is not mentioned to have been in any other. Further enquiries have been made respecting the MS. but no information could be obtained, so that its existence, and the place where it is deposited, as well as of the Selden MS. and of the Llandaff Transcript, are at present unknown.

VIII. Reference is next made to the MS. copy of the LIBER LANDAVENSIS which is in the Library of Jesus College, Oxford, of which mention is made in Lhuyd's "Archæologia Britannica," 1707, p. 259, as aforesaid, where after giving particulars of the Llannerch MS. it is said, "and there is another copy in the Library of Jesus Col- "lege, Oxford." Browne Willis likewise refers to it in his "Survey of the Cathedral Church of Llandaff," where, after mentioning the ancient MS. Register of the Church of Llandaff in the Cottonian Library, British Museum, he says, "I take this to be a copy of the book called Tilo, one of which is in Jesus College, Oxford." It is also referred to by Mr. Edward Williams, in his Prospectus of "Collections for a new History of Wales," 1819, before mentioned, where it is said that there were copies of the original Charter of Llandaff in Jesus College Library,

Oxford, in the Archives of Llandaff, British Museum, Hengwrt Merionethshire, and at Llannerch in Denbighshire. This copy is still to be met with in the said library, from which, a transcript was kindly allowed to be taken, in the first instance, with reference to the printing of this Work; it is, however, stated to have been found, on examination, in a very unsatisfactory state, having been written by some person who was both ignorant and careless—letters and parts of words being frequently omitted, not from any known principles of abbreviation, but from obvious carelessness; his blunders appeared in every line, so that a critical revision of the text for its correction was necessary to prepare it for publication. The MS. is said to have been given to the College by Dr. Jonathan Edwards, a former Principal of that Society, and is supposed to have been written between the years 1690 and 1707.

IX. When the National Record Commission was instituted, the LIBER LANDAVENSIS was one of the Works which engaged the attention of the Commissioners, and Aneurin Owen, Esq. of Egryn, Denbighshire, was employed to make a Transcript of the Hengwrt MS. which he nearly completed with an English translation of the Welsh boundaries, when the Commission was dissolved on the death of King William IV. and the use intended to be made of the Transcript apparently abandoned. Of the said English translation, with the kind permission of Lord Langdale, use has been made in writing this Volume.

X. With respect to the Teilo Register, said to be in the Library of Corpus Christi College, Cambridge, from which the Rev. Henry Wharton has made extracts for his "Anglia Sacra," it appears from Tanner's "Notitia," that it was not from the Register, but only from portions of it there deposited, that the said extracts were made.—As to the MS. copy of the LIBER LANDAVENSIS in the possession of the Bishop of Norwich, to which Collier refers in his "Ecclesiastical History of Great Britain," no further

mention has been met with, relating to it.—And the same may be said of the Book of Llandaff, one of the books of John Pontesius, which had been lent to Mr. Selden before he had the ancient Llandaff MS. and was then considered to have been recently written. With respect to the ancient Register of the Church of Llandaff, mentioned by Browne Willis in his "Survey of the Cathedral Church of "Llandaff," to be in the Cottonian Library, British Museum, MS. F. p. 85, such book is not at present in the Collection.—The LIBER LANDAVENSIS mentioned in the Catalogue of the Bodleian Library, Oxford, p. 261, as contained in the MSS. Collectanea of Dr. James, librarian of that Collection, No. 24, p. 132, is not the Book of Teilo, as its name would imply, nor extracts from it, but a Chartulary or Register of the Church of Llandaff in the fourteenth century.

XI. Although the name adopted by the Welsh MSS. Society may be thought to imply that its object is confined to the publishing of ancient MSS. written in the Welsh language, yet such was not its original intention, but it had in prospect a wider field, and its design was to publish the contents of ancient MSS. connected with Welsh literature, without any particular regard to the language in which they were found. Accordingly, the LIBER LANDAVENSIS, although only partly written in Welsh, and principally in Latin, was, on account of its being the very ancient Register of one of the Welsh dioceses, and containing many interesting historical notices of the southern portion of the Principality in general, and having engaged the attention, and been thought worthy of extensive quotation by our most eminent Ecclesiastical Historians, deemed by the Committee to be a work peculiarly appropriate to be published by the Society, and accordingly was fixed upon to be its first Publication.

XII.—1. This measure being determined on, enquiries were made respecting the MSS. in existence, to enable

the Committee to fulfil their intention; and it was found that the copy, the use of which could be most easily obtained for the desired purpose, was in the Library of Jesus College, Oxford. On examining this MS. the text was found to be in an incorrect state, and William Henry Black, Esq. a gentleman conversant with ancient MSS. was engaged to transcribe it, and prepare a copy for the Press. In proceeding with his engagement, Mr. Black found the copy to be very unsatisfactory, and that in transcribing it, great care and industry were necessary to prevent the errors of the original to be imputed to himself. Accordingly, for the correction of the text, there was occasion for his entering into a thorough critical revision of it, using his knowledge of the barbarous Latin, and of the abbreviations, and orthography of the age to which it belonged, and his long habit of emendation both by collation and conjecture, for the purpose. And for his assistance he had recourse to collating with the quotations made from the Work by Usher, Spelman, Dugdale, Wharton, and other writers, and no small success attended his industry and critical ability.

2. The copy being so far prepared for the Press, the Rev. Rice Rees, Professor of Welsh in St. David's College, Lampeter, and author of the "Essay on the Welsh "Saints," being deemed, from his previous studies, a proper person to be the Editor, on application, accepted the office; but before he could do anything to it besides commencing a correspondence, the Society and his country were deprived of him and his services by a sudden death. Another person being wanted in his room, to proceed in accomplishing the object of the Society, his kinsman, the present Editor, on application, readily undertook to endeavour to supply his place in this respect, considering it as a kind of legacy bequeathed to him by his beloved nephew, whose studies were much in unison with his own.

3. On the present Editor undertaking the office, and Mr. Black's Transcript being placed in his hands, it was found to be very desirable that it should be collated with

the MS. written by Robert Vaughan, Esq. of Hengwrt, aforesaid, which was then removed to Rûg, and in the possession of Col. Vaughan, the proprietor also of Hengwrt, and his lineal descendant. Permission, and opportunity for collation having been kindly obtained, it was soon discovered that the text of this MS. was in a much more satisfactory state than that of the Jesus College copy. It was also found to confirm many of Mr. Black's suggested emendations, and authorized, in addition, several other evident improvements; but it was not faultless, and the Jesus College MS. was sometimes more accurate, and Mr. Black's suggestions were in some cases still more correct than either. The Editor has thought proper to mention the variations at the bottom of the page, where the letter O. designates the Oxford or Jesus College copy, —H. the Hengwrt copy,—MSS. both of the said manuscripts,—B. Mr. Black,—and E. the Editor.

4. The copy having been collated, and the Hengwrt MS. in consequence of its being the most correct, made the basis of the text for the proposed Publication, the Editor observes, that in preparing a fresh copy for the Press, no alteration whatever was made in the arrangement of the several articles, and that the whole of the work was written verbatim, without anything being omitted or added, except merely supplying the punctuation and marking the aforesaid variation of the text in the notes at the bottom of the page, and placing the words LIBER LANDAVENSIS at the top, whereas some pages of the MS. had the names of the Bishops to which their subject-matter referred, there written; the heading titles of the Sections are the same, without the addition of any new ones where they might be wanted; and the length of the paragraphs also the same as in the Latin original.

XIII.—1. In the English Translation, however, the same strict regard to the original arrangement of the articles, and to other minor particulars, has not been observed, but such Editorial alterations have been intro-

duced, as the Editor conceived would render the Work more intelligible and interesting to the general reader. Of these, however, the principal one is the transposing of the documents relating to the time of Urban, the last Bishop of Llandaff mentioned in the Work, from the former portion, where they were placed, to constitute three Chapters in the latter part, after the particulars related of the other Bishops who preceded him in the See.[1] Besides this alteration there is no change in the arrangement of the articles, although they might be more chronologically placed; and they are left to remain as originally arranged, that reference to them may be the more easily made from one of the languages to the other. The Translation is likewise divided into Chapters, with the contents of each placed at its commencement; the Sections are numbered, and new heading titles given to such as were without them; the longer paragraphs are divided into smaller ones, and explanatory running titles given at the top of the page, for the information and convenience of the reader. With respect to the Translation itself, the Editor has to observe, that one of the professed objects of the Society, being to publish English Translations, as well as the original MSS. and many persons having become members on such object being announced, and with the understanding that it would be adhered to, he has given a Translation of the whole Work. He likewise thinks proper to mention, that his aim in executing it, was, to give as close a rendering as possible of the original Latin in the English language. However, as the sentences of the writers of the age were frequently inconveniently long, he has sometimes divided them into shorter

[1] For want of observing that the particulars mentioned to have taken place in the time of Bishop Urban, occurred at a period later than those recorded at the end of the MS. Bishop Godwin concluded that the account did not extend to later than 1110, and Evan Evans, as mentioned in Lewis Morris' MSS. no later than 1104, the time of the death of Bishop Herwald, whereas it extended to 1132, nearly the death of Bishop Urban, as appears in the arrangement of the articles in the English Translation.

ones; and when their members were confusedly arranged, and involved, he has often transposed them, to render such sentences more intelligible. But in general it has been his endeavour, not only to give the meaning, but also the style of the writer, deeming it more appropriate in a work of this kind than if he had rendered it into more elegant language. Also, as the Translation is a kind of commentary on the original, it will be found useful in ascertaining its meaning, where it may be doubtful from errors in punctuation, and some other minor imperfections, occasioned by the distance of the Editor's residence from the Press rendering revisals inconvenient.

2. With regard to the English Notes, the reader will observe, that for the most part they have reference to places whose names mentioned in the Work, have through lapse of time, either been disused, or so changed as to be scarcely recognized, and that their identity cannot be ascertained except by conjecture, and an intimate acquaintance with the localities of the districts in which they are situated. How far correct the explanations given may be, will be best known to those who are resident in those places, and it may be interesting to the investigating enquirer to ascertain the accuracy of the account given, and to discover the identity of other places mentioned in the Work, of which there is no explanation.

XIV. In perusing the Work, the observant reader will notice that the several articles and documents therein inserted, are not in regular chronological order, which has already been noticed and adverted to in some respects, in regard to what took place during the time of Bishop Urban; but there are other chronological inaccuracies with respect to what is mentioned of several of the preceding Bishops, which have occasioned much confusion in the accounts relating to some of the earlier ones, and have justly thrown considerable doubts on the authenticity of the Work. As has been observed by Wharton of the Bishops of Mercia, and quoted by Willis with re-

ference to those of Llandaff,[1] there is in the account of them no where greater obscurity, no where more difficulties, and which appear to have been occasioned by our Author not clearly understanding his subject, and compiling the Work without a careful examination of the nature of his materials. To remove, therefore, the obscurity and difficulties, with which the subject has been evidently encompassed for ages, and the doubts of authenticity they have occasioned, and to render the Work more intelligible and satisfactory, it has been thought proper to give a Chronological Series of the Bishops of Llandaff at the end of the Volume,[2] wherein an endeavour is made, by reference to the Kings of the districts, and the Witnesses mentioned in the Grants given in their respective eras, to fix the true order of the succession of the Bishops, and the time when they respectively lived. It will be observed that the succession inferred from the order of the documents in this Work, and adopted for the most part by Godwin, Leland, Enderby, Heylin, Le Neve, Browne Willis, and others, who have given lists of the Bishops of Llandaff, is herein in some respects considerably altered, and a Chronological List given of them different from what has been before published. In this list it will be seen that several of the earlier Bishops, who were deemed to have independently enjoyed the See of Llandaff, were only suffragan or local Bishops, stationed in different districts of the diocese under Archbishops Dubricius and Teilo, and of course contemporary with them, and with each other. In Dugdale's "Monasticon Anglicanum," last edition, Vol. VI. p. 1217, it is mentioned that there was much uncertainty in the History of Llandaff, as well with respect to what related to the See, as to its Bishops, till

[1] Wharton's "Anglia Sacra," Vol. I. p. 423. Browne Willis's "Survey of the Cathedral of Llandaff," p. 41.

[2] The insertion of a continued Series of the Bishops is in accordance with the addition to the Liber Landavensis in the Llannerch MS. which contained a Register of the Bishops of Llandaff from Urban to the sixteenth century.

the latter end of the ninth century; which uncertainty, it is considered, the Chronological Series herein given, will tend much to diminish, if not entirely to remove.

XV. With regard to the general authenticity of the Work, the Editor considers some explanation to be requisite, and accordingly is induced to make such remarks as appear to him suitable to the subject; he observes that many of the grants herein recorded, were made to St. Dubricius and St. Teilo, when they were Archbishops, and exercised their jurisdiction over the whole or greater part of South Wales, which included the diocese of St. David's, as well as that of Llandaff; that St. Teilo, having succeeded St. David as Archbishop, on his death, obtained in addition to his jurisdiction over the diocese of Llandaff, which he held as its Bishop, also that over St. David's, as appears from the numerous churches dedicated to him in various parts of that Diocese, and some within a short distance of the Cathedral Church; and that, having removed the Archiepiscopal See to Llandaff, the members of that Church were disposed to consider a portion of the Diocese of St. David's, which was in his jurisdiction, when it extended over the two Dioceses, as included in the Diocese of Llandaff, and to claim it accordingly. Claims to this effect seem to have been made by divers Bishops of Llandaff,[1] for a length of time, and perhaps were countenanced in proportion as the political power of the Kings of Glamorgan prevailed in that district; and in the eleventh century, during the time of Joseph and the former part of that of Herwald, Bishops of Llandaff, when Rhydderch ab Iestyn,[2] and his descendants, Kings of Gla-

[1] This Work mentions, page 594, that there was a dispute between the Bishops of St. David's and Llandaff, about diocesan boundaries, in the time of Wilfrid Bishop of St. David's, who obtained the See in 1100, and held it till his death in 1115, when he was succeeded by Bernard.

[2] According to the Welsh Chronicles, Rhydderch ab Iestyn forcibly assumed the Principality of South Wales, about the year 1021, and held it ten years, until his death in 1031, during which time, Joseph Bishop of Llandaff, probably succeeded in obtaining what the Bishops of that diocese had claimed in opposition to those of St. David's; a circumstance which is in a great measure confirmed by the document p. 519—523 of this Volume.

morgan, were Sovereigns of South Wales, they probably through their influence in some measure obtained possession, and subsequently, when the Glamorgan Princes were no longer the Sovereigns of the whole district, the Diocese of Llandaff may have been deprived of what had been allowed to belong to it, and perhaps was possessed for a short time by its Bishops, and the circumstance caused Bishop Urban to prefer his complaints against the Bishop of St. David's to the Papal See in the following century. And as the LIBER LANDAVENSIS was compiled by Galfrid, the brother of Bishop Urban, who greatly exerted himself to restore the Diocese of Llandaff to what he deemed its true boundaries, and recover what he thought it had been unjustly deprived of, it may be presumed that the compiler of the Work, which, if not written in direct support of his brother's claims, was in accordance therewith, would adduce every document he could to substantiate them, without making minute enquiry into its authenticity. He appears likewise to have written his Work with considerable bias and partiality in favour of the See, and of the district, which may be observed by his calling St. Dubricius Archbishop of Llandaff, when Caerleon was the Archiepiscopal See, and he was only Bishop of Llandaff; and his giving the same title to St. Teilo, when the Diocese of Llandaff was only part of his jurisdiction; and also his calling Rhydderch ab Iestyn King of Glamorgan, Sovereign of all Wales except Anglesey, when he had only obtained the government of South Wales; to which many other instances might be added, and therefore some caution may be advisable in giving credence to every particular related in favour of the extent of the ancient Diocese of Llandaff. However, with attending to these remarks, and making an allowance accordingly, probably the historical particulars herein recorded, will be found considerably more worthy of credit than they may appear on a cursory and inattentive perusal. What has been advanced on the subject, by the Author of the "Essay on the Welsh "Saints," a Work which may be perused with advantage

in connection with the present, is worthy of notice; he observes, (p. 185,) that the Grants securing endowments and other privileges and immunities to the Bishops of Llandaff, (referring to the LIBER LANDAVENSIS as quoted by Wharton and Godwin,) should not be rejected without examination, as they supply important links in history, which otherwise would have been wanting; and that it should not be forgotten that such documents of this kind, as were fabricated in the middle ages, were in every practical case palmed upon real personages, in order to obtain credit for genuineness.

XVI. In giving some account of the assistance received, the Editor enters with delight into that department of his office, as it reminds him of the communications of many kind friends. In the first place, he deems it his duty to return thanks in behalf of the Committee, to the Principal and Fellows of Jesus College. Oxford, for the loan of their MS. copy of the LIBER LANDAVENSIS, with permission to transcribe it for publication; and also to William Henry Black, Esq. for his important services in preparing a copy for the Press from that incorrect MS.; and to the Dean and Chapter of Lichfield, for the examination and use of the MS. of St. Chad's Gospels in their Cathedral library, relating to the entries on its margin respecting ancient Grants to the Church of Llandaff. After mentioning these particulars, he takes delight in stating that his personal gratitude is also due, and with pleasure paid to several persons, and especially to Col. Vaughan, of Rûg, for the permission to collate Mr. Black's copy with the valuable Hengwrt MS. in his possession; to the Rev. Morgan Hughes, Vicar of Corwen, for affording facilities to effect the collation; and to the Rev. Thomas Price, of Crickhowel, for his valuable assistance in collating the copy, making facsimiles, and passing the Volume through the Press; to Aneurin Owen, Esq. of Egryn, Denbighshire, for the aid given by his English translation of the obsolete Welsh boundaries recorded in the Work; to the Rev. John Jones, (Tegid,) Precentor of Christ Church, Oxford,

for his assistance in consulting books at Oxford, which were not in the Editor's possession; and to Mr. William Rees, of Llandovery, for assisting in ascertaining the ancient localities, and adjusting the Chronology; and also to the Rev. J. Montgomery Traherne, of Coedriglan, Glamorganshire, for his exertions in endeavouring to obtain information respecting the ancient MS. copies that remain undiscovered; and particularly to Lady Hall, of Llanover, Monmouthshire, for her zealous and important exertions in promoting the whole proceeding. Having thus mentioned the aid he has received, and the names of the principal persons who favoured him with communications in editing the Work, he feels disposed to advert briefly to himself, and to say that it has occupied much of his attention for a considerable time, with a resolution not to spare any pains, and a wish that it should be as complete as possible; whereby, with the assistance he has received, he hopes a Book has been produced, worthy of the national and patriotic Society which has caused its publication, such as will be approved of by its distinguished Patrons and Members, be satisfactory to the several Subscribers, and meet with a favourable general reception.

Cascob Rectory, Radnorshire,
December 30th, 1840.

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Liber Landavensis.

FVIT VIR AGGLIGENA NACIONE Elgarus. natus regio-
ne de Vuilsira. et captus in infancia a piratarum clas-
se ut solito more ductus in captiuitatem in hiberni-
am. & ibi ducens seruilem uitam per tempora tandem. de-
functo sui dño & relaxato sibi onere captiuitatis perue-
nit in manum regiam. & redactus iterum ad seruile iugum
in tantum qđ regali imperio regis Reotri nepotis Conch-
or dabat propriis manib; capitalem sententiam reis mor-
tis regalis curię iudicio. Inuitus tamen & contra uolun-
tatem ducens uitam p merorem 7 tristitiam. & inter ini-
micas manus diuturnam expectans dei misericordiam & cor-
poris & animę relaxationem. Peruenit tamen ad suam de-
liberationem. & accepta sibi penitencia admodum suę
molis, totam patriam relinquens reminiscens malorum

LIBER LANDAVENSIS.[1]

Fuit vir, Aggligena[2] natione, Elgarus, natus regione de vunsira,[3] et captus in infantiâ a piratarum classe, ut solito more, ductus in captivitatem in Hiberniam, et ibi ducens servilem vitam per tempora; tandem defuncto sui[4] domino, et relaxato sibi onere captivitatis, pervenit in manum regiam; et redactus iterum ad servile jugum, in tantum quod regali imperio Regis Reotri,[5] nepotis Conchor, dabat propriis manibus capitalem sententiam[6] reis mortis, regalis curiæ judicio. Invitus tamen, et contra voluntatem ducens vitam,[7] per merorem[8] et tristitiam,[9] et inter inimicas manus, diuturnam[10] expectans Dei misericordiam, et corporis et animi relaxationem, pervenit tamen[11] ad suam deliberationem; et acceptâ sibi penitentiâ ad modum suæ molis, totam patriam relinquens, reminiscens malorum suorum, intravit navem, et ductus naufragio, applicuit in insulam Enli, quæ, more Britannico, vocatur Roma Britanniæ,

[1] Superscriptus est iste titulus in MSS. apographis. B. [2] Sic pro *Angligena*, more Græcorum. B. [3] *De dunsira*. O. [4] Sic pro *suo* ut et deinceps, B. [5] *Seotri*. O. [6] *Sententia* pro *supplicio* dicitur. B. [7] *Vitam* deest. O. [8] In hoc, et variis locis codicis, *e* simplex scribitur pro *æ*. E. [9] *Tristiam*. O. [10] *Diuternam*. O. [11] Sic forte pro *tandem*. B.

propter longinquitatem, et periculosum transitum maris,[1] in extremitate regni sita, et propter sanctitatem loci, et honestatem; sanctitatem, cum xx. millia sanctorum ibi jaceant corpora confessorum, tanquam martirum;[2] honestatem, cum sit circumdata undique mari et eminenti promontorio, orientali plagâ; occidentali vero plana, et fertili gleba, humida fonte dulcifluo, et partim maritima, et delfinis copiosa; quæ omni caret serpente, et omni ranâ; et in quâ nullus, fratrum junior quidem, morte præoccupatur, cum senior superstet hac præsenti vitâ. Quam cum sibi cognitam habuerat in fertilitate, immo[3] in sanctitate, nautas Christo commendavit, et solitariam vitam, quanquam novitius, et rudis nutritus, vitam,[4] de die in diem emendavit in melius. Qui per VII. annorum circulum, cum quibusdam[5] fratrum collegio, ducebat vitam; quandoque solus vitam sanctam, vitam gloriosam, vitam castam, et cum raro pane, tenui veste, maceratâ facie, quibus aliis VII, desolata tota Guenedotia, solus remansit in heremo,[6] nec aliter habebat ad victum nisi ministrantibus sibi (nutu Dei) creaturis divini tutaminis, mari videlicet, et aquilis, angelis ut dicemus. Quadam die advenit magister CARATOCUS, ut videret fratrem, vivum aut mortuum. Et allaudens[7] invenit Dei famulum viventem, quanquam maceratum, dicens ei, "O dilecte! "Quis te procuravit, tanto conamine sequestratus ab omni "hominum conversatione? Scio[8] nullus de nostrâ deso-"latâ regione, et alienata a te diu omni navium[9] applica-

[1] Verba *transitum maris* suppleta sunt e Vita S. Dubricii in hoc codice, in qua tota hæc descriptio insulæ ad verbum fere est repetita. B. [2] Pro *martyrum*. E. [3] Pro *imo*: E. [4] Altera vox *vitam* abundat, nisi subintelligatur *agens* post priorem. B. [5] Sic, legendum tamen *quorundam*. B. [6] In hoc et aliis locis codicis, pro *eremo*. E. [7] Sic MSS. forte pro *allaudans*. E. [8] *Sciott*. O. Forte legendum *Scit*. B. et *nemo* pro *nullus*. E. [9] *Omnium navi*. O.

"tione." Inquisitis his omnibus, et multis aliis, flexis genibus ante sanctum virum, cum suspiriis, et cum effusis lacrymis, vir bonæ memoriæ, doctor summus præ omnibus totius Gualiæ, peritus in scientiâ utriusque legis, novæ et veteris, comite nobili parentelâ, et cum secularium litterarum sagacitate et peritiâ, hortatus est nimium[1] fratrem ut declararet sibi vitam, humano pectori, nisi Deo, incognitam. Qui tandem precibus convictus, et ut domino et magistro, declaravit solitam.[2] "Nunc, pater karissime,[3] refero tibi misericordiam, non per mei miseri "tantillam bonitatem, immo per sui[4] pietatem et largi- "tionem, semper michi[5] præbuit solamen, sancti spiritus, "sumentes sibi (nutu Dei) similitudinem corpore[6] sub- "stantiæ, ita credendo, testante scriptura, '*Spiritus car-* "*nem et ossa non habet*,'[7] assidue die ac nocte minis- "trant michi, ut egenti ac debili, ac veluti posito in "naufragio; quorum administratione, nichil[8] michi nosco "deesse prosperitatis et gaudii, nichil michi adesse eges- "tatis et penuriæ; semper michi vera referunt, semper "michi justa promittunt; referentes michi præsentem vi- "tam ut flos fœni, futuram ut odor balsami; confortantes "ne deficiam in viâ, recepturus devicto hoste, coronam, "et præmia. Seposita a me eorum coadunatione, cognos- "cente illos præ tanta frequentatione, Dubricium Archi- "præsulem dextralis Britanniæ, Danielem Bangorensis "ecclesiæ Episcopum, sanctumque Paternum, et multos "alios, quorum corpora hac insulâ sepulta sunt; dicit unus "illorum alterutrâ vice, 'Vade in crastino ad foveam Greit "confessoris, nobis cognitam; et ibi fatigatus itinere, ora-

[1] Id est *vehementer*. B. [2] Sic, subintellectis *sibi vitam* vocabulis. B. [3] Pro *charissime*. E. [4] Pro *suam*. E. [5] In hoc et aliis locis codicis, pro *mihi*. E. [6] Pro *corporeæ*. B. [7] Lucæ evangelium xxiv. 39. B. [8] In hoc et aliis locis codicis, pro *nihil*. E.

"tioni intentus, jace; dabitque tibi Deus unde diebus istis "corpusculum tuum possit procurare,[1] et ita semper tertiâ "die matutinâ horâ, piscem dabit tibi Deus de petrâ, "quanquam semota a mari, et in alto multorum passuum "spatio extensa.' Piscis ita more michi missus, tandem "fastidiosus, simul et tediosus[2] ad degustandum faucibus "miseris, deficiente stomacho pro cotidiano[3] sumptu par-"simoniæ, et aquaticæ naturæ, ablatus est; nil propter "factam querimoniam. Altera vice, 'Vade ad portum, et "habebis piscem marinum magnæ molis, unde procura-"beris;' et inventi piscis cultellulo perforavi latus, et "sentiens vulnus, saliens[4] præcipitavit in mari funditus "evadens de meis manibus, et recognoscens veloces et "inimicas manus, pœnituit me fecisse vulnus, rediens ad "hospitiolum vacuus; et post tempus, aggravante michi "stomacho, quæsivi adjuvamen ex solito. Nocte sequente, "apparuerunt sancti, et dixerunt, 'O tu incredule! quid "festinasti? Quod tibi misit Deus, non auferet; quod[5] "hodie tibi abstulit, in crastino reddet. Vade ad eundem "locum, et ibi invenies piscem eundem mortuum, simul "et cultellum.' Et factum est. Quadam alia vice, im-"minente michi fame,[6] dixerunt soliti, 'Perge ad solitum "iter;' et ivi[7] et inventum immanem cervum niveum,[8] et "dixi,[7] 'Quid michi de tanto cibo, et de insolito ad "victum?' Redii ad oraculum, et ut solito, dixerunt ad "famulum, 'Nihil aliud tibi dabit Dominus, hac in vice, "ad pastum, nisi hodie inventum,' et rediens ad portum, "reinveni cervum, per tempus michi ad victum. Quibus-"dam temporibus administrabant michi aquilæ (divino

[1] Sic MSS. Legendum aut *possis*, aut *procurari*. B. [2] In hoc, et aliis locis codicis *e* simplex scribitur pro *æ*. E. [3] Pro *quotidiano*. E. [4] *Saliens* deest. O. [5] *Quos*. O. [6] Sic B. *Famam*. O. *Fama*. H. [7] Sic B. *Ivit* et *dixit*. MSS. [8] *Renui*. O.

"nutu) de piscibus maris, more solito, et necessario quibusdam herbis, et aqua,[1] et pisciculis maris." Relatis his, et pluribus aliis, magister Caratocus festinavit ad portum, et dixit fratri, "O pie! O care! relinque interim heremum, ut consoleris, et reformeris ad pristinum "statum; habiturus mecum solamen in victu et vestitu, "per spatium." Auditis his sermonibus, statim festinavit gressum ad oraculum, et accepto sibi responso a sanctis, dixit, "O pater! non est michi audis[2] licentia; non est "tanta audacia, ut te sequar amplius in hac vitâ. Recede "frater, cum sit tibi ventus prosper, et data tibi mea pusilla "benedictione, et accepta tua magna michi, cum ingenti "alacritate." Posthæc duxit vitam præsentem[3] Domino, et humano pectore incognitam; et contra finem[4] præparavit sibi fossam, paratam in oraculo, et extensus[5] juxta illam, amisit spiritum. Adhuc cum esset corpus tepefactum, venerunt quidam nautæ ad ecclesiolam, et quod ibi invenerunt paratum ad sepulturam, sepelierunt. Millesimo centesimo vigesimo bissextilique anno, nonis Maii,[6] et in sexta feria, translati sunt dentes illius ab insula Enlli, die illâ, quâ reliquiæ sancti Dubricii translatæ sunt ad Landaviam; et ab Urbano ejusdem Episcopo, et consensu Radulfi Cantuariensis Archiepiscopi, et assensu David Bancorensis Episcopi, et Grifudi Regis Guenedotiæ, et totius cleri et populi collaudatione; et decima calendis Junii[7] mensis, die dominica, recepti sunt in ecclesiam Landaviæ.[8]

[1] *Et aqua* desunt. O. [2] Sic MSS., forte pro *talis*, aut potius *a Deo*. B. [3] Sic O. *Præsenti*. H. [4] *Famem*. O. [5] *Extensis*. O. [6] 7 Maii, 1120. [7] 23 Maii. [8] Sic B. *Landaviam*. MSS.

INCIPIT VITA SANCTI SAMSONIS ARCHIEPISCOPI ET CONFESSORIS.

Fuit vir Amon,[1] regali prosapiâ, de regione Methianâ, et uxor ejus Anna, cujus frater Umbrafeles, junior se, accepit Anne[2] uxoris sororem Affrellam in uxorem; quæ tres filios genuit. Anna vero diu sterilis remansit. Ambo steriles, ambo dolentes pro nimia sterilitate sua; et timentes post obitum suum caput totius parentelæ ne sua hæreditas nullo posset[3] medicamine medicinari, nullo posset conamine auxiliari; appropinquantes nimium sepulturæ, et senectuti, et fere sine spe prolis, dixerunt ad se[4] invicem, "Nunquid Elizabeth sterilis, "post nullam spem prolis facta est fecunda de tanto[5] Jo- "hanne? Nunquid Dominus, qui cuncta creavit ex nichilo,[6] "equalis semper per secula, idem et venerabilis, et mirabilis; "et cui omnia possibilia, quæ verbo, quæ opere, quæ cogita- "tione præmeditantur, et operantur, omnia sibi manifesta; "et quæ nobis præterita, præsentia, et futura, sibi omnia "præsentia; et qui voluntate sua redemit humanum genus "ab errore suo, et ab antiquâ fæce,—ille idem in omnibus "nos peccatores liberet ab orbitate et sterilitate ista? Faci- "amus igitur jejunium, et orationem et elemosinam;[7] ut qui "Sidrac, Misac, et Abednego, tres pueros in camino liberavit "ab incendio, et carcere suo, ipse nos liberet a peccato, et "cum prole faciat nos lætari fecundos,[8] et cum hereditario."[9] Facta oratione, cum jejunio, deprecati sunt Dubricium sanctum occidentalis Britanniæ Archïepiscopum, simulque Abbatem Ildutum, ut eorum deprecatione sibi prolem summus Creator, et Gubernator redderet, et quam illi voventes Deo, si tribueret, summoperè ad scientiam litterarum,

[1] Postea *Ammon*. B. [2] *Anne* pro *Annæ*. E. [3] Sic B. Bis *posse*. MSS. [4] *Se* deest. O. [5] Forte *sancto*. E. [6] *Nichilo* pro *nihilo*. E. [7] *Elemosinam* pro *eleemosynam*. E. [8] *Fecundos* pro *fæcundos*. E. [9] *Hereditario* pro *hæreditario*. E.

Incipit vita sc̄i Sansonis archiepiscopi
Et confessoris

Fuit vir Amon regali prosapia de regione methiana
et uxor eius Anna, cuius frater Umbrafeles uuuor
se accepit Anne uxoris sororem Affrellam in uxo-
rem, que tres filios genuit. Anna v° diu sterilis rema-
sit, ambo steriles, ambo dolentes p nimia sterilitate
sua. & timentes post obitum suum caput totius pa-
rentele ne sua hereditas nullo posse medicame medici-
nari, nullo posse conamine auxiliari appropinquan-
tel nimium sepulture & senectuti & fere sine spe p-

et ad divinum officium peragendum illi nominatim redderent. His peractis,[1] adierunt quendam Librarium versus aquilonem[2] longinquam terram[3] habitantem, vera multis prophetantem, cum muneribus; ad quem processerunt, et die tertia ad ipsum pervenerunt. Quos ille benigne hospitio recipiens, et causam itineris exposuit, dicens, "Causam scio adventûs vestri; fac virgam argenteam "coequatam[4] tuæ uxori, et eroga pauperibus Christi; et "habebitis prolem,[5] et placitum desiderii vestri." Quod Ammon audiens, dixit "tres dabo argenteas sibi coequa-"tas." Nocte sequenti beata Anna vidit per somnium sibi dicentem angelum, "Dominus confortari dignatus est mœ-"rorem tuum, et lachrymæ tuæ vertentur tibi in gaudium; "nam paries[6] filium, et vocabis eum[7] Samsonem, episcopali "officio condignum; et ipse erit septies candidior argento "illo, quod tuus maritus donavit pro te Deo." Cuncta quæ ab angelo audivit, ex re facta viro replicavit. Librarius mane consurgens, Annam allocutus est, dicens, "Michi "hac nocte Dominus revelavit de te, et de tua prole. "Talem Britannia nunquam genuit, nec unquam genera-"bit." Nam ut dicitur, "*Dominus mirabilis in sanctis suis,*"[8] deprecatione sanctorum virorum, concepit mulier et peperit filium, imposito sibi nomine, a beato viro Ilduto, Samsone, quem ipse de sacro fonte levavit et baptizavit. Et reductus ad paternum limen, crevit de die in diem infans, honestæ personæ et staturæ: statim post tempus suæ maturitatis moderatæ, amabilis vultu, et hilaris specie, non tam parentelæ verum etiam genti extraneæ. Qui cum crescebat in corpore,[9] crescebat in sapientiâ, et æquali[10] dis-

[1] *Pactis.* O. [2] *Aquilone.* O. [3] Forte legendum *longinqua terra.* B. [4] *Coequatam,* pro *coæquatam.* E. [5] *Prolam.* O. [6] *Pariens.* O. [7] *Eum* suppletur. E. [8] Respexit auctor ad Psalm. lxviii. 35. B. [9] Hæc tria verba *crescebat in corpore* bis scripta sunt. O. [10] *E quali.* O.

cretione. Qui, cum loquebatur, audiebatur, et mirabili audientiâ pro nimiâ sagacitate in tantum quod clerus et populus a primævâ ætate dicebat, "Puer iste vir nobis[1] "futurus, solamen et spes totius patriæ, vir mirabilis "memoriæ, et summæ prudentiæ, et (ut dicitur filius "bonus) gaudium totius parentelæ." Dormiente patre Ammon quadam nocte, ex abrupto stupefactus et expergefactus est, pro nimiâ et horribili visione; et clamans, dixit, "O quam pavidus! cur tremesco! O quam in-"debilis sentio! Vix manum levare, nec pedem movere convaleo." Audito ab uxore sua, clamore simul et stupore ipsius, domino[2] dixit, "O pie! O marite! clamas: "quid clamasti? Luges: unde luctus tibi? Aut infra[3] "somnium, aut ante, aliud inconveniens vidisti?" Quod solitum ut quicquid aliquis ante dormitationem præcogitat, hoc idem in eadem evenit. Qui dixit, "Cogitabam "quidem de unico filio meo, et pernotabam qualitates suas "honestas in omnibus, et regiæ curiæ aptas, ut decet et "parentelæ, nec ad alium usum apparandas, nisi ad re-"gendum populum suum gladio, et laicali justitia: quod "impie, quod injuste, nec cordi meo sedet de iniqua præ-"cogitatione, ut quod michi Deus dedit ad tempus ut "consolarer,[4] et quod sibi ante tempus concipiendi pro-"misi, et post tempus parturiendi, sibi ipsi et summo "patri meo Dubricio, et patrono Illduto pepigi, et in "primævâ ætate hoc idem auferre volui. Nam quem "proposui hæreditarium in seculo, hæreditarius[5] sit a "modo in paradiso, ut simus simul participes perenni "solatio et palatio." Ambo consentientes ad unum, pater et mater, duxerunt filium unicum voluntarium bene agen-

[1] Sic H. *bonus*. O. [2] Forte *ipsius domini*. B. [3] Hic et in aliis locis codicis pro *intra*. E. [4] *Consolaret*. O. [5] *Hæredarium*, et *hæredarius*. O.

dum; et quamvis pusillus parebat in specie, tamen præ nimio gaudio optabat iterum Ildutum adire et videre; et commendatum sibi in perpetuo filium, cum esset annorum quinque edocuit, et ad litterarum studium coætaneos suos devicit; ut qui statim erat discipulus, efficiebatur eorum (miro modo) magister simul et discipulus. Adeo diligebat eum magister et dominus Sanctus[1] Ildutus, ut omnibus horis, præ cunctis scholaribus eum[2] cariorem in cunctis, et cum eo diligentiùs serviebat ecclesiæ. Sanctus Ildutus, laborans ut requiesceret, et vivens labore ut viveret, habebat satum unum, ad quod servandum autumnali tempore, vice mutuâ, mittebat discipulos, ne passeres ex solito segetem hordei consumerent. Tandem ad fratrem Samsonem pervenit obedientia;[3] et cum summâ lætitiâ ivit ad custodiam, inventos omnes passeres albos coadunavit volatiles, velut campestres oves, et duxit ad horreum, clauso ostio; rediit tum ad segetem, et ibi, nullo tum passere manente, obdormivit per spatium. Consocii mirantes quidem de tantâ Samsonis morâ, et tandem[4] tacti quadam invidiâ, dixerunt, "Eamus et videamus, nescientes[5] quid faciet[6] amabilis puer," et inventum illum in somno, lætati redierunt ad magistrum; et simul cum magistro redierunt ad puerum, et dixerunt ad illum, "Quem diligis invenimus somnolentum, inobedientem,[7] et pigrum." Pervenientes ad illum excitaverunt, dicentes, "Puer! nunquid dormiunt passeres, inimici tui "et nostri? Nunquid fundâ tuâ omnes interemisti?" Qui tandem[8] discretè et sine aliquo fervore, dixit, "Inveni "vastatores in segete, et (auxiliante Deo) reservo eos com"muniter nobis et vobis in carcere; et" ait, "reservatis

[1] *Sanctus* deest. O. [2] Vox *habebat* videtur abesse. B. [3] Id est *officium*. B.
[4] *Tamen*. O. [5] Sic B. *Nescientur*. H. *nescienter*. O. [6] Forte *faciat*. B.
[7] *Inobedientem*, deest. O. [8] *Tamen*. O.

"illis omnibus in horreo, nunquam oportebit nos amplius "habere hujusmodi curam aut custodiam." Et ita factum est. Abbas Ildutus, Sancti Germani discipulus, humana et divina[1] peritus, genere magnificus, et futurorum præscius, gratias Deo agens, et respiciens in cœlum,[2] dixit, "Hunc Deus Samsonem dignatus est nobis mittere, patriæ "lumen. En caput augustum omnium nostrum, et pontifex "summus, multum[3] ecclesiæ Dei profuturus! En egregius "sacerdos! En peritissimus fundator ecclesiarum post "apostolos!" Miro modo in tantum conflagravit in eo charitas et sapientia, ut in paucis annis, magistrum videretur excellere prudentiâ; cum quo duxit vitam sanctam[4] per dies et tempora, vitam præclaram et honestam; quæ cum ducebat[5] in longius, emendabatur in melius; quod ore loquebatur, corde credebat; quod credidit diligebat. Quadam namque die, ille et magister ejus quandam profundam questionem[6] invenientes, nec explanare valentes, Sanctus Samson jejuniis et vigiliis[7] incubuit, rogans per Dominum quod per magistrum non potuit. Tertiâ nocte jejunii[8] audivit vocem dicentem sibi, "Ne amplius fatigeris; hæc "et quæcunque a Deo[9] petieris, impetrabis." Quodam itaque æstivo tempore dum fratres ad purgandam messem ibant, coluber ilider[10] de rubo exiliens, fratrem quendam momordit in unguine;[11] quem extremum anhelitum jam trahentem, Sanctus Samson serpentino morsu[12] signum sanctæ crucis imposuit, et aquam oleo mixtam dedit, et fratribus incolumem reddidit. Beatus vero Ildutus, videns Sanctum Samsonem in virtutibus crescere, fecit eum diaconatûs ordine consecrari.[13] Cumque Episcopus, no-

[1] Scilicet *doctrina*. B. [2] *Elementum*. O. [3] *Multus*. O. [4] *Suam*. O. [5] Forte *ducebatur*. B. [6] *Questionem*, pro *quæstionem*. E. [7] *Jejunus*, et *vigilans*. O. [8] *Jejunus*. O. [9] *Alia*. O. [10] *Ibidem* O. forte pro *illico*, aut *illidit, et*. E. [11] Forte pro *inguine*. E. [12] Forsan pro *morsui*. B. [13] Sic B. *Ordinem consecrare*. MSS.

mine Dubricius, missam ordinationis ejus celebravit una cum magistro Ilduto, columbam cœlitùs emissam super Sanctum Samsonem mirabiliter stare vidit; et cum super eum Episcopus manum levavit, columba in dextram scapulam ejus descendit, et ibi consedit quamdiu Episcopus officium celebravit. Non multis[1] post hæc annis transactis, ab eodem Episcopo consecratus est in ordinem præsbyteratûs; sed et columba de cœlo super eum sicut prius descendit, et electum Dei innocentia signavit. Hic vero Ildutus in suo monasterio duos nepotes habuit germanos; quorum unus sacerdos, alter vero sine gradu, ejus fuit cellerarius.[2] Sacerdos vero, cupiens post avunculum possidere monasterium, sed metuens Sanctum Samsonem, ne ob gratiam virtutum ad Abbatem ab omnibus eligeretur, et ipse sic monasterio privaretur, mortiferum cum fratre iniit consilium. Nam ejusdem loci fratres habebant in consuetudine, potionem herbarum[3] post missas habere. Cellerarius fratris sui consilio venenum confecit, et per pelacem[4] mortiferum esse probavit, et in sciphum Sancti Samsonis fudit. Quod ille per Spiritum Sanctum intelligens, potumque benedicens, totum bibit, nihil mali ex eo sentiens. Eodem die, post prandium, Sanctus Samson cum[5] Celerario amicissimum habuit colloquium. "Mi "frater dulcissime! sanet te Deus ab omni ægritudine, "quia magnam sanitatem corpori meo poculum præbuit, "quod mihi dedisti hodie." Hæc illo audiente, compunctus ingemuit, fratremque[6] suum nefandi incentorem[7] pœnitere commonuit; sed noluit. Sequenti dominica die cum idem

[1] Sic O. *multum*. H. [2] *Cellarius*. O. [3] *Herbas*. O. [4] *Pelax* idem est atque *Pilax*, i. e. *murilegus*, *cattus*, interprete Cangio, qui citat hanc ipsam narrationem ex alia vita S. Samsonis, *Pilax autem ut bibit statim mortuus est.* Glossarium in voce. B. [5] *Cum*, deest. O. [6] *Que*, deest. O. [7] Forte *inventorem* aut *incensorem*. B.

sacerdos sacram communionem de manu Sancti Samsonis suscepit, eodem momento[1] Diabolus eum arripuit. Ille autem pallens,[2] se illico totum dilanians, et labia mordens astantibus dixit. "Quid hic statis? Si Samsonem do-"minatorem mei præsentem[3] non viderem, minimè de "vobis curarem." Ildutus vero, ut hoc vidit, ligari eum, ac foras duci, jussit: Frater vero ejus, hoc audiens, utrorumque culpam monstravit, et veniam a Sancto Samsone postulavit. Sanctus vero Samson dolore commotus, flevit; aquam et oleum benedixit, et dari ei ad gustandum præcepit; et sic eum a diaboli laqueis liberavit. Itaque factum est (justo Dei judicio) ut primatum quod[4] nequiter quæsivit, nunquam habere potuit. Erat vero[5] non longe ab hoc cœnobio insula quædam, in qua monasterium erat constructum a viro nomine Piro. Illuc Sanctus Samson, Deo ducente ac magistro favente, festinanter perrexit, ibi gloriosam et angelicam[6] vitam duxit, amabilis moribus, piis insistens operibus, pervigil in orationibus. Post hæc vero, quodam hyemis tempore, pater Sancti Samsonis, gravi infirmitate depressus, a suis commonitus est vicinis ut juxta morem susciperet sacrificium communionis. Ille vero obnixè affirmavit nunquam se mortem gustaturum, nunquam sacrificium suscepturum, nunquam sanitatem recepturum priusquam Samsonem filium suum videret, ac propter ipsum pariter corporis et animæ sanitatem reciperet. Parentes ergo ad eum legatos miserunt, poscentes ut patrem in confinio mortis decumbentem[7] visitaret; Sanctus vero Samson dolore commotus, ait, "Potens "est Deus, absque me, ægrotantem sanare." Tandem Abbatis precibus convictus legatos remisit, et se venturum

[1] *Monumento.* O. [2] Sic B. *Psallens,* MSS. [3] *Me præsente.* O. [4] *Quod,* pro *quem.* B. [5] *Vero,* deest. O. [6] *Anglicam.* O. [7] Sic B. *Decumbantem.* O. *Decubentem.* H.

esse concessit. Mane itaque facto, Abbatis sui benedictione accepta, cum juvene diacono cœpit iter agere; cumque per vastam solitudinem perrexissent,[1] horribilem vocem juxta se audierunt. Ad hanc vocem diaconus perterritus equum dimisit, et pallium suum projiciens, in fugam se convertit. Quem[1] Theomaca[2] hirsuta[3] et cornuta cum lanceâ trisulcatâ per vastas silvas volitans, seminecem prostravit. Beatus vero Samson, intrepidus progrediens, et Theomacam a longe fugientem aspiciens, clamavit post eam, dicens; "In nomine Jesu Christi, impero tibi, expecta et loquere mihi." Cui ille dixit, "Quis es tu?" Illa respondit, "Theomaca sum; nam parentes mei hucusque prævaricatores vobis[4] extitere; et nemo in[5] hac silvâ remansit nisi ego de meo genere. Habeo octo sorores, et matrem, quæ adhuc vivunt, et in ulteriore silvâ degunt; et ego marito tradita sum in hac heremo; sed quia mortuus est recedere de hac silvâ nequeo." Cui Sanctus Samson ait, "Potesne fratrem quem percussisti, redivivum reddere, et a malo declinare?" Respondit, "Nec illum possum sanare, nec in melius reparari; quia ab infantia semper male vixi." Beatus Samson dixit, "In nomine Jesu Christi, præcipio tibi ne amplius hominibus noceas, sed citissimè ab hac vita discedas." Quæ statim saltum dans præcipitem, corruit, et expiravit. Sanctus Samson reversus ad fratrem pene mortuum, more Helisei,[6] os ori, ac membra membris composuit; et sic illum sanitati restituit. Itaque cœptum iter perrexerunt, et die tertiâ ad Ammonen pervenerunt. Ammon vero ut eos vidit, cum ingenti lætitiâ dixit,

[1] Sic B. *Quæ.* MSS. [2] Θεομαχη, quasi Deo inimica. Vocabulum interpretatur Cangius *veneficam*, *sagam*, *maleficam*; sumpto unico exemplo ex alia vita S. Samsonis. B. [3] *Arsuta.* O. [4] *Nobis.* O. [5] *De.* O. [6] 2 Reg. iv. 34.

"Ecce auxilium corporis et animæ meæ, quod mihi Do-"minus per somnium dignatus est demonstrare." Ipso namque die per benedictionem Sancti Samsonis a morbo convaluit, ac supplici petitione una cum fratre suo Umbrafele monachicum habitum suscipere meruit. Sed et venerabilis Anna, cum Affrella sorore sua, ejus benedictione est consecrata. Partem substantiarum, partem[1] pauperibus erogavit, partem ad monasterium construendum commisit, partem matris et fratrum usui concessit. Ordinatis omnibus per gratiam Sancti Spiritûs, assumptis patre et patruele, per aliam quam venerat viam, ad suum monasterium reversus est. Per eandem quoque viam serpentem miræ magnitudinis reperit, quem solo sermone prostravit. Cumque ad monasterium redirent, Dubricium Episcopum, initiante quadragesima, ibi commanentem[2] invenit. Episcopus autem ad se diaconum convocans, et ab eo cuncta, quæ gesta fuerunt in via condiscens, maximo cum honore sanctum Samsonem et socios suos suscepit, et eodem die Sanctum Samsonem Cellerarium illius loci constituit. Ille vero ac si jussus[3] esset divinitùs, cum magna diligentia servivit fratribus, et in quantum potuit, ministravit pauperibus; sed frater qui ante eum erat in eodem ministerio, ejus operibus bonis invidens, dicebat Sanctum Samsonem omnia in effusionem fenerasse,[4] et lenternas[5] melle[6] plenas indecenter evacuasse. Quod Episcopus audiens, et reï veritatem scire cupiens, cellarium intravit. Quod beatus Samson per Spiritum sanctum agnoscens, lenternas,[5] quas evacuaverat, signum crucis composuit, et easdem Episcopus plenas reperit. Episcopus autem admirans, Samsonem Spiritu Sancto

[1] *Pars.* O. [2] *Commorantem.* O. [3] *Ausus.* O. [4] *Fenerasse,* pro *fœnerasse.* E. [5] *Lenternas,* vox obscura in MSS. [6] Forte pro *hydromeli.* E.

plenum esse credidit; et in sublimiori officio dignum esse judicavit. Post hæc, paucis interjacientibus diebus, Piro morte prævento,[1] Sanctus Samson ad Abbatem illius monasterii ab omnibus est electus; obediente vero[2] illo, non voluntariè, primatum anno tertio et dimidio illius congregationis tenuit. Postea vero quam peritissimi Scothi, Roma revertentes, ad eum venerunt; quos perscrutans sapientes agnovit; et Episcopo permittente, cum illis ad patriam illorum abiit; ibique[3] aliquantulum demorans, ab omnibus religiosis ut angelus[4] receptus est. Cæcos illuminavit, leprosos mundavit, dæmones ex hominibus fugavit, et cunctis viam salutis monstravit. Cumque in arce demoraretur, volens ad patriam reverti, et navis jam parata inveniebatur; et ut navim ascendit a nautis præcabatur; quibus ipse respondit, "Opera Dei prius "faciemus, quam ab hac provincia navigemus." Nautæ vero ad iracundiam provocati, carbasa suspendebant. Quibus ipse ait, "Ite in pace; hodie reversuri; et simul erimus "cras ituri." Euntibus vero illis, ecce quidam venit ad eum rogans ut proximum monasterium visitaret; dicens, "Abbatem nostrum Diabolus invasit, et alligatum tenet; "qui te videre desiderat." Sanctus Samson cum illo perrexit, et eum alligatum reperit; qui in occursum ejus magna voce clamavit, "En quem semper quæsivi! En "quem videre tota devotione desideravi." Orante Sancto Samsone, sanitati redditus est. Energuminus[5] monasterium relinquens, Sanctum Samsonem secutus est. Benedictis in monasterio fratribus, abiit, et ad portum navim jam reversam, sicut prædixit invenit. Manè cum sociis navim conscendit, et prospero vento, insulam, in qua prius habi-

[1] Sic O. *præventus.* H. [2] *Autem.* O. [3] *Ibi.* O. [4] *Anglicus.* O. [5] *Abbas Ενεργουμενος.* B.

taverat,[1] altera die petiit. Ingressus itaque monasterium, patrem et patruum præ cæteris degentibus laudabiliter in conversatione proficere inveniebat; et ex hoc Omnipotenti gratias referebat. Sumens itaque patruum Umbrafelem, præsbyteratûs officio jam perfunctum, ad monasterium in Hibernia Abbatem misit; in quo priorem[2] a Diabolo liberavit. Beatus vero Samson, cum Ammone, et supradicto Abbate, et quodam fratre præsbytero, vastissimum heremum adiit; ac juxta Habrinum flumen tugurium et in eo fontem dulcissimum reperit; ibique fratrem cum duobus sociis collocavit. Ipse interius[3] heremum progrediens secretissimum specum invenit, ostiumque ejus ad orientem situm, eumque quasi a Deo præparatum adamavit, et in eo fontis venam[4] precibus promeruit; ubi soli Deo sine intermissione vacabat, versutias temporis non timebat, angelorum[5] assuetus colloquio, per quos se commendabat Altissimo per cunctos[6] vero[7] dominicarum dies, tres fratres quos visitabat in heremo collocavit, et communionem ab eis accipiebat. Facta itaque sinodo,[8] ac percunctantibus[9] terræ principibus ubinam Sanctus Samson habitaret, affuit quidam qui dicebat se scire speluncam in qua cœlestem vitam ageret. Missus itaque cum cæteris principibus ad sinodum pertrahunt; videntes eum, quasi angelum excipiunt, Abbatequem nolentem in monasterio a Sancto Germano constructo constituunt.[10] In eodem itaque monasterio pro reverentia habebant, id est in cathedrâ beati Petri apostoli consedentes Episcopos cum convenerant; factum est annuali festo appropinquante Episcopique consuetum expectaret conventum:[11] quadam nocte vidit Sanctus

[1] *Habitarat.* O. [2] Scilicet *priorem* Abbatem. B. [3] *Interea.* O. [4] Sic O. *veniem.* H. [5] *Anglorum.* O. [6] Forte pro *cunctas.* B. [7] *Autem.* O. [8] Sic, pro *synodo* passim. B. [9] *Percontantibus.* O. [10] *Constituerunt.* O. [11] Videtur hic esse aliquis defectus, aut corruptio. E.

Samson circumseptari densissimis canditatorum turmis, et tres egregios Episcopos diadematibus ornatos aureis in faciem sibi assistere, atque cum illis ecclèsiam ingredi, et orare. Quorum nomina, causamque adventûs eorum, subtiliter et humiliter requisivit. Cui princeps visionis dixit, "Ego sum Petrus, Christi apostolus, et hic[1] sunt "fratres Domini,[2] Jacobus et Johannes Evangelista. Do-"minus Jesus Christus te sibi in præsulem præelegit,[3] et te "consecrare nos misit." Quem[4] cum benedictione cœlesti confirmaverint, ab oculis ejus elapsi sunt. Episcopi vero[5] ad diem condictum venientes, duos secum ordinandos adducentes ad honorem Sanctæ Trinitatis tres ordinare volebant; sed quem eligerent ad hoc ignorabant. Nocte itaque sequenti, beato Dubricio angelus Domini astitit; eique Sanctum Samsonem[6] ad Episcopum, ordinare præcepit. Beatus vero Dubricius præ gaudio angelicæ visionis, in unum convenire fecit fratres congregationis, et ovantes, quod ab angelo audierat, exposuit eis; statimque omnes acclamantes Deo gratias egerunt, eumque cum cæteris in cathedrâ episcopali collocaverunt. Omnes ergo qui aderant columbam cœlitùs emissam, super eum dum consecraretur immobiliter stare videbant. Eadem namque die, Sancto Samsone sacro-sancta ministeria celebrante, beatus Dubricius cum duobus monachis vidit columpnam[7] ignis de ore ejus coruscando procedere. Ille vero omni tempore vitæ suæ, quando missam celebravit angelos assistentes sibique[8] in altaris sacrificio servientes[9] videre promeruit. Quadam vero[10] nocte resurrectionis dominicæ[11] vigilante illo[12] et orante in templo, angelus Domini cum magna

[1] Aut *hii*. E. [2] Desunt voces *sunt fratres Domini*, et *est* scriptum pro istis verbis. O. [3] *Perelegit*. O. [4] *Quæ*. O. [5] *Autem*. O. [6] Sic O. *Samson*. H. [7] Pro *columnam*. [8] *Que* deest. O. [9] *Servientes* deest. O. [10] *Autem*. O. [11] *Divinæ*. O. [12] *Illo* deest. O.

claritate astitit, et ne timeret comfortavit, dicens, "Samson, Domino dilectissime, viriliter age! de nostrâ et cognatione tuâ egredere. Predestinatus es enim a Deo ultra mare fundator monachorum magnificus, rectorque in populo gloriosus." Hæc et similia alia beato viro angelus per totam noctem, gratulando prædixit; et mane veniente, clero et populo[1] convocato, nil resistens visioni angelicæ, immo obtemperans, cum summa caritate dixit, "O pater! sanctæ cujus manus impositione sublimatus[2] sum, quamvis indignè, cogit me angelicus visus fines nativos relinquere, et ultra marinos festinanter adire; et nominatim ad Armoricas terras Britannicæ gentis transire." His auditis, beatus Archiepiscopus Dubricius non dubitavit virum permittere inter[3] Britannos, eo quod linguæ,[4] et sciens illum præcinctum divino robore, et ornatum moribus cum sanctitate, dixit, "Esto vir robustus! pugna in acie! hinc te conducunt preces Britanniæ cum gaudio et alacritate;" et data sibi benedictione patris Dubricii, Abbatisque Ilduti, et totius cleri et populi, recessit. Consummatoque itaque paschatis solempnitatis officio, ac præparato navigio, assumptis quibusdam secum fratribus, citra Albrinum[5] mare perrexit,[6] terram matremque suam visitavit, et ecclesiam ab ea[7] factam consecravit, multosque ægrotos illis in locis sanitati restituit. Postquam matrem cæterosque parentes plenè[8] de verbis Domini instruxisset, Deo ducente, Auferreum mare transfretavit. Cumque per quendum pagum, quem Tricurrum vocant, transiret, vidit[9] ibi homines, profano ritu bacchantes, idolum quoddam adorare; quo viso, Sanctus Samson ingemuit, eosque precibus et doctrinis commonuit, ut idola humano generi inimica relinquerent,

[1] *Populo* deest. O. [2] Sic B. *Sullimatus*. MSS. [3] *Intus*. O. [4] Quædam verba videntur omissa, aut corrupta. [5] *Pertexit*. O. [6] In margin. O. habet *leg. Abrinum*. B. [7] *Eo*. O. [8] *Pleni*. O. [9] *Vidi*. O.

unum et verum Deum, qui in cœlis est, adorarent. Cui Comes eorum Gedianus respondit, "Deum quem prædica-" tis, ignovimus; deos vero, quos coluerunt parentes[1] nostri, "hos adoramus." Dum hæc loqueretur, puer quidam equo insedens, et circa idolum currens, ad terram corruit, fractoque collo, mortuus jacuit. Flentibus cunctis, Sanctus Samson dixit eis, "Ecce! potestis videre quod simulachrum "vestrum non potest huic mortuo vitam reddere. Si volu- "eritis idola vestra destruere, et Deum meum credere, in- "vocato nomine Domini, faciam mortuum vestrum resur- "gere." Illis vero[2] acquiescentibus, Sanctus Samson, profusis ab eo precibus, mortuum vitæ reddidit palam omnibus. Super hac mira et inaudita attoniti[3] visione, omnes unanimes idola destruentes baptizati sunt, in Jesum filium Dei credentes. In eadem namque provinciâ serpens quidam miræ magnitudinis erat, qui mortifero suo flatu penè duos pagos deleverat. Quo comperto, Sanctus Simon, miseriæ hominum condolens, puerum nuper resuscitatum secum assumens, et jam procedente cum eo[4] Gediano Comite, cum universo populo, ubi serpentem in antro latitare noverant perrexit. Postera namque die, illucescente sole, antrum ubi serpens inerat ultra quoddam flumen viderunt, ibique Sanctus Samson Comitem cum populo dimisit; ipse, cum puero nuper suscitato, ultra flumen processit. Cumque ad ostium[5] antri perveniret, eminùs puerum stare præcepit. Ille vero, signo sanctæ crucis munitus, confestim antrum intravit, atque serpentem linea zonæ[6] quâ erat præcinctus, circa collum ligavit; trahens eum foras de quadam grandi altitudine præcipitavit, præcipiens ei, in nomine Domini,[7] ne amplius viveret. Puer vero[8] recucurrit, et Comiti Gediano totique[9] populo quæ viderat nuntiavit. Omnis itaque

[1] *Præsentes*. O. [2] *Vero* deest. O. [3] *Attonite*. O. [4] *Eo* deest. O. [5] Sic O. *Hostium*. H. [6] Sic O. *Zona*. H. [7] *Dei*. O. [8] *Autem*. O. [9] *Deique*. MSS. leg. *totique*. B.

populus super hac visione magna gaudebat, et laudes Deo, Sanctoque Samsoni ex intimis profusas visceribus proclamabat; cui Sanctus Samson præcepit ut monasterium propè antrum constituerit.[1] Ipse vero interim in antro, jejuniis et orationibus incumbebat; ubi fontis venam precibus promeruit; quæ usque hodie fluere non desinit. Cumque populus monasterium perfecisset, et hoc beatus Samson dedicasset, patrem suum Ammonem, et cum eo consobrinum suum in eodem constituit. Ipse in Britanniam, cum suis, Deo ducente, navigavit. Cum in portum pervenisset, atque de navi descendisset, vidit juxta portum tugurium, et in eo[2] quendam privatum[3] miserabiliter plorantem; semperque ad mare aspicientem; cui Samson ait, "Frater, quid ploras?" Qui dixit ei, "Uxorem habeo leprosam in hac mansione, et "filiam dæmoniacam, quas mihi Dominus sanare promisit "per quendam transmarinum; quem triduo hic expectans, "spero venturum in hunc portum." Beatus vero Samson hoc audiens, atque cum eo domum suam introiens, super eas[4] supplex oravit, sanitatique restituit. In eadem itaque mansione aptissimum reperit locum, in quo honorificum construxit monasterium, quod usque hodie Dolum nuncupatur; ubi plurima insignia virtutum miracula fecit, atque[5] per provincias multa monasteria construxit. His namque diebus Comes Commotus[6] externus,[7] sævus et infaustus, omnibus Britannis præerat, qui Jonam Britannorum indigenam Comitem occiderat, filium ejus Judualum[8] regi Hildeberto et reginæ, in captivitate[9] custodiendum tradiderat.[10] Quo audito, Sanctus Samson miseriæ eorum condoluit, et ad regem Hildebertem festinanter perrexit; cupiens Judualum[11]

[1] *Constituerent*. O. [2] *Tigurium et in eo* desunt. O. [3] *Privitum*. O. [4] *Eis*. O. [5] *Et*. O. [6] Ita hic, sed postea *Commorus* dicitur. B. [7] *Extraneus*. O. [8] *Indualum*. O. [9] Sic O. *Captivitatem*. H. [10] *Tradidit*. O. [11] *Indualum*. O.

captivitate redimere, et populum externo judice[1] liberare. Ingrediente beato[2] Samsoni Regis palatium, quendam Comitem ibi reperit Energuminum; quem benedicto oleo in facie et in pectore perunxit, et sic de diabolo liberavit. Rex vero[3] cum hoc audisset, et quod pro Judualo[4] sibi supplicare venisset, inito cum suis optimatibus consilio, beatum Samsonem digno cum honore suscepit, et secum prandendum impetravit. Regina vero cum Judualum[5] vinctum in sua captivitate teneret, et eum dimittere nollet, beatum Samsonem precibus ejus obsistendo, verbisque contumeliosis concrepando, irritavit, et ut eum perderet, mortiferum sibi poculum præparavit. Cumque Rex, et beatus Archiepiscopus ad epulandum consedissent, et omnes qui aderant de ejus adventu gratulassent, Regina (instigante diabolo) in vitro venenum vino miscuit, et beato Samsoni ad bibendum per suum ministrum obtulit.[6] Tum ille, divinitùs nimirum inspiratus, vitro signum crucis imposuit; vitrum vero[7] in quatuor partes crepuit, et effuso super manu tenentis veneno, cunctis intuentibus, usque ad ossa corrosa est cutis et caro. Tunc beatus Samson ait, "Non est conveniens hoc poculum ad bibendum." Turbato itaque Rege, cunctisque admirantibus, beatus Samson manum læsi[8] consignavit, et ex integro restauravit. Postquam prandissent beatus Samson, Rege concedente, ad locum ubi Judualum[9] servabatur,[10] festinavit; cui obviam Regina equum furibundum, ut eum perimeret, destinavit; quem mox electus,[11] cum cruce consignavit, suaque sella superposita conscendit; tamque mitem[12] processit, quasi ipsum[13] Rex Cœli sub suo milite domuerit. Adhuc etiam induratum[14] corde ferocem

[1] *Judicio.* O. [2] *Sancto.* O. [3] *Vero* deest. O. [4] *Indualo.* O. [5] *Indualum.* O. [6] *Optulit.* H. [7] *Vero* deest. O. [8] *Læsi* deest. O. [9] Leg. *Judualus.* E. [10] *Servabant.* O. [11] *Dei* scilicet, ut postea. [12] Pro *mitis.* B. [13] *Illum.* O. [14] Forte leg. *indurato.* B.

sibi obviam[1] leonem cum custodibus ut eum invaderet direxit;[2] sed electum Dei dextra[3] prætexit, et veluti contoleo percussus, se in fugam committit.[4] Beatus vero Samson aspiciens post eum, ait, "Impero tibi in nomine Jesu Christi, "ne cuiquam amplius noceas, sed ut velociter pereas," qui statim, saltum dans præcipitem, expiravit. Videns autem Rex tanta mirabilia in sancto Dei, Judualum catenis adductum donavit ei. Regina quoque cum suis fautoribus, ejus pedibus prostrata, veniam postulavit a sancto. Quo facto omnes per gratiam Dei compurgati[5] nimiumque lætificati, Rex ait beato Samsoni, "Est serpens in hac provinciâ cir-"cumquaque habitantes gravi[6] affligens pestilentiâ; et quia "te videmus virtutibus fulgere, rogamus ut nos digneris ab "eo liberare." Cui Sanctus Samson dixit, "Invenite duc-"torem itineris, et in Dei virtute expellam eum partibus ves-"tris." Itaque ductori invento, duobus secum fratribus assumptis, cæterisque cum Judualo[7] in palatio relictis, viam carpebat subitò, confidens et exultans semper in Domino; cumque ad antrum, ubi serpens inerat pervenisset, ibique flexis genibus Dominum exorasset, serpentem per collum eripuit, et extraxit, et ultra flumen quod Sigona vocatur natare, et ibi sub quodam lapide manere, præcepit: quem paulo post, solo sermone in mari demersit. In eodem namque loco monasterium construxit, et in eo fratres Christo servituros collocavit. Denique Rex Hildebertus, pro tam magnis virtutibus beatum Samsonem plurimum adamavit, sibique ingentia gratanter dona tribuens, in auro (scilicet) et argento, in vasibus pretiosis, in prædiis, et in possessionibus plurimis, se suisque[9] orationibus commendavit. Accepto secum itaque Judualo, Lesiam Angiamque adiit, ibique ex-

[1] *Sub obvia.* O. [2] *Dixerit.* O. [3] *Dextras.* O. Forte leg. *electus Dei dextrâ se prætexit.* [4] *Commisit.* O. [5] *Compagati.* O. [6] *Graviter.* O. [7] *Indualo* O. [8] *Que* deest. O. [9] *Que* deest. O.

ercitum congregavit, et cum eo in Britanniam rediit. Beato igitur Samsone jejunante, et orante, atque Judualo cum exercitu contra Commorum præliante, Judualus Sancti precibus hostem uno ictu prostravit; et exinde ipse, et generationis ejus successores, super Britanniam dominium tenuit.[1] Mox vero[2] Judualus a suis ovanter receptus, et in Ducem totius Britanniæ electus, seipsum cum cunctis ad se pertinentibus, beato Samsoni mancipavit, et orationibus ejus devote commendavit. Gratias agat Dux Redemptori, exultet populus commissus tanto pastori. Unde principatus totius Britanniæ apud Dolum juste constare videtur usque hodiè. Nam quantas virtutes per eum, Dominus ultra citraque mare fecerit, quantumque doctrina claruit, nullius scriptoris vel doctoris eloquentia comprehendit. Perfectus itaque vitâ et ætate, cunctisque adornatus virtutibus acri morbo correptus in Dolo monasterio, circumfluente clero, corpus sæculo, animam[3] reddidit cœlo.[4] Clerus Sanctum corpus cum unguentis sepeliebat, ipsoque audiente cœlestis exercitus animam cum hymnis et laudibus ad Christum deducebat. Signum autem beatudinis ejus nos habemus, in his (scilicet) miraculis, quæ quotidie per eum facit *Dominus*,[5] ad laudem, et gloriam nominis ejus:[6] Qui, cum *Deo* Patre et Spiritu Sancto, vivit et regnat per infinita *secula* seculorum. Amen.

FINIT, AMEN.

[1] Sic pro *tenuerunt*. B. [2] *Autem*. O. [3] *Animum*. O. [4] *Deo*. O. [5] *Deus*. O. [6] *Ejus* deest. O.

[1] Murus Romanæ civitatis habet turres CCCLXII. castellares turres XLIX. pinnaculi XX. DCCCC portæ, posterulæ V. In circuitu muri sunt XXII. milliaria, excepto trans Tiberim, et excepta civitate Leomana. Principales Ecclesiæ Romæ; Basilica Salvatoris patriarchalis in Lateranensi Palatio major omnibus, Basilica Sancti Petri apostoli, Basilica Sancti Pauli apostoli, Basilica Sanctæ Mariæ majoris, Basilica Sancti Laurentii extra muros. Tituli Cardinalium præsbyterorum; Sancti Pauli, Sanctæ Savinæ, Sanctæ Priscæ, Sancti Sixti, Sanctorum,[2] Nerei et Achillei, Sancti Marcelli, Sanctæ Balbinæ, Sanctæ Susannæ, Sanctæ Mariæ majoris, Sancti Eusebii,[3] Sanctæ Luciæ in Ardea, Sancti Vitalis, sanctorum Apostolorum, Sancti Clementis, Sanctæ Potentianæ, Sancti Ciriaci in Thermis, Sanctorum Marcellini et Petri Hierusalem. Istorum titulorum Cardinales debent missas celebrare in capella Sancti Laurentii in Palatio.

[4] ELEUTHERIUS, natione Græcus ex patre Habundio, de oppido Nicopoli sedit annos XV. menses VI. dies V. Fuit autem temporibus Antonini[5] et Commodi, usque ad Paternum, et Braduam. Hic accepit epistolam a Lucio, Britanniæ[6] Rege, ut Christianus efficeretur[7] per ejus mandatum. Hic constituit[8] ut nulla casualis[9] repudiaretur a Christianis, maxime fideli[10] quod Deus creavit, et tamen rationales sunt. Hic fecit ordinationes tres per mensem Decembris, Præsbyteros XII. Diaconos VIII. Episcopos per diversa loca XV. et etiam sepultus est juxta corpus beati Petri infra[11] Vaticanum,[12] octava[13] kalendarum[14] Junii;[15] et cessavit episcopatus dies XVI.

[1] Parvo interposito spatio in MSS. hæc incipit abruptè descriptio urbis absque titulo. [2] *Sancti.* O. [3] *Sanctæ Susannæ, Sanctæ Mariæ majoris, Sancti Eusebii,* desunt. O. [4] Sic, absque titulo. [5] *Antoniæ.* O. [6] Sic O. *Britannio.* H. [7] *Efficeret.* O. [8] *Construit.* O. [9] Forte pro *nullus incola casæ*, i. e. *pauper.* [10] Forte pro *fideles.* E. [11] In hoc, et multis aliis locis codicis, *infra* scribitur pro *intra.* E. [12] *Navaticanum.* O. [13] *Octavo.* O. [14] *Kalendarum* pro *calendarum.* E. [15] Maii 25.

Anno[1] incarnationis dominicæ, ducentissimo octogesimo sexto,[2] Dioclesianus in oriente, Maximianus[3] Herculius in occidente, vastari ecclesias, affligi interficique Christianos, decimo post Neronem loco præceperunt. Quæ persecutio omnibus ferè ante-actis duiturnior[4] atque immanior fuit; nam per decem annos, incendiis ecclesiarum, proscriptionibus innocentum martyrum incessabiliter acta est.[5] Denique etiam Britanniam tum plurima confessionis Deo devotæ gloria sullimavit.[6] Siquidem in ea passus est Sanctus Albanus; de quo præsbyter Fortunatus in Laude Virginum, cum beatorum martyrum, qui de[7] toto orbe venirent ad Dominum, mentionem faceret, ait,

"Albanum egregium fœcunda Britannia præfert."

Passique sunt Julius et Aaron, cum martyrum copiâ, apud civitatem Legionum supra Huisc dictam.

Anno ab incarnatione Domini M°C°XX°VI°[8] fuit hæc Concordia facta inter Urbanum Episcopum Landavensem, et Robertum Consulem[9] Glocestriensem, de omnibus calumniis[10] quas idem Episcopus habebat adversus prædictum Consulem et suos homines in Walis,[11] et de illis terris quas ab episcopo se non cognoscebant[12] demere. Idem Consul concessit Episcopo unum molendinum quo Willelmus de Kardi fecit, et terram eidem molendino pertinentem, et unam piscariam in Elei per transversum ipsius fluminis, et C. acras terre in maresco de inter Taf et Elei ad arandum, ultra ad pratum, et ita quod caput earundem C. acrarum incipiat juxta dominicam terram ipsius Episcopi,[13] et continuati[14] in longum exten-

[1] Sic, absque titulo. [2] A.D. 286. [3] *Maximinus*. O. [4] *Diutinior*. O. [5] Sic O. *Est* deest. H. [6] Pro *sublimavit*. B. [7] *Quidem*. O. [8] A.D. 1126. [9] *Consulem* pro *comitem*. E. [10] Id est *litibus*. B. [11] *Palis*. O. Scriba enim non agnoscebat literam Saxonicam pro *W*; sic et deinceps. B. [12] *Cognoscebat*. O. [13] *Episcopi* deest. O. [14] Pro *continuatè*. B.

dantur, et communem pasturam cum hominibus Consulis, et[1] in nemoribus Consulis,[2] excepto Kybor, materiem ad opus ecclesiæ de Landavia, et ipsius Episcopi, et clericorum suorum, et omnium hominum de feudo ecclesiæ, et paissionem,[3] et pasturam, Walenses Episcopi cum Walensibus Consulis, et Normanni et Anglici Episcopi cum Normannis et Anglicis Consulis, extra Kybor, et capellam de Stuntaf,[4] et decimam ipsius villæ, et terram quam Comes eidem capellæ donat, unde sacerdos cum decima positus viveret; itaque parochiani ad natale Christi, et Pascha, et Pentecosten visitent matrem ecclesiam de Landaf, et de eadem villa corpora defunctorum ferentur[5] humanda ad eandem matrem ecclesiam. Et propter hæc prædicta quæ[6] Consul Episcopo donat et concedit, remittit ipse Episcopus, et quietas clamat Consuli omnes calumpnias[7] quas habebat adversus eum, et adversus homines suos, de omnibus terris illis quas ad feudum Consul advocabant,[8] et si aliquis hominum Consulis sua sponte, sanus vel infirmus, voluerit recognoscere se terram ecclesiæ tenere et se velle eam reddere ecclesiæ et Episcopo, et hoc coram Consule, vel coram suo Vicecomite vel Præposito Domino de Kardi,[9] recognoverit,[10] concedit Consul quod ipsam terram ecclesiæ et Episcopo reddat. Et Episcopus, sic[11] sui molendini de subtus ponte Episcopi exclusam[12] admensurabit, quod iter semper pervium sit, ni incremento aquæ vel fluctu maris impediatur; et Comes faciet destrui exclusam molendini sui de Eley; et homines Comitis, et quilibet[13] alii vendant et emant cibum et potum apud Landaf, et ibi illos edant et bibant, et nil

[1] *Et* deest. O. [2] *Consul.* O. [3] *Passionem.* O. [4] *Istuntas.* O. et in margine, *Whitchurch.* B. [5] Forte pro *ferantur.* B. [6] *Hanc prædictam quam.* O. [7] Pro *calumnias.* B. [8] *Advocabat.* O. [9] *Diacono Kardi.* O. [10] *Recognovit.* O. [11] *Sicut.* O. [12] Hinc forte derivatur Anglica vox, *sluice.* B. [13] Sic O. *qualibet.* H.

inde portent tempore werræ;[1] et omnes homines de feudo Episcopi habeant quilibet commercia apud Landaf, ad vendendum, et emendum, omnibus temporibus pacis. Et judicia ferri portabuntur apud Landaviam; et fossa judicialis aquæ fiet in terrâ Episcopi, propinquiori castello de Kardi. Et si aliquis hominum Episcopi calumpniabitur hominem Consulis, vel hominem baronum suorum de aliqua re unde[2] duellum fieri debeat; ipsorum curiis dabuntur vadimonia, et tractabuntur judicia; et in castello de Kardi duellum fiat.[3] Et si quisquam homo calumpniabitur[4] hominem Episcopi de re unde duellum fieri debeat; vadimonia in curiâ Episcopi[5] dabuntur et judicia fient, et ipsum duellum in castello de Kardi fiet: et ibi habeat Episcopus eandem rectitudinem de illo duello, quam haberet si fieret apud Landaviam.[6] Et si duellum agitur[7] inter solos homines Episcopi, in ejus curiâ de Landavia[8] tractetur; et fiat; et ipse Episcopus habeat suos præpositos Walenses in suo brevi scriptos per visionem et testimonium Vicecomitis Consulis; et extramittantur, et ipse Vicecomes Consulis habeat suum contrascriptum de ipsis Walensibus, et Episcopus habeat contrascriptum de Walensibus Consulis similiter. Et Consul clamat quietos Episcopo et hominibus de feudo suo denarios, et omnes consuetudines quas adversos eos calumniabatur. Hæc Concordia facta fuit in præsentiâ Regis Henrici;[9] his testibus, Willelmo Cantuariensi Archiepiscopo, et Gaufrido Rotomagensi Archiepiscopo, et Willelmo Wintoniensi Episcopo, et Rogero[10] Saresberiensi Episcopo, Rann. Dunelmensi Episcopo, et Johanne Riconiensi[11] Episcopo, et Oino Ebroicensi Episcopo, et Gaufr. Cancellario, et David Rege Scotiæ, et Rotrocho Comite de Per-

[1] Id est *belli*, vox Normannica. B. [2] *Aliquibus se unum*. O. [3] Leg. *fiet*. B. [4] Pro *calumniabitur*. B. [5] *Episcopi* deest. O. [6] Sic O. *Landavam*. H. [7] Forte leg. *agatur*. B. [8] Sic O. *Landavo*. H. [9] Scilicet *Primi*. B. [10] Sic O. *Rogo*. H. [11] *Oxoniensi*. O.

tico, et Rogero Comite de Warewick, et Brient filio Comitis, et Rob. Doilli,[1] et Milone de Glocestr, et Eduardo de Salesberiis, et Waltero filio Richardi, et Pag. filio Johannis, et Ricardo de Aquila, et Roberto de Sigillo, et Uchtredo Archidiacono de Landavia,[2] et Isaac Capellano Episcopi, et Rad. Vice comite de Kardi, et Pag. de Turbertivilla, et Rodb. filio Rogeri, et Ric. de Sancto Quintino, et Maur. de Lund. et Odone Soro, et Gaufr. de Maisi, apud Wodest.[3] Et R. Comes hujus cartæ contrascriptum habet; testibus eisdem.

Honorius[4] Episcopus, servorum Dei servus, venerabili fratri U.[5] Landavensi Episcopo, salutem et apostolicam benedictionem. Winebaldus de Baeluna terra, terram de Cairlion,[6] monachis de Monte Acuto, pro animæ suæ remedio dare disposuit. Ideoque fraternitati tuæ mandamus quatenus ipsam terram præfatis monachis, salvo tuæ ecclesiæ jure, concedas. Dat. Laterani, calendis Julii.[7]

Honorius Episcopus, servus servorum Dei, venerabili fratri U. Landavensi[8] Episcopo, salutem et apostolicam benedictionem. Veniens ad nostram[9] præsentiam Willelmus Archidiaconus Sancti David adversam[10] in nostro conspectu querelam deposuit, quâ[11] ecclesiam quandam, quam ei concesseras, et scripti tui pagina (prout asserit) confirmaveras, injustè abstuleris; unde fraternitati tuæ per præsentia scripta[12] mandamus quatenus ecclesiam ipse restituas, aut inde sibi justitiam facias. Dat. Laterani, IV^to cal. Maii.[13]

[1] *Robdoili.* O. [2] Sic O. *Landavo.* H. [3] Id est *Wodestokam.* B. [4] Aliud exemplar hujusce brevis postea. [5] Pro *Urbano.* E. [6] *Carlion.* O. [7] 16 Junii, A.D. 112–. Corrigendum videtur *xvi. cal. Julii,* juxta aliud exemplar brevis papalis postea magis accurate scriptum. [8] Pro *Urbano.* E. [9] *Vestram.* O. [10] Sic O. *Adversum.* H. [11] *Quia.* O. [12] Sic O. *Præsentiam scriptam.* H. [13] 28 Aprilis, A.D. 112–.

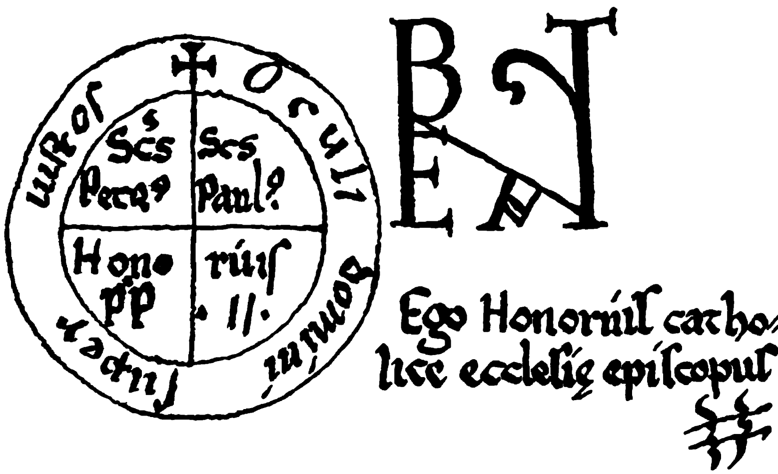
Honorius Episcopus, servus servorum Dei, venerabili fratri Urbano Landavensis ecclesiæ Episcopo, ejusque successoribus canonicè promovendis, in perpetuum. In eminenti sedis apostolicæ specula (disponente Domino) constituti, ex injuncto nobis officio, fratres nostros Episcopos debemus diligere, et ecclesiis sibi a Deo commissis suam justitiam conservare. Proinde, charissime in Domino frater Urbane Episcope, tuis rationabilibus postulationibus annuentes, beati Petri sanctorumque confessorum Dubricii, Teliaui, Oudocei, Landavensem[1] ecclesiam, cui (Deo auctore) præsides, in apostolicæ sedis tutelam[2] excipimus. Per præsentis[3] igitur privilegii paginam, apostolica auctoritate statuimus ut ecclesia vestra, cum sua dignitate, ab omni secularis servitii gravamine libera maneat, et quieta. Quæcunque vero concessione pontificum, liberalitate principum, oblatione fidelium, vel aliis modis ad eandem ecclesiam justè et canonicè pertinere noscuntur, ei firma in posterum et integra conserventur. In quibus hæc propriis nominibus duximus exprimenda, Landaviam, scilicet, cum territorio suo, ecclesiam Elidon, ecclesiam Sancti Hilarii, Sancti Nisien, Sancti Teliaui de Merthir minor, Sancti Teliaui de Lanngervall, Sancti Petri, Sancti Ilduti, villam Langatgualatir cum ecclesia Sancti Civin, villam Sancti Tauauc cum ecclesia, villam Henriu cum ecclesia, villam Mertyr Teudiric cum ecclesiis, villam Sancti Oudocei cum ecclesia, villam Sancti Numen cum ecclesia, villam Tanasan cum ecclesia, villam Lañcum cum ecclesiis, villam Languernemuc cum ecclesia, villam Merthirdincat cum ecclesia, Langarth, Sancti Teliaui de Porth Halauc, Sancti Teliaui de Crismic, ecclesiam Sancti Clotauci, ecclesiam Sancti Sulbui, villam Pennivei cum ecclesia, villam Sancti Teliaui de

[1] *Landavensis*. O. [2] Sic B. *Tutela*. MSS. [3] Sic B. *Presentes*. MSS.

Talipont, Lanhelicon, Lanmihaggel maur, villam Caer-dincil cum ecclesia, ecclesiam Sancti Catoci, Lanncoit, Talpones-cob, Lanngunhoill, Riubrein, Caer-castell, Penniprisc, Tref-meibion Ourdevein, Trefmain, Trefmeibion, Guichtrit,[1] Tref-rita, Lanndincul cum ecclesia, Istrat Eley, Trefginhill, Tref-laur, Treferintorch, Trefmiluc, Carnelfin, Merthir-Onbrit, Innis[2] Marchan cum molendino et maritimis infra[3] Taf et Eley. Inis[2]-Bratguen, Tref-Gillic, Innis[2] Perthan, Landi-null, Pennonn Lannsanfreit, Tref-meibion Ambrus, eccle-siam Pentirch, Merthir-Cwmliuer, Merthir-Buceil, duode-cim acras, quas Willelmus de Cantalo per vim possederat et tandem vestræ reddidit ecclesiæ, Lanngemei, Lancingu-alan, Cilcuihm, Porthtulon, Pennivei, Landocei, Culalan, Crucguernen Guocof, Nantbaraen, Gulich, Luinelidon, Tref-bledgur Mabaches, Tref-bledgint, Henriu-gunma, Merthir-Ilan, Lanmair Penros, Landipallai, Porthisceuin, Lanmi-hagel, Liclit, Tref-iridiouem, Trou-mur, villam Lanncin-march cum prato, et coretibus suis super Guai, et terram infra Castell-guent, Penncelliguenuc, Castell-dinan, cum sil-va et prato et maritimis, et Guorund, Penichen, Guonlu-uuc, Dui Gwent, Euias, Istratour, cum decimis, oblationi-bus, sepulturis, territoriis, refugiis, et libera communione earum;[4] quæcunque præterea in futurum (largiente Deo) justis modis poterit adipisci, quieta ei semper, et illibata permaneant. Decernimus ergo ut nulli omninò hominum liceat prædictam ecclesiam temerè pertubare, aut ejus pos-sessiones auferre, vel ablatas retinere, minuere, vel temer-ariis vexationibus fatigare, sed omnia ei, cum parochiæ fini-bus integra conserventur, tam tuis quam clericorum et pau-perum usibus profutura. Siqua igitur in futurum eccles-iastica secularisve persona, hanc nostræ constitutionis pagi-

[1] *Guichrit.* O. [2] *Imis.* O. [3] *Infra* pro *intra.* E. [4] *Eorum.* O.

nam sciens, contra ea[1] temerè venire tentaverit,[2] secundo, tertiove commonita, si non satisfactione congrua emendaverit, potestatis honorisque sui dignitate careat, reamque se divino judicio existere de perpetrata iniquitate cognoscat, et a sacratissimo corpore ac sanguine Dei et Domini Redemptoris nostri Jesu Christi aliena fiat, atque in extremo examine districtæ ultioni subjaceat. Cunctis autem eidem ecclesiæ justa servantibus sit pax Domini nostri Jesu Christi, quatenus et hic fructum bonæ actionis percipiant, et apud districtum Judicem præmia æternæ pacis inveniant. Amen.



Dat. XIII. kl. Maii,[3] indict. VI. incarnationis dominicæ anno M°C°XXVIII° pontificatûs autem domini Honorii secundi, Papæ,[4] anno quarto.

[1] Forte *eam*. B. [2] *Tentavit*. O. [3] 9 Aprilis, A.D. 1128. 4 Honor. II.
[4] *Secundi Papæ* desunt. O.

HONORIUS Episcopus, servus servorum Dei, venerabilibus fratribus Willelmo Cantuariensi Archiepiscopo, apostolicæ sedis Legato, et Episcopis per Angliam constitutis, salutem et apostolicam benedictionem. Frater noster Urbanus Landavensis Episcopus, ad sedis apostolicæ clementiam veniens, se in conventu et ante vestram præsentiam, super Episcopis Bernardo Sancti Deui, et Ricardo Herfortensi, de parochiâ episcopatûs sui ab eis detenta querelam deposuisse asseruit. Cæterum fratres ipsi, nullum ei de querimonia sua responsum reddentes, ordine transposito, eundem[1] super aliis ceperunt[2] impetere. Quod tam sacrorum statutis canonum, quam legalibus sanctionibus obvium[3] esse non extat ambiguum. In judicio namque, et unius disceptatione negotii, reus (nisi per exceptionem) actor effici nequaquam potest. Ipse vero ordinem judicii postulans, ut prius de his quæ objecerat sibi rationabiliter responsum daretur a tua discretione, frater Archiepiscope, qui pro judice residebas expetiit. Quia vero quod optabat optinere non potuit, magnum sibi gravamen sentiens irrogari, Romanam audientiam quæ oppressis commune suffragium est appellavit, et prænotatos Episcopos B. R.[4] ut in nostra præsentia, mediante quadragesima, suis responderunt[5] quærimoniis invitavit. Verum ipse nobiscum aliquamdiu moratus est; invitati vero, præfixo termino nec venerunt, nec responsales miserunt. Nos igitur, ex communi fratrum nostrorum Episcoporum et Cardinalium deliberatione audita super hoc duorum testium assertione, eum de parrochia unde conquestio fuerat[6] videlicet, Ergin, Istratui, Guhir, Cetgueli, Cantref bichan, salva justitia ecclesiarum Herfortensis et Sancti Deui, investivimus. Terminum vero tam URBANO Landavensi Episcopo quam

[1] Sic B. *Eandem.* MSS. [2] Pro *cœperunt.* E. [3] Id est *contrarium.* B.
[4] Pro *Bernardum et Ricardum.* E. [5] *Respondent.* O. [6] *Fuerat* deest. O.

B. R.[1] Episcopis, mediantem quadragesimam[2] statuimus; et tunc utraque pars, expositis suis in vestra præsentia rationibus, quod justitiæ ratio dictaverit, obtinebit. Interim autem præcipimus ut frater U.[3] parochiam illam, de qua disceptatio fuerat, integrè, quietè, et absque alicujus contradictione obtineat.[4] Tu vero frater Archiepiscope, supradictos Episcopos B. et R. parochiam[5] ipsam occupare, aut pervadere, vel per se, vel per officiales suos nullo modo permittas. Dat. Laterani XIII. cal. Maii.[6]

HONORIUS Episcopus, servus servorum Dei, charissimo[7] in Christo filio Henrico, illustri Anglorum Regi, salutem et apostolicam benedictionem. Frater noster Urbanus Landavensis Episcopus, ad apostolicæ sedis clementiam se in conspectu Willelmi Cantuariensis[8] Archiepiscopi, gravatum fuisse asseruit. Cum enim de parochia sua[9] ab Episcopis,[10] videlicet Bernardo Sancti Deuui, et Ricardo Herefordensi, detenta justitiam quæreret obtinere non potuit. Ideoque Romanam audientiam, quæ oppressis commune suffragium est, appellavit, et terminum eis præteritum mediantem quadragesimam,[2] ut in nostra præsentia de prædicta parochia quod ratio dictaret, sibi facerent, indixit. Ipsi vero venire contemnentes,[11] nec etiam responsales miserunt. Nos ergo habito fratrum nostrorum consilio, denotatum[12] Urbanum Episcopum de parochia, unde causatio[13] fuerat, salva justitia ecclesiarum Sancti Deuui et Herfortensis, investivimus; futuram mediantem quadragesimam[2] utrisque statuentes, ut tunc utraque pars, nostro conspectui præsentata, quod jus-

[1] Pro *Bernardo et Ricardo*. E. [2] *Mediante quadragesima*. O. [3] Pro *Urbanus*. E. [4] *Optineat*. H. [5] *Parrochiam*. O. [6] 19 Aprilis, 1128. [7] *Karissimo*. H. [8] *Kantuariensis*. H. [9] *Sua* deest. O. [10] Sic O. *Episcopo*. H. [11] *Contempnentes*. H. [12] Forte leg. *prænotatum*. B.. [13] Forte leg. *conquestio*. B.

tum fuerit valeat obtinere, tua igitur nobilitas ipsum fratrem U.[1] Episcopum habeat commendatum, nec de parochiâ, de quâ eum investivimus,[2] nec de aliis, sibi injuriam permittas; sed eum pro reverentiâ beati Petri, et nostrâ, manuteneas. Dat. Lat. XIII. kal. Maii.[3]

HONORIUS Episcopus, servus servorum Dei, Clericis et Laicis per parochias Ergic, Istratiu, Guhir, Cetgueli, Cantrebichan, constitutis, salutem et apostolicam benedictionem. Frater noster Urbanus Landavensis Episcopus Bernardum Sancti Deuui, ei Ricardum Herfortensem Episcopos, ut præteritâ mediante quadragesima super parochiis prænotatis ad nostram responsuri venirent præsentiam invitavit. Ipsi vero nec venerunt, nec responsales suos miserunt. Nos ergo ex deliberato fratrum nostrorum Episcoporum, et Cardinalium consilio, supradictum U.[1] Landavensem Episcopum de præfatis parochiis investivimus; terminum vero[4] tam B. et R.[5] quam U.[6] Episcopis proximam mediantem quadragesimam præfiximus, ut tunc[7] utraque pars nostro conspectui præsentata, quod justitiæ ratio dictaverit valeat obtinere. Ideoque vobis mandando præcipimus, quatenus fratri nostro U.[8] Landavensi obedientiam et reverentiam[9] deferatis. Dat. Lat. xiii. kal. Maii.[10]

HONORIUS Episcopus, servus servorum Dei, dilectis filiis, Monachis, Capellanis, Canonicis, Waltero filio Ric.[11] Briano filio Willelmi[12] Comitis, Pagano filio Johannis, Miloni de Glocestria, Batrun filio Wil.[13] * * * Winbaldo de

[1] Leg. *Urbanum.* E. [2] *Investimus.* O. [3] 19 Aprilis, A.D. 1128. [4] *Vero* deest. O. [5] Leg. *Bernardo et Ricardo.* E. [6] Leg. *Urbano.* E. [7] *Ut tunc,* supplentur e bulla præcedente. B. [8] Leg. *Urbano.* E. [9] *Obedientia et reverentia.* O. [10] 19 Aprilis, A.D. 1128. [11] Leg. *Ricardi.* E. [12] Sic O. *Willelmi* deest. H. [13] *Wil* deest. O.

Badlon, Roberto de Candos, Ricardo filio Puntii, Roberto filio Martini, Roberto filio Rogeri, Mauritio filio Willelmi de Lundriis, et cæteris per Landavensem Episcopatum nobilibus, salutem et apostolicam benedictionem. Fama referente, comperimus quod matrem vestram Landavensem ecclesiam, contra honorem, et salutem animarum vestrarum ausu temerario expoliare, et eam adnichilare, præsumitur. Unde paterno affectu compatientes adversitati[1] vestræ per[2] præsentia scripta mandamus, atque præcipimus ut quicquid in terris, decimis, oblationibus, sepulturis, et cæteris bonis, eidem ecclesiæ, aut aliis de ipsius parochia ecclesiis injustè tulistis, et detinetis, absque mora restituatis. Si enim reprehendendi sunt filii qui matrem carnalem inhonorant, et ei injuriam inferunt; multo magis qui[3] spiritualem molestant, et bona ejus violenter deripiunt; et quod flagitiosum est, et[4] Christiano nomine inimicum, venientes ad sanctorum limina, et ecclesiarum dedicationes, deprædari, affligere, et die etiam mercationis venientium et redeuntium bona auferre, et quosdam interficere, ferali more, non erubescetis.[5] Ea propter vobis præcipimus, quatenus a tantis flagitiis omnimodis desistatis, et præceptis venerabilis[6] fratris nostri Urbani Episcopi humiliter pareatis. Quod si contemptores extiteritis, canonicam quam ipse in vos promulgabit sententiam (auctore Deo) confirmabimus. Dat. Lat. XIII. cal. Maii.[7]

HONORIUS Episcopus, servus servorum Dei, dilectis filiis, Clero et Populo Landavensi, salutem, et apostolicam benedictionem. Venientem ad apostolicæ sedis clementiam,

[1] Sic O. *Universitati.* H. [2] *Per* deest. O. [3] *Quod.* O. [4] *Et* deest. O. [5] Forte leg. *erubescitis.* B. [6] *Venerabilibus.* O. [7] 19 Aprilis, A.D. 1128. *Cal* deest MSS., sed suppletur ex prioribus bullis. B.

venerabilem fratrem nostrum Urbanum Episcopum vestrum debitâ charitate recepimus. Ipsum itaque, cum gratiâ nostrâ,[1] et literarum nostrarum prosecutione, ad vos remittentes, universitati vestræ mandamus, quatenus eundem fratrem nostrum UR.[2] Episcopum benignè recipiatis, et ei tanquam proprio pastori, et animarum vestrarum custodi, obedientiam, et reverentiam humiliter deferatis, et velut Christi vicario pareatis. Ad recuperandas igitur possessiones et bona Landavensis ecclesiæ quæ distracta sunt, unanimiter, uti boni filii, præbeatis consilium et auxilium. Dat. Lat. XIV^to^. cal. Maii.[3]

HONORIUS Episcopus, servus servorum Dei, venerabili fratri W.[4] Cantuariensi Archiepiscopo, apostolicæ sedis legato, salutem et apostolicam benedictionem. Ex injuncta nobis a[5] Domino ecclesiæ Dei cura et providentia, singulis suam debemus justitiam conservare, ut controversia, quæ inter fratrem nostrum Urbanum Landavensem Episcopum et ecclesiam Sancti Deuui, et Herfortensem, agitata est, juxta rationis et justitiæ tramitem terminetur, proximam mediantem quadragesimam[6] terminum indiximus. Ne igitur prædictus frater noster U.[7] Episcopus aliquid in veniendo ad nos, aut in aliis rebus incommodum, vel detrimentum sustineat, fraternitatis tuæ sollicitudo provideat. Dat. Laterani, non. Octob.[8]

HONORIUS Episcopus, servus servorum Dei, dilecto filio Henrico, illustri Anglorum Regi, salutem et apostolicam benedictionem. Ut liberius et sine querela servi Dei valeant divinis vacare obsequiis, controversiæ inter fratrem nostrum

[1] *Vestra.* O. [2] Leg. *Urbanum.* E. [3] 18 Aprilis, 1128. [4] Leg. *Willelmo.* E. [5] *In.* O. [6] *Proxima mediante quadragesima.* O. [7] Leg. *Urbanus.* E. [8] 7 Octob. 1128.

Urbanum, Landavensem Episcopum, et ecclesias Sancti[1] Deuui, et Herfortensem, agitatæ, terminum proximam mediantem quadragesimam, indiximus. Quocirca nobilitati tuæ mandamus, quatenus eidem U.[2] Episcopo nullum in veniendo ad nos, aut rebus suis impedimentum aut incommodum facias, neque ab aliis inferri permittas. Dat. Lat. non. Octob.[3]

HONORIUS Episcopus, servus servorum Dei, venerabili fratri Urbano, salutem et apostolicam benedictionem. Ad hoc in sancta matre catholica et universali Romana ecclesia, quæ justitiæ sedis est, ab auctore omnium bonorum Deo cognoscimus, constitutos[4] ut suam ecclesiis omnibus justitiam conservemus, et[5] siquid perperam gestum esse noverimus, rationis consilio ad rectitudinis tramitem reducamus: quatenus et quæ corrigenda sunt ordine judicario corrigantur, et quæ rectè statuta noscuntur, in sui vigoris robore perseverent. Proinde venerabilis frater Urbane, Landavensis Episcope, anno præterito ad apostolicæ sedis clementiam veniens, te adversus Episcopos Bernardum Sancti Deuui, et Ricardum Herfortensem in præsentia fratrum nostrorum Willelmi Cantuariensis Archiepiscopi, apostolicæ sedis legati, et Episcoporum Angliæ de parochia episcopatûs tui ab eis detenta, querelam deposuisse asseruisti. Cæterum quia tibi gravamen sentiebas inferri, eos proxima tunc mediante quadragesima ut[6] ad nostram venirent præsentiam tuis responsuri querimoniis invitasti. Ipsi vero præfixo termino, nec venerunt, nec responsales miserunt. Unde communicato fratrum nostrorum consilio, duorum testium assertione suscepta, te de parochia unde conquestio fuerat investivimus; salva tamen justitia

[1] Sic B. *Sancti* deest. MSS. [2] Leg. *Urbano*. E. [3] 7 Octob 1128. [4] *Constitutos* deest. O., sed habet *et* pro ea voce. [5] *Et* deest. O. [6] *Ut* deest. O.

ecclesiarum Herfortensis, et Sancta Deuui. Terminum vero dedimus,[1] et illis proximam tunc futuram mediantem quadragesimam statuimus, ut plenius cognita veritate atque discussa, suam unicuique justitiam servaremus. Porro ipsi nec etiam illo[2] termino venerunt, nec personas quæ causam suam agerent ad nostram præsentiam direxerunt. Tu autem, frater Urbane, statuto termino, paratus[3] cum testibus, nostro te conspectui præsentasti. Et nos, invitatos aliquamdiu expectantes, sex testium juramenta suscepimus; quorum duo, videlicet[4] quidam præsbyter sapiens, et unus[5] laicus juraverunt parochiam illam de quâ controversia agitabatur, scilicet Guher, Cetgueli, Cantrebachan, Estratiu, Ergin intra Landavensis episcopatûs terminos contineri (scilicet inter fluvios Tyui et Gui) et se vidisse Erualdum Episcopum, antecessorem tuum, per quadraginta annos eandem parochiam quietè, et absque interruptione canonicâ tenuisse. Alii vero quatuor videlicet Robertus, et Johannes præsbyteri, Galfredus, et Adam diaconi, juraverunt patres suos, qui propter senium ad sedem apostolicam venire non poterant, hoc idem jurasse, et ut in nostra jurarent præsentia præcepisse.[6] Nos igitur ex communi fratrum nostrorum Episcoporum et Cardinalium deliberatione, prænominatam parochiam absque inquietatione ecclesiarum Herfortensis et Sancti Deuui, vel alicujus alterius tibi et successoribus tuis perpetuo jure habendam, possidendamque censuimus.

✠ Ego HONORIUS CATHOLICÆ ECCLESIÆ EPISCOPUS. Dat. Laterani, II. non. Aprilis, indict. VII. anno incarnationis Dominicæ[7] MCXXIX°. pontificatûs autem[8] domini Honorii P. P. Secundi, anno V°.[9]

[1] Sic B. *dedi.* MSS. [2] *Isto.* O. [3] *Paratis.* O. [4] *Scilicet.* O. [5] Sic B. *mavis.* MSS. [6] *Præcipisse.* O. [7] *Domini.* O. [8] *Pontif.* O. deest *autem.* O. [9] 4 Aprilis, A.D. 1129. 5 Hon. II.

Honorius Episcopus, servus servorum Dei, venerabili fratri Urbano Landavensi Episcopo, ejusque successoribus canonicè substituendis, in perpetuum. In eminenti apostolicæ sedis specula (disponente Domino) constituti, ex injuncto nobis officio, fratres nostros Episcopos debemus diligere, et ecclesiis a Deo commissis suam justitiam conservare. Proinde karissime in Domino frater, Urbane, Episcope, tuis rationabilibus postulationibus annuentes, beati Petri, sanctorumque confessorum Dubricii, Teliaui, Oudocei, Landavensem ecclesiam, cui (Deo auctore) præsides, in apostolicæ sedis tutelam excipimus. Per præsentis igitur privilegii paginam apostolicâ auctoritate statuimus, ut ecclesia vestra,[1] cum suâ dignitate, ab omni secularis servitii gravamine libera maneat et quieta. Quæcunque vero concessione pontificum, liberalitate principum, oblatione fidelium, vel aliis modis ad eandem ecclesiam justè et canonicè pertinere noscuntur, ei firma in posterum et integra conserventur. In quibus hæc propriis nominibus duximus exprimenda; Landaviam scilicet, cum territorio suo, et parochia, videlicet, Cantrebachan, Chedueli, Guoher, Estrateu, Ercincg,[2] Guorund Peñechan, Gunluuuc, Diuent, Euias, Estrateur. Fines vero[3] Landavensis episcopatûs hi esse dicuntur; ab hostio Tyui in mare, sursum usque Iblain, deinde ad Pen-douluinhelic, ad Blain huisc, ad Mynid du, ad Blain turc, usque Tyui, sursum usque Cingleis. Deinde Halunguernen ad Blain peurdin, deorsum usque Ned, sursum usque Meldon, ad Gauannauc, ad Deri emreis, ad Chenelisti, ad Blain frutiguidon, usque Taf maur, usque Ychiner,[4] sursum Riticambren, ad Haldu, dinant crafnant arhit usque Husc, trui huisc dichilitris diralt luit, dilech bichlit i pennmarch diguoruoid diritnant, di hanner dinmarchtan dioligabs, di bronn cateir-

[1] *Nostra.* O. [2] *Estratiu, Ergin.* O. [3] *Autem.* O. [4] *Ychrer.* O.

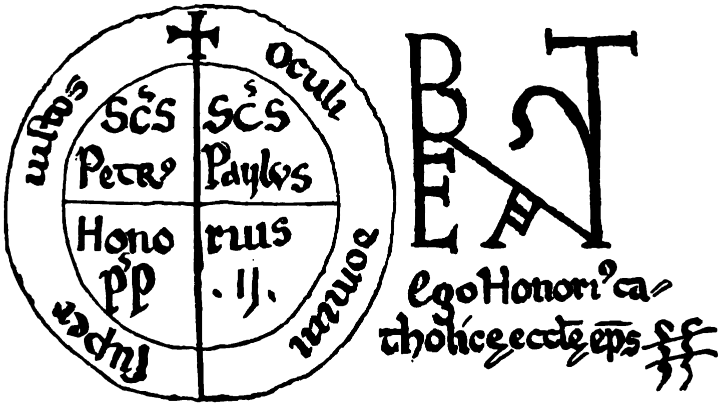
neuein[1] dilicat guesinon,[2] di guarthaf buch, dirmincul, dirpridell, di halruuna, dinainibard, nantibard, in hit usque Dour, in hit usque Guormiu, in hit usque Hiblain. Deinde ad Cairrein ad Blain taratyr, per longitudinem usque Guy, et per longitudinem fluminis Guy ad mare Hafren, deinde ad hostium fluminis Tyui, ubi Landavensis episcopatûs parochia incipit. Confirmamus etiam vobis[3] ecclesiam Elidon, ecclesiam Sancti Hilarii, Sancti Tussien, Sancti Teliauui de Merthyr mynor,[4] Sancti Teliauui de Languergualt, Sancti Petri, Sancti Ilduti, villam Lancatgualatir cum ecclesiâ Sancti Civin, villam Sancti Tavauc cum ecclesia, villam Henriu cum ecclesiâ, villam Merthir Theodorici cum ecclesiis, villam Sancti Oudocei cum ecclesiâ, villam Sancti Numen[5] cum ecclesiâ, villam Tanasan cum ecclesia, villam Laurgun cum ecclesiis, villam Languercynuc cum ecclesia, villam Merthir Dincat cum ecclesia, Langarth, Sancti Teliaui de Porthalauc, Sancti Teliaui crisinic, ecclesiam Sancti Clitauci cum pertinentiis suis, ecclesiam Sancti Sulbui[6] cum pertinentiis suis,[7] villam Pennivei cum ecclesiâ suâ, villam Sancti Teliaui de Talipont, Lanhelicon, Lanmihaggel[8] maur, villam Cairduicil[9] cum ecclesiâ, ecclesiam Sancti Catoci, Lancoit, Talpon escop, Langunhoill, Riubrein, Caircastell, Pennibrisc,[10] Tref-meibion Ourdevein, Trefmain, Tref-meibion uchrit, Tref-rita, Tref-dinneul cum ecclesiâ Estrat Eley, Tref-gynhil, Tref-laur, Tref-cysintord, Tref-miluc, Carnelfin, Merthir-onbrit, Ynys Marchan cum molendino, et maritimis infra Taf et Eley, Ynys Bratguen, Tremgyllicg, Ynis Peithan,[11] Lañtylull, Peñonn, Lañsanbregit, Tref-meibion Ambrus, ecclesiam Pentyrch, Merthir

[1] *Caleirneveni.* O. [2] *Giresimon.* O. [3] *Nobis.* O. [4] Sic O. *Mymor.* H. [5] *Niunen.* O. [6] *Subvi.*O. [7] *Suis* deest. O. [8] *Lanvihaggel.* O. [9] *Caiduicil.* O. [10] Sic. O. *Pennitrisc.* H. [11] *Petchan.* O.

Cihliver,[1] Merthir Buceil, duodecim acras quas Willelmus de Cantelou Landavensi ecclesiæ reddidit,[2] Lanngemei, Lancingualan, Cilciuhiun, Porthtulon, Pennivei, Landotei, Culalann,[3] Cruc, Guernen, Guocob, Nanbaraen, Gulich, Luinelidon, Tref-bledgur mab aches, Tref-bledgint, Henriugunna, Merthirilann, Lanmeirpenros, Landipallai, Porthiscevin, Lannmihaggel Liclit, Trefiridiouen, Trounur, villam Lanncinmarc cum prato super Gui, et coretibus[4] suis, et terra infra Castell Guent, Penncelliguenhuc, Castell-Dinau cum silva et prato et maritimis, cum decimis, oblationibus, sepulturis, territoriis, refugiis, et libera communione earum. Quæcunque præterea in futuro præfata ecclesia[5] (largiente Deo) justis modis poterit adipisci, quieta ei semper, et illibata permaneant. Decernimus ergo ut nulli omnino hominum liceat eandem ecclesiam temerè perturbare, aut ejus possessiones auferre, vel ablatas retinere, minuere, vel temerariis vexationibus fatigare, sed omnia ei, cum parochiæ finibus, integra conserventur, tam tuis quam clericorum, et pauperum usibus profutura. Siqua igitur imposterum ecclesiastica sæcularisve[6] persona[7] hanc nostræ constitutionis paginam sciens, contra eam temerè venire tentaverit,[8] secundo, tertiove commonita, si non satisfactione congrua emendaverit,[9] potestatis, honorisque sui dignitate careat, reamque se divino judicio existere[10] de perpetrata iniquitate cognoscat, et a sacratissimo corpore, et sanguine Dei, et Domini Redemptoris nostri Jesu Christi aliena fiat, atque in extremo examine districtæ ultioni subjaceat. Cunctis vero[11] eidem loco justa servantibus, fiat pax Domini nostri

[1] *Cibliver*. O. [2] *Tradidit*. O. [3] *Culaham*. O. [4] Derivatur a voce Wallica *cored*, Anglicè *wears*. E. [5] *Quicunque—præfatam ecclesiam*. O. [6] Sic B. *Sæcularisque*. MSS. [7] Sic O. *Persona* deest. H. [8] Sic O. *Temptaverit*. H. [9] *Emendaverit* deest. O. [10] *Existere* deest. O. [11] *Autem*. O.

Jesu Christi, quatenus et hic fructum bonæ actionis percipiant, et apud districtum Judicem præmia æternæ pacis inveniant. Amen. Amen. Amen.



Dat. Laterani per manum Aimerici Sanctæ Romanæ ecclesiæ Diaconi Card. et Cancell. non. Apr. indict. VII. anno incarnationis Dominicæ[1] M.C.XXVIIII°. pontificatûs autem domini Honorii Papæ Secundi, anno V.[2]

HONORIUS Episcopus, servus servorum Dei, venerabili fratri W.[3] Cantuariensi Archiepiscopo, apostolicæ sedis Legato, salutem et apostolicam benedictionem. Fratribus nostris Bernardo Sancti Deui, et Richardo Herfortensi Episcopis, mediantem quadragesimam terminum statuimus, ut ad nostram venirent præsentiam, et siquid adversus Urbanum Landavensem Episcopum de parrochia, unde controversia inter eos agitata fuerat, se habere confiderent, quod dictaret justitia obtinerent. Ipsi vero nec venerunt; nec qui[4] pro eis agerent personas miserunt. Nos ergo, commu-

[1] *Domini.* O. [2] 5 Aprilis, 1129. [3] Leg. *Willelmo.* E. [4] *Quæ.* O.

nicato fratrum nostrorum Episcoporum consilio, testium, quos frater noster Urbanus produxerat, juramenta suscepimus; qui tactis Sacro-Sanctis Evangeliis, firmaverunt illas quinque plebes, videlicet Guoher, Chedueli, Cantrebachan, Estrateu, Erchin, infra Landavensis Episcopatûs terminos contineri, scilicet inter fluvios Gui et Tyui, et se vidisse Herualdum Episcopum, antecessorem Urbani, per XL. annos, easdem plebes quietè, absque ulla interruptione canonica, tenuisse. Ideoque, ex canonica censura, nos ei, et successoribus suis, prænominatam parochiam perpetuo habendam adjudicamus. Unde fraternitati tuæ rogando mandamus quatenus quod judicatum est a sancta Romana ecclesia facias observari, et de prædictis quinque plebibus nullam ei patiaris injuriam irrogari. Dat. Laterani II. non. Aprilis.[1]

HONORIUS Episcopus, servus servorum Dei, venerabili Henrico, Anglorum Regi, salutem et apostolicam benedictionem. Fratribus nostris Bernardo Sancti Deui, et Ricardo Herfortensi, Episcopis, mediantem quadragesimam terminum statuimus, ut ad nostram venirent præsentiam, et siquid adversus Urbanum Landavensem Episcopum de parochia unde controversia inter eos agitata fuerat, se habere confiderent, quod dictaret justitia obtinerent. Ipsi vero nec venerunt, nec qui pro eis agerent,[2] miserunt. Nos ergo communicato fratrum nostrorum Episcoporum et Cardinalium consilio, testium quos frater noster Urbanus produxerat juramenta suscepimus; qui tactis Sacro-Sanctis Evangeliis, firmaverunt illas quinque plebes, videlicet Guher, Cetgueli, Cantrebachan, Estrateu, Ergicg,[3] infra Landavensis episcopatûs terminos contineri, scilicet[4] fluvios Gui et

[1] 4 Aprilis, A.D. 1129. [2] Sic O. *Egerent.* H. [3] *Guoher, Cergueli—Erchin.* O. [4] Forte addendum *inter.* B.

Tyui; et se vidisse Hergualdum[1] Episcopum, antecessorem U.[2] per XL. annos easdem plebes quietè, et absque ulla interruptione canonica tenuisse. Ideoque ex canonica censura, nos ei et successoribus suis prænotatam parochiam perpetuo habendam adjudicavimus.[3] Unde fraternitati tuæ rogando mandamus, quatenus quod judicatum est a sancta Romana ecclesia facias observari, et de prædictis quinque plebibus nullam ei patiaris injuriam irrogari. Dat. Laterani, II. non. Aprilis.[4]

HONORIUS Episcopus, servus servorum Dei, dilectis filiis Clero et[5] Populo per parochias Guhir, Cetgueli, Cantrebichan, Ystrateu, Ergycg,[6] constituto, salutem, et apostolicam benedictionem. Nos, ex canonica censura, venerabili fratri nostro Urbano Landavensi Episcopo, et successoribus ejus, prædictas quinque plebes, de quibus inter ipsum et Bernardum Sancti Deui, et Ricardum Herfortensem, Episcopos contentio fuerat[7] perpetuo habendas adjudicamus. Ideoque universitati vestræ mandando præcipimus, quatenus ei, tanquam proprio pastori, et animarum vestrarum custodi, obedientiam et reverentiam humiliter deferatis. Dat. Lat. II. non. Aprilis.[8]

EXHORTATIO JOHANNIS PRÆSBYTERI CARDINALIS ET LEGATI ROMANÆ ECCLESIÆ, SIMUL ET PERDONATIO AB EO DATA OMNIBUS AUXILIATORIBUS LANDAVENSEM ECCLESIAM.

FRATER JOHANNES Sanctæ Romanæ ecclesiæ Præsbyter Cardinalis, et Legatus, fidelibus omnibus per Angliam et

[1] *Erualdum*. O. [2] Leg. *Urbani*. E. [3] *Adjudicamus*. O. [4] 4 Aprilis, A.D. 1129. [5] *Et* deest. MSS. Suppletur. B. [6] *Cergueli, Cantrebachan, Istrateu, Ergicg*. O. [7] Sic B. *fieret*. MSS. [8] 4 Aprilis, A.D. 1129.

Walliam constitutis, salutem et benedictionem. Ad Landavensem Ecclesiam, ex debito nostræ legationis accedentes, et[1] paupertate oppressam, et bonis suis ac possessionibus expoliatam invenimus. Veruntamen venerabilis frater noster Urbanus, ejusdem loci Episcopus, ecclesiam ipsam reedificare a fundamentis incepit: quod sine elemosynarum vestrarum auxiliis non poterit consummare. Rogamus itaque universitatem vestram, et remissionem vobis injungimus peccatorum, ut locum ipsum beneficiis vestris et elemosynis juvare[2] et sustentare velitis. Nos quoque in beneficium vos, et orationes matris nostræ Romanæ ecclesiæ, suscipimus; indulgentiam, quam[3] Cantuarienses Archiepiscopi fecerunt, apostolica auctoritate firmantes. Præterea de abundantia sedis apostolicæ XIV. vobis dies de vestra remittimus pœnitentia. Obedientes vos monitis nostris, gratia divina custodiat.

SUMMONITIO WILLELMI CANTUARIENSIS ARCHIEPISCOPI.

WILLELMUS Cantuariensis Archiepiscopus, Urbano Landavensi Episcopo, salutem. Literis istis tibi notum facere volumus, quod Johannes ecclesiæ Romanæ præsbyter Cardinalis atque Legatus, legis[4] ordinatione sua[5] nostraque conniventia,[6] concilium celebrare disposuit, Lundoniæ, in nativitate beatæ semper virginis Mariæ. Propterea præcipimus, ut in præfato termino, in eodem loco nobis occurras cum Archidiaconis[7] et[8] Abbatibus, et Prioribus, tuæ diœcesios, ad definiendum super negotiis ecclesiasticis, et ad informandum seu corrigendum quæ informanda, vel docenda, seu corrigenda docuerit sententia convocationis nostræ.

[1] *Et* deest. O. [2] *Vivare.* O. [3] *Quam* deest. MSS. suppletur. B. [4] *Legis* deest. O. [4] *Sua* deest. MSS. suppletur. B. [5] *Convenientia.* O. [6] Sic O. *Archidiaconibus.* H. [7] *Et* deest. O.

Capitula Lundoniensis Concilii celebrati per Johannem, Præsbyterum Cardinalem et Legatum Romanæ Ecclesiæ, in præsentia Willelmi Cantuariensis Archiepiscopi et omnium comprovincialium Episcoporum.

Sanctorum patrum vestigiis inhærentes, quemquam in ecclesia per pecuniam ordinari, auctoritate apostolicâ[1] prohibemus. Interdicimus etiam ut pro crismate, pro oleo, pro baptismate, et pœnitentia, pro visitatione infirmorum, seu unctione, pro communione corporis Christi, pro sepultura nullum omnino prætium exigatur. Statuimus præterea, et apostolica auctoritate decernimus, ut in consecrationibus Episcoporum, vel Abbatum benedictionibus, seu in dedicationibus ecclesiarum, non cappa, non tapete, non manutergium, non bacinia,[2] et nihil omnino per violentiam, nisi sponte oblatum fuerit, penitùs exigatur. Nullus Abbas, nullus Prior, nullus omninò Monachus vel Clericus ecclesiam, sive decimam, seu quælibet beneficia ecclesiastica, de dono laici, sine proprii episcopi auctoritate, et assensu, suscipiat. Quod si præsumptum fuerit, irrita erit donatio hujuscemodi, et ipse canonicæ ultioni subjacebit. Sanximus præterea nequis ecclesiam sibi, sive præbendam, paterna vendicet hæreditate, aut successorem sibi in aliquo ecclesiastico constituat beneficio. Quod si præsumptum fuerit, nullas vires habere permittimus; dicentes cum Psalmista, "Deus meus, "pone illos ut rotam, qui dixerunt, hæreditatem possideamus sanctuarium Dei."[3] Adjicientes quoque statuimus, ut clerici, qui ecclesias seu beneficia habent ecclesiarum, et ordinari quo liberius juvant, et[4] subterfugiunt cum ad episcopis invitati fuerunt, si ad ordines promoveri contempser-

[1] *Auctoritate apostolica* desunt. O. [2] *Baccinia.* O. Pelves, Anglicè *Basins.*
[3] Psalm. lxxxiii. 12, 13. [4] Sic O. *Et* deest. H.

int,[1] ecclesiis simul et beneficiis earum[2] priventur. Nullus in decanum, nullus in priorem, nisi præsbyter; nullus in archidiaconum, nisi diaconus promoveatur; nullus in præsbyterum, nullus in diaconum, nisi ad certum titulum ordinetur. Qui vero absolutè fuerit ordinatus, sumpta careat dignitate. Nullus abbas, nullus omninò clericus et laicus, quemquam per episcopum in ecclesia ordinatum, absque proprii episcopi judicio, præsumat ejicere. Qui autem secus facere præsumpserit, excommunicationi subjaceat. Nullus episcoporum alterius parochianum ordinare aut judicare præsumat; unusquisque enim "suo domino stat aut cadit;"[3] nec tenetur aliquis sententia non a suo judice prolata. Nemo excommunicatum alterius præsumat in communionem suscipere. Quod qui scienter fecerit, et ipse communione careat Christiana. Præcipimus etiam ne uni personæ in ecclesia archidiaconatus aut[4] diversi tribuantur honores. Præsbyteris, diaconis, subdiaconis,[5] canonicis, uxorum, concubinarum,[6] et omnium omninò fœminarum contubernia, auctoritate apostolica inhibemus, præter matrem, aut sororem, vel amitam, sive illas mulieres quæ omninò careant suspicione. Qui hujus decreti violator extiterit, confessus aut convictus, ruinam proprii ordinis patiatur. Usuram, et turpe lucrum clericis omninò prohibemus. Qui vero super omni[7] crimine tale confessus fuerit[8] aut convictus, a gradu proprio dejiciatur. Sortilegos, ariolos, et auguria quæque sectantes, eisque consentientes excommunicari præcipimus, perpetuâque notamus infamiâ. Inter consanguineos, seu affinitate propinquos, usque at septimam generationem, matrimonia contrahi prohibemus. Siqui vero taliter conjuncti fuerint, separentur. Interdicimus etiam, ut viri,

[1] Sic B. *Contempserunt.* MSS. [2] *Earum* deest. O. [3] Rom. xiv. 4. [4] Forte pro *et.* E. [5] Sic O. *diaconibus, subdiaconibus.* H. [6] *Concubinatum.* O. [7] *Omni* deest. O. [8] *Fuit.* O.

proprias uxores, de consanguinitate impetentes, et testes quos adducunt, non suscipiantur; sed prisca patrum in omnibus servetur auctoritas.

De primo Itinere Landavensis Episcopi Urbani post factam appellationem.

Millesimo centesimo vigesimo octavo[1] incarnationis Dominicæ anno, Urbanus Landavensis Episcopus Romam requisivit, cum clericis suis; invitatis Episcopis, Bernardo Minuensi[2] Episcopo,[3] et Ricardo Herefordensi, cum facta ab eo appellatione in pleno concilio facto[4] Lundoniæ, præsente Willelmo Cantuariensi Archiepiscopo, et audita sua querimonia a beato Honorio Papa, et a Romano conventu, rediit saisitus[5] de parochia Guhir, Cetgueli, Cantrebichan,[6] et Ergicg; et ita investitus per manum apostolicam, et data sibi in monumento investituræ baculo suo, et cum datis literis Archiepiscopo W. Regi Henrico, et parochianis, simul et privilegio.

De secundo.

In sequenti anno[7] prædictæ memoriæ, Urbanus Landavensis Episcopus, summonitus a beato Honorio, apostolicæ sedis Apostolo, cum privilegiis suis, et antiquissimis chartis,[8] cum clericis et laicis affirmantibus justam investituram de prædictis contra ecclesias Herefordiæ et Minuensis, ivit Romam contra statutum terminum, mediam quadragesimam videlicet; et quia Episcopi illarum ecclesiarum nec venerunt,

[1] A.D. 1128. [2] Menevensi, i. e. de *Mynyw*. E. [3] Ista vox planè abundat. B. [4] Sic O. *facta*. H. [5] Possidens—a phrasi Gallica, *Saisi de*. E. [6] *Guher, Getgueli, Cantrebachan*. O. [7] A.D. 1129. Sana si lectio historiolam innuit præcedentem. [8] Sic O. *kartis*. H.

nec responsales suos miserunt, judicio Archiepiscoporum, Episcoporum, et Cardinalium Romanæ ecclesiæ, prædictæ quinque plebes adjudicatæ sunt Urbano, Episcopo Land.[1] et omnibus successoribus suis, habendæ in perpetuo; et cum datis sibi literis Archiepiscopo, Regi, et parochianis infra[2] positis, simulque charta[3] disceptionis, et privilegio, cum gratia, et per misericordiam apostolicæ dignitatis, prædictus vir reversus est incolumis cum suis, his munitus, ad ecclesiam suam[4] cum gaudio.

HONORIUS[5] Episcopus, servus servorum Dei, venerabili fratri Urb.[6] Landavensi Episcopo, salutem et apostolicam benedictionem. Winebaldus de Baeluna terram de Carlione Monachis de Monte Acuto, pro animæ suæ remedio dare disposuit. Ideoque fraternitati tuæ mandamus quatenus ipsam terram præfatis Monachis, salvo tuæ ecclesiæ jure, concedas. Dat. Laterani, XVI. cal. Julii.[7]

HONORIUS Episcopus, servus servorum Dei, venerabili fratri Urbano, Landavensi[8] Episcopo, salutem et apostolicam benedictionem. Post tuum a nobis discessum, venerabilis frater noster Bernardus, Episcopus Sancti Deui, ad nostram præsentiam veniens, literis a fratribus nostris G. Cantuar.[9] Archiepiscopo, et aliis Angliæ Episcopis, a Rege, et quibusdam Baronibus, in quibus continebatur controversia, quæ inter te, et Wilfridum prædecessorem ejus, de terminis parochialibus olim agitata est, per quadraginta VIII. testes, XXIV. videlicet[10] de tua parochia, et XXIV. de sua, fuisse de-

[1] Leg. *Landavensi.* [2] *Infra* pro *intra*, ut in aliis locis. E. [3] *Karta.* H. [4] *Suam* deest. O. [5] Hujusce brevis exemplar antea in Libro datum est, p. 30. [6] Leg. *Urbano.* E. [7] 16 Junii, 1129. [8] *Land.* O. [9] Leg. *Gulielmo Cantuariensi.* E. [10] *Videlicet* deest. O.

cisam præsentavit. Duo vero de illis XXIV^or. qui se hoc jurasse asserebant, et[1] aliosque se hoc vidisse et audisse dicebant, ante nostrum, et fratrum nostrorum conspectum produxit. Unde valdè mirati sumus; verum ne mutare aliquid leviter videamus[2] quod ab eis dictum est diligenter attendimus; et ut veritatem plenius nosceremus, fratrum nostrorum Episcoporum et Cardinalium consilio, festivitatem beati Lucæ proximi futuri anni, terminum tibi et præfato B.[3] Episcopo præfiximus. Ea propter tibi mandando præcipimus, quatenus, occasione remota, prædicto termino cum instrumentis quæ a nobis habuisti, et rationibus quas habes, ad nostram presentiam sibi venias responsurus; ut veritate plenè comperta, sua cuique justitia conservetur, et pacem utriusque ecclesiæ a præstante Domino consequatur. Ad hoc de pago Euias, et terra Talipont, de quibus inter vos[4] olim agitabatur contentio, nihilominus venias respondere paratus. Dat. Laterani, v. cal. Maii.[5]

INNOCENTIUS Episcopus, servus servorum Dei, universis venerabilibus fratribus, Archiepiscopis, Episcopis, Abbatibus, Baronibus, Clericis et Laicis, Dei fidelibus, per regnum Anglorum constitutis, salutem et apostolicam benedictionem. Placuit ei qui ab æterno cuncta disponit, me, licet indignum, et inutilem servum, ad sanctæ Romanæ ecclesiæ regimen, per electionem fratrum nostrorum Willelmi Prædestin,[6] Matthæi Albanensis, Johannis Hostiensis, Chun[7] Sabinensis,[8] et[9] Episcoporum catholicorum, Cardinalium, evocare. Et quum me imparem, et ad tam gloriosum opus

[1] *Et* deest. O. [2] Sic O. *videmus*. H. [3] Leg. *Bernardo*. [4] *Nos*. O. [5] 27 Aprilis, A.D. 1129. [6] Forte *Prænestin*. B. [7] Forte *Conr.* pro *Conradus*, nomen Cardinalis sub anno 1130. B. [8] *Sabiensis*. O. [9] Forte *Et* delendum. B.

minus sufficientem credebam, quantum potui restiti; sed injuncta mihi ex parte Dei et ecclesiæ et fratrum nostrorum obedientia, confisus de sustentatione divinæ gratiæ, obedivi. Postmodum vero Petrus Leonis, quod a longis retro temporibus in se[1] conceperat, per fratrum et parentum suorum potentiam, et aliorum laicorum violentiam, rubeam cappam sibi assumsit; et sic matrem Romanam ecclesiam, per ecclesiasticarum rerum dilapidationem, et effusionem sanguinis, nititur occupare. Nemo ergo vos inanibus[2] et fallacibus verbis seducat; nemo firmitatem vestram ab unitate ecclesiæ dividat: Antichristus enim, in fine mundi, ecclesiam Dei duris oppressionibus infestare laborat. Navis siquidem beati Petri in qua Christus sedet, inundatione fluctuum aliquando concutitur, verum Christo eam gubernante, mergi non potest. Quod si nuntius Antichristi aliud vobis persuadere conatus fuerit, procul abjectis ipsius delationibus, tanquam columnæ immobiles, in fide beati Petri, et amore, et reverentia sanctæ matris ecclesiæ, immobiliter persistatis. Nos autem præfatum Petrum Leonis, tam de communi prædictorum Episcoporum et catholicorum Cardinalium consilio et voluntate, quam et aliorum Episcoporum, qui de diversis mundi partibus congregati fuerant, desiderio, prima die dominica mensis Martii excommunicantes, "Satanæ in interitum carnis tradidimus, ut spiritus in die "Domini salvus fiat."[3] Dat. apud Palladium,[4] v. non. Martii.[5]

INNOCENTIUS Episcopus, servus servorum Dei, dilectis filiis, clero[6] et populo per parrochias Goher, Chedueli, Cantrebachan, Estrateu, Ergin, constitutis, salutem et apostoli-

[1] Sic B. *Inte.* MSS. [2] *Manibus.* O. [3] 1 Cor. v. 5. [4] Leg. *Palatinum.* B. [5] 3 Martii, A.D. 1130. [6] Sic O. *Clro.* H.

cam benedictionem. Quemadmodum[1] prædecessor noster fœlicis memoriæ, P. P. Hon.[2] vobis, per scripta sua mandavit, ut venerabili fratri nostro Urbano Landavensi Episcopo, obediretis, ita et nos quoque vobis mandamus, ut ei, tanquam patri et episcopo vestro, obedientiam et reverentiam humiliter deferatis. Dat apud Palladium,[3] v. cal. Martii.[4]

INNOCENTIUS Episcopus, servus servorum Dei, venerabili fratri Bernardo, de Sancto David Episcopo,[5] salutem et apostolicam benedictionem. Venerabilis frater noster U.[6] Landavensis[7] Episcopus pro obtinenda justitia ecclesiæ suæ, bis cum multa fatigatione ad sedem apostolicam pervenit. Postmodum vero a prædecessore nostro fœlicis memoriæ Papa Honorio, ut proxima festivitate Sancti Lucæ, ad sedem apostolicam de parochialibus terminis tibi responsurus veniat, evocatus est. Verum, sicut ipse per literas et nuntios significavit, ægritudine, senectute, et inopiâ gravatus est: ideoque præfato termino se non posse venire asseruit. Nos igitur ei compassi inducias ei Romam veniendi, ab hac media quadragesima usque ad tres annos, habito fratrum nostrorum consilio, indulsimus. Eo igitur termino, de Lanteliau[8] Maur cum pertinentiis suis, et de Lanteliaupimpseint, Kaircaiau, Pentiwin,[9] et de Lanteliau Pennllitgart, et de Lanteliau Kilredin enemelin, et de Lannyssan, cum pertinentiis suis, et de Brodlam, et de Lannuorfrit, quæ omnia juris Landavensis[10] ecclesiæ (sicut ipse asserit Episcopus) esse videntur, ante nostram præsentiam venias respondere paratus.

[1] *Quæ ad modum.* O. [2] Leg. *Honorius.* E. [3] Leg. *Palatinum.* B. [4] 25 Februarii, A.D. 1130. Aliud exemplar hujusce bullæ postea occurrit, [5] *Episcopo* deest. O. [6] Leg. *Urbanus.* E. [7] *Landav.* O. [8] *Lanteiliau* sæpe. O. [9] *Pentwyn.* O. [10] *Landav.* O.

INNOCENTIUS, servus servorum Dei, charissimo[1] in Christo filio Henrico illustri Anglorum Regi, salutem et apostolicam benedictionem. Honor Dei est, et salus populi, si principes, quibus sunt jura regni a Deo commissa, ecclesias diligant, et ab injuriis ecclesiasticas personas defendant. Nobilitatem igitur tuam rogamus, et exhortamur in Domino, quatenus venerabilem fratrem nostrum U.[2] Landavensem[3] Episcopum manuteneas, nec ipsi, nec ecclesiæ sibi commissæ, injuriam aut gravamen inferri permittas. Dat. Januæ, II. idus Augusti.[4]

INNOCENTIUS Episcopus, servus servorum Dei, venerabili fratri W.[5] Cantuariensi Archiepiscopo, salutem et apostolicam benedictionem. Æquitati et justitiæ convenire cognoscitur, ut quod a prælatis suis honorari et benignè tractari desiderat, subjectis suis nullum gravamen, nullam injuriam contra rationem irrogari contendat. Frater siquidem noster U[6] Landavensis[7] Episcopus adversus te conqueritur, quod quibusdam parochianis suis de Urcenevelde, in[8] quos ipse anathematis sententiam promulgaverat, ab Herefordensi ecclesia communicari permittis; propterea quendam Priorem suum, sibi familiariùs adhærentem, qui ad episcopatum Herefordensem (prout idem Episcopus asserit) impudenter anhelat, in eadem ecclesia quæ suis excommunicatis communicat, Episcopum ordinare conaris. Ideoque fraternitati tuæ per præsentia scripta mandamus, ut nullam ei injuriam vel molestiam inferas, nec parochianis suis ab ipso excommunicatis communices, vel absolvas, nec clericum suum, eo invito, promoveas.[9] Dat. Januæ, II. idus Augusti.[10]

[1] *Karissimo*. H. [2] Leg. *Urbanum*. E. [3] *Landav*. O. [4] 12 Augusti, A.D. 1130. Aliud exemplar hujusce bullæ occurrit, p. 57. [5] Leg. *Willelmo*. E. [6] Leg. *Urbanus*. E. [7] *Landav*. O. [8] *In* deest. O. [9] Sic forte. B. *Permaneas*. MSS. [10] 12 Augusti, A.D. 1130.

U.[1] venerabili Landavensi[2] Episcopo, frater Johannes, sanctæ Romanæ ecclesiæ Præsbyter Cardinalis, salutem et orationem. Quod pro causa vestra, dominus Papa Regi Anglorum nihil scripsit, hoc est, quia favorem ejus ad plenum nondum obtinuit, neque nuntium[3] Episcopi Sancti Deui domino Papæ locutus est eum,[4] nec de[5] sua causa mentionem aliquatenus fecit. Vale. Concilium nostrum[6] est, ut in parochia vestra remanentes, ad nos hiis[7] diebus non accedatis, donec certius aliquid de domino Papa, et Rege audieritis.

Gregorius sanctæ Romanæ ecclesiæ Diaconus Cardinalis, U.[8] Landavensi[9] venerabili, Dei gratia, Episcopo, salutem, et benè valere. Scire vestram volumus amicitiam, quam[10] non minimum pro vobis jam laboravimus, et vestram (sic boni amici) causam sic manutenuimus,[11] modis omnibus quibus possumus, manutenemus, et inantea faciemus. Vos itaque mihi uti vestro charissimo amico plurimum indigenti subvenite, ut quando ad vestras devenerimus partes, et per vos, vel per vestrum legatum sic nobis servatis,[12] quatenus nostrum semper retinere servitium possitis. Vale.

Innocentius[13] Episcopus, servus servorum Dei, venerabili fratri Urbano, Landavensi[14] Episcopo, salutem et apostolicam benedictionem. Desiderium nostrum est ecclesiis Dei pacem tribuere, et siqua inter eas controversia est, ordine judiciario terminare. Quod[15] igitur inter te, et fratrem nostrum B.[16] Episcopum Sancti David, de jure parochiarum

[1] Leg. *Urbano*. E. [2] *Landav*. O. [3] Forte *Nuntius*. B. [4] Forte *ad eum*. B. [5] *De* deest. O. [6] *Vestrum*. O. [7] *Iis*. O. [8] Leg. *Urbano*. E. [9] *Landav*. O. [10] *Quum*. O. [11] *Manutenemus*. O. [12] Forte leg. *serviatis*. B. [13] Aliud exemplar hujusce bullæ occurrit postea. [14] *Landav*. O. [15] *Quia* in altero exemplari. E. [16] Leg. *Bernardum*. E.

Goher, Chedueli, Cantrebachan, Istrateu et Heuias, controversia agitatur, fraternitati tuæ mandando præcipimus, quatenus proxima divi[1] Lucæ festivitate nostro te conspectui repræsentes; eidem fratri nostro B.[2] Episcopo, tam de præfatis parochiis, quam de villa Talebont, omni occasione seposita, respondere paratus. Dat. Pirerii[3] v. idus Maii.[4]

INNOCENTIUS Episcopus, servus servorum Dei, venerabili fratri Urbano, Landavensi[5] Episcopo, salutem et apostolicam benedictionem. Quemadmodum tua novit dilectio fratribus nostris Urbano Land.[6] et Bernardo Sancti David Episcopis, pro controversia quæ inter eos agitatur, proxima divi[7] Lucæ festivitate terminum, constituimus. Cæterum idem frater noster Urbanus Episcopus directis ad nos nuntiis, adversus Rabel Camerarium de Tancarvilla questus est, quod eum de possessione villæ Sancti Teliaui de Lannualt violenter ejecit. Quocirca sollicitudini vestræ mandamus, quatenus inventa opportunitate, super hoc charissimum filium nostrum[8] H.[9] Regem adeas, ut Landavensi ecclesiæ non patiatur injuriam irrogari, sed sua ei faciat jura restitui. Dat. Compendii, VII. cal. Junii.[10]

INNOCENTIUS[11] Episcopus, servus servorum Dei, charissimo in Christo filio Henrico, illustri Anglorum Regi, salutem et apostolicam benedictionem. Honor Dei est, et salus populi, si principes, quibus sunt jura regni Deo commissa, ecclesias diligant, et ab injuriis ecclesiasticas personas defendant. Nobilitatem igitur tuam rogamus, et exhortamur in Domino, quatenus venerabilem fratrem nostrum Urbanum,

[1] *Beati* in altero exemplari. E. [2] Leg. *Bernardo*. E. [3] *Pireti* in altero dicto exemplari. B. [4] 11 Maii, 113-. [5] *Landav*. O. [6] Leg. *Landavensi*. E. [7] *Sancti*. O [8] *Vestrum*. O. [9] Leg. *Henricum*. E. [10] 26 Maii, 113-. [11] Hoc breve secunda vice habetur, nam idem occurrit, p. 55.

Landavensem[1] Episcopum manuteneas, nec ipsi, nec ecclesiæ sibi commissæ, injuriam aut gravamen inferri permittas. Dat. Januæ, II. idus Aug.[2]

INNOCENTIUS[3] Episcopus, servus servorum Dei, venerabilibus fratribus W.[4] Cantuariensi Archiepiscopo, ejusque suffraganeis Episcopis, salutem et apostolicam benedictionem. Venerabilis frater noster Urbanus Landavensis Episcopus, qui modo ad nostram devotè venit præsentiam, studiosi de more pastoris pro utilitate ecclesiæ sibi commissæ, quamvis ætas et ægritudo resisterent, plurimum cognoscitur laborasse; veruntamen, inspecto eo quod ei de parochialibus terminis a prædecessore nostro sanctæ recordationis Papa Honorio judicatum est, quia utriusque ecclesiæ justitiam plenius cognoscere desideramus; adhibito fratrum nostrorum consilio, nichil innovavimus. Per præsentia igitur scripta fraternitati vestræ rogando mandamus, quatenus ipsum, utpote religiosum virum, honoretis, ac diligatis; et ne interim de parochia illa, super quam B.[5] de Sancto David adverus eum conqueritur, aliquam immunitionem[6] sustineat, sed in pace possideat et quietè, prudentia vestræ discretionis efficiat. Ad hæc nihilominus dilectionem tuam, frater Archiepiscope, deprecamur, quatenus, pro charitate beati Petri et nostra, Clericis suis Uctredo[7] Archidiacono, et Isaac,[8] bonam voluntatem tuam et gratiam reddas. Dat. apud Sanctum Quintinum, II. idus Martii.[9]

INNOCENTIUS Episcopus, servus servorum Dei, venerabili fratri B.[10] Episcopo Sancti Deui, salutem et apostolicam

[1] *Landav.* O. [2] 12 Augusti, A.D. 1130. [3] Aliud exemplar hujus bullæ postea occurrit. [4] Leg. *Willelmo.* E. [5] Leg. *Bernardus.* E. [6] Forte leg. *imminutionem.* B. [7] *Uchtredo.* O. [8] *Ysaac.* H. [9] 14 Martii, A.D. 113–. [10] Leg. *Bernardo.* E.

benedictionem. Ut pax ecclesiis tribuatur, et sua cuique justitia conservetur, proximam divi Lucæ festivitatem, tibi et venerabili fratri nostro Urbano Landavensi Episcopo terminum constituimus, quatenus conspectui nostro præsentatis, controversia, quæ de parochialibus terminis inter vos agitatur, finiretur. Verum postea ipse literis suis et nuntiis nobis significavit, Archidiaconos tuos eum de possessione parochiarum, de quibus adversus eum questus es, violenter ejecisse. Ne igitur ei[1] litis extendendæ occasio præbeatur per præsentia scripta tibi mandamus, quatenus in possessione parochiarum absque molestatione reducas, ut possessor constitutus, præfixo termino, valeat tibi judiciario jure respondere. Dat. Compendii, VII. idus Aprilis.[2]

INNOCENTIUS[3] Episcopus, servus servorum Dei, venerabili fratri Bernardo de Sancto David, salutem et apostolicam benedictionem. Venerabilis frater noster Urbanus Landavensis Episcopus, pro obtinenda justitia ecclesiæ suæ, bis cum multa fatigatione ad sedem apostolicam pervenit. Postmodum vero, a prædecessore nostro felicis memoriæ Papa Honorio, ut proxima festivitate Sancti Lucæ, ad sedem apostolicam de parochialibus terminis tibi responsurus veniat, evocatus est. Verum sic ipse per literas et nuntios significavit ægritudine, senectute, et inopia valdè gravatus est, ideoque præfato termino se non posse venire asseruit. Nos igitur ei compassi, inducias[4] ejus Romam veniendi, ab hac media quadragesima usque ad tres annos, habito fratrum nostrorum consilio, indulsimus. Præfato igitur termino, de Lannteliau[5] maur cum pertinentiis suis, et de Lannteliau Pimseint, Cair caiau, et de Lannteliau Mainaur[6] cum per-

[1] *Ei* deest. O. [2] 7 Aprilis, 113–. [3] Hæc bulla secunda vice habetur, nam eadem occurrit, p. 54 [4] *Indutias*. O. [5] *Lanteliau*. O. [6] *Mainmaur*. O.

tinentiis suis,[1] et de Lantoulidauc ig cairmirdin, et de Lanteliau Penntuin, et de Lanteliau Pennlitgart, et de Lanteliau cil retin in emblin, et Lannissann, cum pertinentiis suis, et de Brodlann, et de Lanngurfrit (quæ omnia juris Landavensis ecclesiæ, sicut ipse asserit Episcopus, esse videntur) ante nostram præsentiam venias respondere paratus.

Innocentius Episcopus, servus servorum Dei, venerabili fratri Urbano Landavensi Episcopo, salutem et apostolicam benedictionem. Quemadmodum per alia tibi scripta mandavimus, ita fraternitati tuæ iteratò mandamus, quatenus in dominica,[2] quâ legitur, "Ego sum pastor bonus,"[3] ad præsentiam venerabilium fratrum, W. Cantuariensis, T. Eboracensis, H. Rotomagensis, Archiepiscoporum accedas, et allegationes tuas eis absque trepidatione aliqua diligenter exponas. Nos siquidem causam tuam illis discutiendam commisimus, et nobis reservavimus[4] terminandam. Non igitur super hoc discretio tua moveatur, quin te in ecclesiæ tuæ justitiâ[5] patriæ provisionis intuitu, (auctore Domino) manutere curabimus; et juro suo eam privari nullatenus permittemus. Dat. Heliocu. idibus Februarii.[6]

Innocentius[7] Episcopus, servus servorum Dei, venerabili fratri Urbano, Landavensi Episcopo, salutem et apostolicam benedictionem. Desiderium est nostrum ecclesiis Dei pacem tribuere, et siqua inter eas controversia est, ordine judiciario terminare. Quia igitur inter te, et fratrem nostrum Bernardum Episcopum Sancti David, de jure parochiarum Guhir, Cetgueli, Cantrebichan, Istratyu, Euias,[8] controversia

[1] *Suis* deest. O. [2] *Dominica* deest. O. sed habet verba sequentia *divo Lucæ*, pro *divi Lucæ*. E. [3] Joh. x. 14. [4] *Reservamus*. O. [5] *Justitiæ*. O. [6] 13 Febr. A.D. 113–. [7] Hæc bulla secunda vice habetur, nam eadem occurrit, p. 56. [8] *Goher*, *Catrebachan*, *Estrateu*, *Hevias*. O.

agitatur, fraternitati tuæ[1] mandando præcipimus, quatenus proxima beati Lucæ festivitate, nostro te conspectui repræsentes eidem fratri nostro B.[2] Episcopo, tam de præfatis parochiis, quam de villa Talipont, omni occasione seposita, respondere paratus. Dat. Pireti, v. idus[3] Maii.[4]

INNOCENTIUS Episcopus, servus servorum Dei, venerabili fratri Urbano, Landavensi Episcopo, salutem et apostolicam benedictionem. Herfordensis ecclesia, proprio viduata pastore, Rob.[5] Priorem de Lantoene religiosum et literatum, (prout fertur) virum unanimi voto, et communi assensu, uti accepimus, sic in Episcopum et pastorem elegit;[6] sed quum ad tam sacrum opus et animarum saluti necessarium, idoneæ personæ exquirendæ sunt diligentius, et trahendæ, per apostolica scripta fraternitati tuæ mandando præcipimus, quatenus præfatum[7] R. Herfortensi ecclesiæ liberè ad regnum ipsius concedas; et ut idem electoribus suis præbeat assensum, sibi injungas. Ad hæc quum, sicut ad aures nostras perlatum est, R. Herfortensis Episcopus, adversus quem de parochialibus terminis conquerebaris antequam[8] Romam venires, rebus humanis exceptus est; præcipimus tibi ut præfatæ Herfortensi ecclesiæ, quemadmodum vivente Ricardo Episcopo tenuerat, parrochiam suam restituas, et usque dum episcopus ibidem consecretur absque inquietatione tenere permittas. Postmodum vero controversia, quæ inter vos est, ordine judiciario decidatur; non est enim consentaneum rationi, ut si episcopus ad judicium vocatus morte præventus est, ejus occasione ecclesia aliquid sustineat detrimentum. Dat. Carnoti,[9] XVI. cal. Februarii.[10]

[1] *Tuæ* deest. O. [2] Leg. *Bernardo*. E. [3] *Yd.* H. [4] 11 Maii, A.D. 113–. [5] Fuit illi nomen *Robertus de Betune*. E. [6] *Eligimus*. O. [7] Sic O. *perlatum*. H. [8] *Antiquam*. O. [9] *Carnoti* deest. O. [10] 17 Januarii, A.D. 113–.

INNOCENTIUS[1] Episcopus, servus servorum Dei, venerabilibus fratribus W.[2] Cantuariensi Archiepiscopo, ejusque[3] suffraganeis Episcopis, salutem et apostolicam benedictionem. Venerabilis frater noster U.[4] Landavensis Episcopus, qui modo ad nostram devotè venit præsentiam, studiosi de more pastoris, pro utilitate ecclesiæ sibi commissæ, quamvis ætas et ægritudo resisterent, plurimum cognoscitur laborasse; veruntamen inspecto eo quod ei, de parochialibus terminis, a prædecessore nostro sanctæ recordationis, Papa Honorio judicatum est, quia utriuqsue ecclesiæ justitiam plenius cognoscere desideramus, adhibito fratrum nostrorum consilio, nihil[5] innoravimus. Per præsentia igitur scripta, fraternitati vestræ rogando mandamus, quatenus ipsum, utpote religiosum virum, honoretis, ac diligatis; et ne interim de parochia illa super qua Bernardus de Sancto David adversus eum conqueritur, aliquam immunitionem[6] sustineat, sed in pace possideat et quietè, prudentia vestræ discretionis efficiat. Ad hoc nichilominus dilectionem tuam, frater Archiepiscope, deprecamur, quatenus pro charitate beati[7] Petri et nostra, Clericis suis Uchtredo Archidiacono, et Isaac, bonam voluntatem tuam et gratiam reddas. Dat. apud Sanctum Quintinum, II. idus Martii.[8]

INNOCENTIUS Episcopus, servus servorum Dei, venerabili fratri W. Cantuariensi Episcopo,[9] apostolicæ sedis Legato, salutem et apostolicam benedictionem. Fratrem nostrum Urbanum Landavensem Episcopum in causa sua, quæ in tua et aliorum præsentia debet tractari, tam suorum cleri-

[1] Hæc bulla secunda vice habetur, nam eadem occurrit, p. 58. [2] Leg. *Willelmo*. E. [3] Sic O. *eisque*. H. [4] Leg. *Urbanus*. E. [5] *Nihil* suppletur. B. [6] Sic rursus, forte pro *imminutionem*. B. [7] *Charita sancti*. O. [8] 14 Martii, A.D. 113-. [9] *Episcopo*. MSS. pro *Archiepiscopo*. B.

corum, quam et aliorum amicorum egere consilio et auxilio, non extat[1] ambiguum. Proinde dilectioni tuæ per apostolica scripta, mandamus, quatenus Clericos ejus, donec causa fine debito terminetur, in pace dimittas, et ire ad judicium non compellas. Dat. Valentiæ, non. Martii.[2]

INNOCENTIUS Episcopus, servus servorum Dei, venerabili fratri Urbano, Landavensi Episcopo, salutem et apostolicam benedictionem. Religiosorum animus quietem postulat; qui dum in diversa rapitur, ad contemplationis sedem pertingere non valebit. Expedit igitur, frater charissime,[3] ut cujus juris sint[4] parochiales termini, super quibus inter te, et Bernardum Episcopum Sancti David controversia est, plenè cognoscas. Ad concilium[5] itaque quod Remis, proxima festivitate beati[6] Lucæ (adjuvante Domino) celebraturi sumus, omni occasione seposita venias, præfato Episcopo de parochialibus terminis responsurus; ut quid juris ecclesiæ tuæ sit, sapientium et religiosum virorum consilio,[7] et judicio decidatur; et demum, veritate compertâ, pax et tranquillitas Landavensi ecclesiæ (divinâ suffragante gratiâ) tribuatur. Satius etiam est eandem litem, sine multa fatigatione in Remensi Concilio[8] dirimi, quam Romæ multis expensis et laboribus terminari. Dat. Altisiodori, II. idus Augusti.[9]

INNOCENTIUS Episcopus, servus servorum Dei, venerabili fratri Urbano, Landavensi Episcopo, salutem et apostolicam benedictionem. Ut lis et controversia, quæ inter te, et fratrem nostrum, B.[10] Episcopum Sancti David, de parochi-

[1] Sic B. *Excitat.* MSS. [2] 7 Martii, A.D. 113-. [3] *Karissime.* H. [4] *Sunt.* O. [5] *Consilium.* O. [6] *Divi.* O. [7] Sic O. *perstante.* H. [8] Sic O. *consilio, et* desunt. H. [9] 12 Augusti, A.D. 1131. [10] Leg. *Bernardum.* E.

alibus terminis agitatur finem acciperet, et utque ecclesia de cætero conquiesceret festivitatem beati[1] Lucæ, qua[2] ad nostram venires præsentiam, eidem Episcopo de sua querimonia responsurus tibi[3] terminum constituimus. Prædictus autem frater noster Bernardus Episcopus, Clericorum et Laicorum catervâ stipatus, eodem termino nostro se conspectui obtulit agere præparatus; veruntamen corporali ægritudine detentum non posse te[4] venire, tres sacramentales, qui a tua parte fuerant delegati, tactis sacro-sanctis evangeliis firmaverunt. Nos igitur utriusque ecclesiæ inopiæ et laboribus[5] providentes, negotium hoc venerabilibus fratribus nostris W. Cantuariensi, T. Eboracensi, et H. Rotomagensi, Archiepiscopis, in regno Angliæ pertractandum commisimus. Placet autem nobis ut, si fieri potest, inter te et præfatum Bernardum Episcopum per eorum consilium,[6] et deliberationem, pax et concordia reformetur. Præcipiendo ergo tibi mandamus, ut omni occasione sepositâ, et absque appellatione proximâ dominicâ, quâ legitur, "Ego sum pastor "bonus,"[7] cum literis et privilegio prædecessoris nostri (fœlicis memoriæ) P. P. Honorii, et aliis instrumentis, et superstitibus testibus, quos ante ipsius præsentiam produxisti eisdem te fratribus repræsentes; quatenus ipsi et tuas et prædicti fratris nostri Bernardi Episcopi rationes audire, et plenius intelligere, et quod perceperint[8] nobis valeant intimare. Quod si subterfugeris, et te præsentare, et agere contempseris, cavendum est ne damnum de absentia tua sustineas, illumque possessorem et te petitorem constituamus. Dat. Trecis, XI. cal. Decembris.[9]

[1] *Divi.* O. [2] *Quo.* O. [3] *Tibi* deest. H. [4] *Te* suppletur. B. [5] *Labori.* O. [6] *Concilium.* O. [7] Joh. x. 14. [8] Forte leg. *præceperint.* B. [9] 21 Novembris, A.D. 1131.

INNOCENTIUS Episcopus, servus servorum Dei, venerabili fratri nostro[1] Urbano Landavensi Episcopo, salutem et apostolicam benedictionem. Quemadmodum per alia tibi scripta mandavimus, ita fraternitati tuæ, &c.[2]

DE PRIMO STATU LANDAVENSIS ECCLESIÆ, ET VITA ARCHIEPISCOPI DUBRICII.[3]

Anno ab incarnatione Domini CLVI^to^. Lucius, Britannorum Rex, ad Eleutherium duodecimum apostolicæ sedis Papam, legatos suos, scilicet Eluanum, et Meduuinum misit, implorantes[4] juxta ejus admonitionem, ut[5] Christianus fieret, quod ab eo impetravit.[6] Nam gratias agens Deo suo quod illa gens quæ[7] a primo regionis inhabitato Bruto gentilis fuerat, tam ardenter ad fidem Christi festinabat, consilio seniorum urbis Romæ, placuit eosdem legatos baptizari, et catholica fide suscepta, ordinari, Eluanum in Episcopum, Meduuinum autem in Doctorem. Et propter eloquentiam et scientiam quam in Sacris habebant Scripturis, prædicatores ad Lucium in Britanniam reversi sunt; quorum sancta prædicatione Lucius et totius Britanniæ primates baptismum susceperunt, et secundum jussum beati Eleutherii Papæ, ecclesiasticum ordinem constituit, episcopos ordinavit, et benè vivendi normam docuit. Quam Christianæ

[1] Sic O. *nostro* deest. H. [2] Ita abruptè desinit exemplar MSS. reliqua pagina vacante. B. [3] Historiolam hancce, cum novem sequentibus documentis, ex autographo codice in Monastico suo vulgavit Dugdalus. Whartonus item in Angliâ Sacrâ suâ, eandem historiolam e codice Cottoniano, Vespasian A. xiv. typis repetiit, adhibitis etiam excerptis e Libro Landav. Cantabrigiensibus inter MS. Archiep. Parkeri. B. [4] Sic O. *implorans*. H. [5] Sic O. *ut* deest. H. [6] *Impetvit*. O. [7] *Quæ* suppletur. B.

religionis fidem, sine aliqua pravi dogmatis macula sinceram conservaverunt, usque dum Pelagiana hæresis orta est; ad quam confutandam,[1] Sanctus Germanus, Episcopus, et Lupus, a Galliæ antistitibus ad Britannos missi sunt. Sæpe tamen ante, missis legatis a Britannis ad eos implorantibus auxilium contra tam execrabile periculum, quia pravæ doctrinæ hæreticorum non acquiescebant, neque tamen confundere valebant. Postquam prædicti seniores Pelagianam hæresin extirpaverant, episcopos in pluribus locis Britanniæ insulæ consecraverunt.[2] Super omnes autem Britannos dextralis partis Britanniæ, beatum Dubricium, summum doctorem, a Rege, et ab omni parochiâ electum, Archiepiscopum consecraverunt. Hac dignitate ei a Germano, et Lupo data, constituerunt ei episcopalem sedem, concessu Mourici Regis, principum, cleri, et populi, apud podum Lantaui in honore Sancti Petri Apostoli fundatam, et cum finibus istis; a Henriu gunna usque ad Riu funon,[3] et a Gungleis usque ad mare, totum infra[4] Taf et Elei, cum piscibus et coretibus suis omnibus, et cum omni sua dignitate, et libere[5] ab omni regali et sæculari servitio, nisi tantum oratione quotidiana,[6] et ecclesiastico servitio, pro animâ illius, et animabus parentum suorum, Regum et Principum Britanniæ, et omnium fidelium defunctorum; et cum isto privilegio, sine consule, sine proconsule, sine conventu intus nec extra, sine expeditione, sine vigilanda regione intus nec extra, et cum libera communione totius episcopatûs incolis, in campo et in silvis, in aqua et in pascuis; et cum tota sua curia in se plenaria,

[1] Godwinus in disceptatione de prima conversione Britannorum, hunc locum exscripsit e codice autographo usque ad *cum finibus istis*. (De Præsulibus Angliæ.) [2] Hunc locum usque ad *Lantavi*, olim edidit e codice Usserius in libro suo Anglico, "De religione veterum Hibernorum et Britannorum." (Lond. 1631. 4to. p. 81.) B. [3] *Finnon*. O. [4] Leg. *intra*. E. [5] Sic MSS. forte pro *libera*. E. [6] *Cotidiana*. H.

libera, et integra, ut regia; et cum suo refugio, non ad finitum tempus, sed sine termino, id est quamdiu voluerit profugus, maneat tutus sub ejus asylo, et cum datis corporibus, et commendatis Regum totius parochiæ Landaviæ in perpetuo. Parochiam vero quincentas tribus, sinus Sabrinæ, Ercic, et Anercyc,[1] a Mochros super ripam Guy usque ad insulam Terthi.[2] Et propter sanctitatem suam, et prædicationem præclaram beati pastoris, et regalem parentelam suam, plures ecclesiæ cum suis dotibus, decimis, oblationibus, sepulturis, territoriis, et libera communione earum, datæ sunt sibi et[3] ecclesiæ Landaviæ, et successoribus suis omnibus, a Regibus et Principibus totius regni dextralis Britanniæ, et cum prædicta dignitate. Statutum est enim apostolicâ auctoritate istius ecclesiæ privilegium, ut cum sua dignitate, ab omni sæcularis servitii gravamine libera in posterum maneat, et quieta. Quæcunque vero[4] concessione pontificum, liberalitate principum, oblatione fidelium, vel aliis justis modis eidem pertinebunt, ei firma in posterum, et integra conserventur. Quæcunque præterea in futurum (largiente Deo) justè ac canonicè poterit adipisci, quieta ei semper, et illibata permaneant. Decretumque est ut nulli omninò hominum liceat prædictam ecclesiam temerè perturbare, aut ejus possessiones auferre, vel ablatas retinere, vel minuere, vel temerariis vexationibus fatigare; et omnia ei, cum parrochiæ finibus, conserventur. Siqua igitur in futurum ecclesiastica, sæcularisve persona, contra hanc temerè venire tentaverit, secundo, tertiove commonita, si non satisfactione congrua emendaverit, potestatis honorisque sui dignitate careat, reamque se divino judicio existere de perpetrata iniquitate cognoscat; et a sacratissimo

[1] *Anereic.* O. [2] *Teithi.* O. [3] *Et* suppletur. B. [4] *Vero* deest. O.

corpore, et sanguine Dei, et Domini Redemptoris nostri Jesu Christi, aliena fiat; atque in extremo examine districtæ ultioni subjaceat. Cunctis autem eidem ecclesiæ justa servantibus, fiat pax Domini nostri Jesu Christi, quatenus et hic fructum bonæ actionis percipiant, et apud districtum[1] Judicem præmia æternæ pacis inveniant.

Post hæc surrexit Rex, circumiens totum territorium, et[2] portans evangelium in dorso, cum Clericis ferentibus cruces in manibus, simul et reliquias; et aspersa aqua benedicta, simul cum pulvere pavimenti ecclesiæ, in omnibus finibus territorii, perambulavit per totum; data benedictione omnibus conservaturis eleemosynam cum omni prædicta dignitate privilegii, et refugii, maledictione autem violaturis in magno aut in modico, ut prædictum est.

Videns autem Sanctus Dubricius largifluam potentum manum erga sibi commissam ecclesiam, partitus est discipulos; mittens quosdam discipulorum suorum[3] per ecclesias sibi datas, et quibusdam fundavit ecclesias, et episcopos per dextralem Britanniam, coadunatores[4] sibi ordinatis parochiis suis, consecravit,—Danielem in[5] Episcopum in Bancorensi[6] civitate, et plures alios abbates et præsbyteros, cum inferioribus ordinibus; Ildutum in Abbatem apud podum vocatum ab eodem Lannildut.

Locus Mocrosi super ripam Guy, quem priori tempore, beatus vir Dubricius prius inhabitaverat, dono et concessione Mourici Regis, et Principum, datus est ecclesiæ Landaviæ, et pastoribus suis in perpetuo; et ut ille prior locus posteriori semper serviret, cum omni suo territorio, et omni libertate, liberè[7] ab omni regali servitio in perpetuo.

[1] Sic O. *dictum*. H. [2] *Et* deest. O. [3] *Discipulorum suorum* desunt. O. sed habet *eorum* vice ultimæ vocis. E. [4] Pro *coadjutores*. E. [5] *In* deest. O. [6] *Bangorensi*. O. [7] Forte pro *liber*. E.

LANN CUSTENHINN GARTHBENNI IN ERCICG.

Sciendum est vobis quod Peipiau Rex, filius Erb, largitus est Mainaur garthbenni, usque ad paludem nigram inter silvam, et campum, et aquam, et jaculum Constantini Regis soceri sui, trans Guy amnem, Deo, et Dubricio Archiepiscopo, sedis Landaviæ, et Junapeio consobrino suo, pro anima sua, et pro scriptione nominis sui in Libro Vitæ,[1] cum omni sua libertate, sine ullo censu terreno, et principatu, parvo et modico, nisi Deo, et Sancto Dubricio servientibus, et ecclesiæ Landaviæ in perpetuo. Tenuitque Peipiau grafium super manum[2] Dubricii Sancti, ut domus orationis, et pœnitentiæ, atque episcopalis locus in æternum fieret Episcopis Landaviæ; et in testimonio, relictis ibi tribus discipulis suis, ecclesiam illam consecravit. De Clericis testes sunt, in primo Dubricius, Arguistil, Ubeluui, Jouann, Lunapius, Conuran, Goruan. De Laicis vero, Peipiau Rex testis, Custenhin, Guourir, Dihiruc, Conduul, Guidgol, Clem. Quicunque custodierit hanc eleemosynam Deo datam, custodiat illum Deus; qui autem non servaverit, destruat illum Deus.

DE LANN CERIU.[3]

Notum sit omnibus Christianis quod Peipiau Rex dedit Lann Cerniu[3] cum uncia agri, Deo et Dubricio et ecclesiæ Landaviæ, et omnibus sibi servituris, cum omni sua libertate; sine ullo censu ulli homini terreno, nisi Dubricio Sancto, et sibi succedentibus in episcopali sede Landaviæ in perpetuo. Finis ejus, or nant dylicat nant y reguic, o nant ireguic cehitinant dirheith tir rud ini perued ircoit be-

[1] *Hactenus*—Wharton. B. [2] *Manum* deest. O. [3] *Lann cermii.* O.

hit pana nir halmelen ynhiaun behet pan cu id in lost irmis, o lost irmis hit bronn iralt. Testes sunt, Elgistil, Junabui, Cenguariu, Merchuit; de laicis vero, Peipiau Rex, Collbui, Centmit. Servaturis fiat benedictio, violaturis autem excommunicatio. Amen.[1]

De Lann Junabui.[2]

Rex Peipiau, humili corde contritus, et suorum facinorum memor, suam vitam vertens in melius, pro commercio regni cœlestis podum Junabui, cum uncia agri dedit Dubricio Sancto, et sibi succedentibus in ecclesia Landaviæ, cum omni sua libertate sine ullo censu homini terreno, nisi Dubricio Sancto, et ecclesiæ Landaviæ. Finis autem hujus agri est; Or rit diuchilan, dir guoiret huch irguduit, dir bronn ir alt, recte trus ircecg mus[3] dum descendit guar irhennrit issid arifrut inircoit maur per silvam recte diguartham campull, or campull recte usque Guy. De Clericis testes[4] sunt, Arguistil, Junabui præbyter, Cinguarui, Cimmeired, Judnou, Elharun præsbyter. De laicis Peipiau testis, Cinuin, Colt, Aircon, Guobrir, Guodeon, Centmit, Cinguit. Fiat pax servaturis, violaturis autem maledictio. Amen.

De Cum Barruc.

Sciant omnes quod duo filii Peipiau, Cinuin videlicet et Guidei, dederunt tres uncias agri Cum Barruc, Sancto Dubricio, et omnibus sibi succedentibus in ecclesia Landaviæ in perpetuo, cum omni libertate, sine ullo censu homini terreno, nisi Sancto Dubricio, et suæ familiæ, et suis sequaci-

[1] *Fiat.* O. [2] *Lunbui.* O. [3] Sic O. *Us.* H. [4] *Testes* deest. O.

bus, et cum omni communione data circumcirca, in campo et in aquis, in silvâ et in pascuis. Finis hujus agri est, A valle usque ad Lech, longitudo; latitudo de Lech usque ad petram Crita. Testes sunt[1] super hoc pactum; de Clericis, Arguistil, Junabui, Cinguarui, Elheiarum, Cimmarcia;[2] de laicis, testes, Guodei et Cinuin, Collbui et Arcon. Qui in sacrato isto peccaverint, execrentur.

De Lann Bocha.[3]

Sciendum est vobis quod dederunt Britton et Ilinc, Lannmocha, pro animabus suis, cum omni sua libertate in campo, et in silvâ, in pascuis, et in aquis, Deo, et Sancto Petro apostolo, et Archiepiscopo Dubricio archimonasterii Landaviæ, et suis omnibus successoribus in perpetuo; verbo et consensu Mourici Regis; simul cum dono filiorum Guoleiduc, Caratauc, videlicet et Cinci, sine principatu et potestate alicujus super eam, nisi Episcoporum Landaviæ. Quicunque ab ecclesia Landaviæ et pastoribus ejus eam separaverit perpetuo anathemate feriatur. Finis istíus podi est, De fossa ad castell merych, ex hinc tendit ad vallem lembi, usque ad vallem cilcire,[4] rectè tendit in longitudinem vallis usque ad baudur, deinde in longitudine vallis ecclin, usque ad caput silvæ, deinde per[5] medium silvæ usque ad caput nampedecon, et in hit dirtnou guninn usque ad vadem rufum sata tinnuhuc diraualLen hendreb jouoniu, deinde exit ad rubum saliculum, et descendit in primam fossam, ubi inceptus est finis agri istius podii. Testes sunt, de Clericis, Num, Simon, Sciblon, Araun, Blamrit, Judon, Loubui, Guoren, Cinguam, et multi alii testes qui hic non nominantur. De laicis, Britton et Ilinc, Gloii, Buioniu, Lilli,

[1] Sic O. *sunt* deest. H. [2] *Cunmarcia*. O. [3] *Mocha*. O. [4] *Cilcurtur*. O. [5] *Per* suppletur. B.

Cunuireg. Coram illis omnibus posuerunt hanc dotem super quatuor evangelia, in perpetuo, sine hærede nisi ecclesia Landaviæ, et benedicentes omnes, uno ore, omnibus servaturis hanc eleemosynam; maledicentes autem communiter his qui istud podum, cum sua tellure in[1] finibus istis, ab ecclesia Landavia[2] separaverint, donec ad emendationem venerint. Amen.

De Cil Hal.

Videns Erb, Rex Gwenti et Ercic, quod caduca esset ambitio hujus mundi et potestas, accepit unam tellurem de propria sua hæreditate, nomine Cilhal, et Dubricio Archiepiscopo archimonasterii Landaviæ, et suis successoribus, cum devotione dedit, cum omni sua libertate et communione in campo et in pascuis, in silva et in aquis, sine ullo hærede nisi in voluntate Episcopi Landaviæ, et potestate, sine ullo censu[3] ulli homini terreno, magno vel modico. Rex prædictus misit manum super quatuor evangelia, tenente beato Dubricio, cum prædicta tellure. Finis illius, a palude magna[4] usque ad arganhell. Benedicens posteris suis, qui servaverint istam donationem; qui autem violaverint, et ab ecclesia Landaviæ separaverint, maledicentur, et in ignem æternum mittentur. De Clericis testes sunt, Archiepiscopus Dubricius, Elhearne, Judner, Guordocui, Guernabui; de laicis vero Rex Erb, Pepiau, Gurtauan, Mabon, Conduull.

Tir Conloc.

Confirmans scripturam dicentem, "Date, et dabitur vo-"bis,"[5] Rex Pepiau, filius Erb, dedit pro salute animæ suæ,

[1] *Et.* O. [2] *Landavia* deest. O. [3] *Sensu.* O. [4] Sic O. *magno.* H. [5] Lucæ vi. 38.

et pro remuneratione futuri præmii, quatuor uncias agri Conloc, super ripam Guy, infra insulam Ebsdil, usque Cumbarruc Ynistratdour, sine ullo censu homini terreno, nisi Landaviæ Archiepiscopo Dubricio, et suis successoribus in perpetuo. De Clericis, testes sunt Dubricius Archiepiscopus, Arguistil, Uueibin, Jouan, Lunapius, Conuran, Guruan; de laicis vero, Pepiau, et filii ejus Cinust, et Guidei, et hæredes Conloc, Congual, et multi alii de melioribus totius regni. Qui in hoc dono sacrilegium fecerint, execrentur. Amen.

PORTH TULON.

Regnante Merchguino, filio Glivis, immolavit Guorduc filiam suam Dulon virginem Archiepiscopo Dubritio Landavensis ecclesiæ, quam consecravit monialem; datis sibi quatuor modiis agri in sempiterna consecratione, sine ullo censu homini terreno nisi Deo, et Archiepiscopo Landaviæ, et cum omni dignitate sua, et libertate, et communione tota regionis Guhiri, in campo et in silvis, in aqua et in pascuis; testante Archiepiscopo Dubritio, et præsente cum Clericis suis Ubelinuo, Merchguino, Cuelino. De laicis vero, Merchguinus Rex, Mataue, Garu, Lugobi, Luuaet, et alii innumerabiles testes sunt. Facta maledictione ab omni ore, et excommunicatione omnibus his, quicunque illam terram ab ecclesia Landaviæ, et a pastoribus illius, ab illo in futuro separaverint. Amen. Data autem benedictione servaturis.

DE PENN ALUN.

Noe filius Arthur, implens apostoli[1] mandatum, dicentis, "Date et dabitur vobis," (et alibi dicitur, "Manus porri-

[1] Sic O. *apostolici*. H.

gens non erit indigens") dedit pro commercio regni cœlestis, in primo tempore, terram Pennalun, cum suo territorio, sine ullo censu homini terreno nisi Deo, et Archiepiscopo Dubritio et ecclesiæ[1] Landaviæ in honore Sancti Petri fundatæ, et omnibus sibi succedentibus; et Lanteilo maur super ripam Tyui, cum duobus territoriis suis, ubi conversatus est Teliaus alumnus Sancti Dubritii, et discipulus, et territorium Aquilentium super ripam Taui fluminis. Mittens Noe manum super quatuor evangelia, et commendans in manu Archiepiscopi Dubritii, hanc elemosynam in perpetuo, cum omni refugio suo, et cum omni libertate sua in campo et in silvis, in aqua et in pascuis, sub perpetuo anathemate; quicunque ab illa die inantea separet[2] ab ecclesia Landaviæ terras prædictas, et cum sua dignitate. Amen. De laicis, Noe solus testis est, cum innumerabili copia hominum; de Clericis vero Archiepiscopus Dubricius, Arguistil, Ubelui, Jouann, Junabui, Conbran, Guoruan, Elhearn, Judnou, Gurdocui, Guernabui. Fiat pax in diebus suis, et abundantia rerum firmaturis donum; et filii eorum orphani, et uxores eorum viduæ, violaturis[3] istud Deo commendatum. Amen. Finis territorii ecclesiæ Aquilensium, maliduc guern iduon in Taf traus iminid[4] inhiaun[5] i peunnant eilon, nant eilon inhit di cehir, o cehir iuinid dinant bachlatron, maliduc nant bachlatron iuinid in traus digirchu blain nant duum,[6] maliduc nant duum,[6] di taf, o aper nant duum maliduc taf dir guairet diaper guern iduon, ubi incepit. Finis territorii Lann Teiliau maur, y finnaun ida, y penn y glaspull ar Tyui, ar penn arall nir hytir melin, or hytir melin hit yn enyrdil, in hit bet in dubleis, o dugleis hit i cuner, y cuner yn maun bet inant luit. O nant luit i cecyn meryrc.

[1] *Ecclesiæ* suppletur. B. [2] Sic O. *separaret*. H. [3] Hactenus quidem Dugdalus in Monasticon. B. [4] *Iminud*. O. [5] *Inheiaan*. O. [6] *Duvin*. O.

O cecin meirch nihit bet icruc petill bechan. O dina hit ir hebauc mein yndugleis bisgueiliauc. O dugleis bisgueiliauc bet nant ireilin. O nant ireilin bet ichruc cust, o cruc cust i cruc corneam. O dina bet unblain isceuiauc, isceuiauc in hit bet ar ueithini, inaun ir hen alt. O dina icil ir adar ilicat tavern iniaun i bistill deui in hit bet igueithtineuur,[1] o igueithtineuur dirguairet bet inletuer cell ar Tyui.

Lectiones de Vita Sancti Dubricii.

I. Quidam Rex fuit Ercychi regionis, Pepiau nomine, Clavorauc[2] vocatus Britannicè, Latinè vero Spumosus, qui super inimicos suos ivit in expeditionem; et inde rediens præcepit filiæ suæ Eurdil[3] ut ablueret sibi caput; quod cum conaretur, percepit ex ipsius gravitate, fuisse prægnantem; unde Rex iratus, jussit illam includi in utre quadam, et præcipitari in fluvium, ut quodcunque sors voluisset deferetur. Quod è contrario evenit; nam quoties ponebatur in flumine, toties[4] (administrante Deo) impellebatur ad ripam. Inde pater indignans, quam[5] non potuit submergere fluctibus, destinavit[6] igne comburi. Præparatur itaque ro-

[1] *Igueithtiveinir.* O. [2] In hæc verba videtur sequens annotatio scripta fuisse ad oram paginæ, manu longè minus antiquâ; quam textui quidem intrusit ille qui exemplar Oxoniense scripsit. "Rex supradictus Erchyng, "Pepiau nomine, fuit pater Sancti Dubricii: prout habetur (MS. hēt) in "Cronicis apud Collegium de Warewyck; et super nomen dicti regis, patris "Sancti Dubricii, prius rectè scribebatur antiquâ manu, (MS. manum) et "quidam novellus voluit corrigere ut supra; sed scripturam antiquam cor-"rupit et malefecit." Exemplar Hengurtianum habet quoque hanc annotationem in textu, sed veluti notam, et in minoribus literis. Hæc annotatio quidem datur in Whartoni Angliâ Sacrâ, II. 671, inter excerpta e Libro Landavensi, cum titulo marginali, "Additamentum recentioris." Legit quidem ille *Supradictus Rex Ergic,—habetur in chronicis—Warewick; et super;* cætera non discrepant, nisi quod omittit *ut supra.* B. [3] *Eusdil.* O. [4] Sic O. *totiens.* H. [5] Forte leg. *illam, quam.* E. [6] *Destinabat.* O.

gus, in quem filia viva[1] intruditur. Mane autem facto, missis legatis a patre scitum siquid ossium natæ residuum foret, eam invenerunt tenentem filium in gremio, quem pepererat[2] ad saxum, quod ibidem positum est in testimonium miræ nativitatis[3] pueri; locus autem a vulgo Matle appellatur, eo quod in eo natus fuisset beatus homo. Hoc audito a patre, jussit adduci filiam cum filio. Et postquam ad eum pervenerunt, materno[4] affectu (ut solet fieri) amplexatus est infantem, et eum deosculans, ex instabilitate infantiæ faciem avi palpitabat, et os, nec sine divino nutu. Nam ex contactu manuum infantis, ab incurabili morbo, quo laborabat, curatus est; spumam enim ab ore incessanter emittebat, quam duo clientes, sine alicujus intervallo, vix extergere poterant manutergiis.

II. Qui posquam se curatum tactu infantis cognovit, gavisus est nimium; ut aliquis positus in naufragio cum pervenerit ad portum; et in primo, ut leo rugiens, postea versus est in agnum; et super omnes natos, et nepotes cœpit diligere infantem, et de loco illo Matle (scilicet *mat* bonus, *le* locus; inde *Matle*, hoc est bonus locus) fecit illum hæreditarium cum tota insula; sumpto sibi nomine a matre Eurdil, id est, Inis Eurdil, quæ ab aliis vocatur Mais Mail Lecheu.[5] Et ab illa hora crevit in ætate, et in tempore scientiæ, missus ad studium literarum, hilaris cum magna devotione; et quamvis puer ætate, vir maturus statim, cum magna[6] prudentia et scientiæ eloquentia. Et postquam vir effectus est corpore, ætate, et sapientia, crevit illius fama cum utriusque legis novæ et veteris peritia, per totam Britanniam; ita quod ex omni parte totius Britanniæ scholares veniebant; non tantum rudes, sed etiam viri sapientes et

[1] *Viva* deest. O. [2] *Peperat.* O. [3] Sic O. *navitis.* H. [4] Forte leg. *paterno.* B. [5] Sequentia quædam habentur in Briani Twini Collectaneis MS. Vol. III. inter p. 253—4. B. [6] *Magna* deest. O.

doctores, ad eum studendi causa confluebant. Imprimis, Sanctus Teliaus, Samson discipulus suus, Ubeluius, Merchguinus, Elguoredus, Guminus, Congual, Arthbodu, Congur, Arguistill, Junabui, Conbran, Guoruan, Elhearn, Ludnou, Guordocui, Guernabui, Jouan, Aidan, Cinuarch. Et cum his mille Clericos, per septem annos continuos, in podo Hennlann super ripam Guy, in studio litterarum divinæ sapientiæ et humanæ retinuit; exemplum eis præbens in semetipso religiosæ vitæ, et caritatis perfectæ.

III. Et per aliud spatium in nativitatis suæ solo, hoc est Inis Eurdil, eligens locum unum in angulo illius insulæ opportunum silva et piscibus super ripam Guy, cum suis innumerabilibus discipulis mansit, per plures annos, regendo studium; nomen loco imponens Mochros; *moch*, id est porci; *ros*, hoc est locus. *Mochros*, Britannico sermone, Locus Porcorum interpretatur.[1] Meritò locus porcorum, quia præcedente nocte apparuit ei angelus per somnium, dicens ei, "Locum quem proposuisti, et elegisti, in crastino vide "ut circumeas per totum; et ubicunque inveneris suem "albi coloris cubantem cum suis porcellis, ibi funda et "conde, in nomine Sanctæ Trinitatis, habitaculum simul "et oraculum." Homo Dei excitatus a somno memor angelici præcepti, ut solito, statim locum cum[2] suis discipulis circumivit;[3] et ut vox angelica ei promiserat, sus albi coloris cum suis porcellis de loco isto ante illos prosiluit; et ibi profecto oraculum[4] simul et habitaculum fundavit, et circumscripsit; et ibi per plures annos regulariter vixit, prædicans et docens clerum et populum; radiante ejus doctrina per totam Britanniam, ut lucerna super candelabrum, sine aliqua pravi dogmatis macula, sinceram fidem tota gens Britannica conservavit.

[1] Hactenus Brianus Twinus. B. [2] Sic O. *cum* deest. H. [3] Sic O. *ciruivit.* H. [4] *Oratorium.* O.

IV. Cum beatus vir clareret in doctrinâ largita sibi, nobili parentela simul et patenti facundia, crevit in patria ejus virtus,[1] crevit populo paradisi introitus; cum labor crescebat in corpore, plus gaudebat pro tanto onere, expectans retributionem in atrio cœlestis patriæ. Sanabantur ægroti ejus manûs impositione, curabantur a multiplici ægrotatione; et ut quiddam de multis enarrem, vir beatæ memoriæ Dubricius visitavit locum beati Ilduti, tempore quadragesimali, ut quæ emendanda erant corrigeret, et servanda consolidaret. Ibidem enim multi sanctissimi viri conversabantur, multi quodam livore decepti,[2] inter quos frater Samson morabatur filius Amon; qui meruit ab eodem prædicto patre, die suæ ordinationis apud sedem episcopalem, diaconatûs primo, præsbyteratûs secundo, pontificatûs tertio, ut alba columba in capite suo descenderet, quæ visa fuit a beato Archiepiscopo, et ab Abbate Ilduto, spatio toto ordinationis suæ. Domus beati Ilduti divisa inter fratres, divisæque res ecclesiasticæ prout unicuique opus erat, divisaque ministeria fratribus; obedientia quidem cellarii concessa est a postulatoribus suis, beato Samsoni, qui die ac nocte ad sufficientiam serviebat clero, verum[3] etiam placebat communi populo.

V. Quadam die, cum omnia pocula erogaverat hospitibus, evacuatis cellarii vasibus[4] omnibus, et o › tantam lætitiam adventûs domini Dubritii, et familiæ suæ, propalatum est cuidam invidenti, quod cellarius funditùs devastaverat potus; nam ipse idem potitus fuerat eadem obedientia, et ablata sibi invidebat fratri Samsoni, pro sua manu largiflua. Audita[5] sibi congregationis murmuratione, venit ad Sanctum Dubricium, erubescens pro tanto murmure, denuncians

[1] *Vertus.* O. [2] *Ibidem enim conversabantur multi sanctissimi viri quodam livore decepti.* O. [3] *Atque.* O. [4] Sic O. *vasis.* H. [5] Sic O. *audito.* H.

omnia ordine, dicens,[1] "O[2] Pater sancte, O flos patriæ, "michi succurre!" Auditâ prece, Sanctus Dubricius precatus Deum ut de angustia quam Samson patiebatur, eum liberaret; et instigatus paterno pectore, intravit cellarium, comite Samsone, et ut dicitur, "mirabilis Dominus in sanctis "suis," (mira relatione) elevavit manum cum imposita benedictione, et data illa, statim ex integro superabundant vasa, veluti eadem hora fuissent liquoribus ex solito impleta; et, evacuato livore invidiæ, sunt redintegrata,[3] et quæ tributa sunt largiendo, redacta[4] sunt precibus remunerando.

VI. Confugientibus populis ex solito, ad beatum virum Dubritium, et recuperantibus sanitatem animarum et corporum; advenit quidam[5] potens vir, regali prosapiâ procreatus, Guidgentiuai, orans, et flexis genibus, ut filiam suam Arganhell captam a dæmone liberaret,[6] quæ in tantum vexabatur quod vir, funibus ligatis manibus, vix poterat eam retinere,[7] quin mergeretur flumine, quin comburetur igne, quin consumeret omnia adhærentia dentibus. O quam clarum Deo servire, qui cuncta tenet in suo moderamine, et refrænat ad suum velle! Auditâ prece, pius[8] pater oravit ad Dominum, et effusis lachrymis procidens in terram, deprecatus est Deum, ut intercessione beati Petri apostolorum principis, omniumque sanctorum, succurreret largienti. Quæ in proximo, præsentia patris sui, et parentum suorum, ruptis funibus, sine macula, evacuato maligno spiritu, cum recuperata sanitate, et plenaria scientia, recepit ex integro pristinam sanitatem, et in omnibus melioratam; quæ statim recognovit suam fragilitatem, inflato Sancto Spiritu, postposuit sæculum, et servato pudore virginitatis, permanens sub refugio sancti viri, vitam duxit in melius, et finivit.

[1] *Dicendo.* O. [2] *O* deest. O. [3] Sic O. *reintegrata.* H. [4] Forte leg. *reducta,* vel *reddita.* B. [5] Sic O. *cuidam.* H. [6] Sic O. *dæmonio laboraret.* H. [7] Sic O. *funibus cum ligatis manibus poterat retineri.* H. [8] *Pruis.* O.

VII. Videns beatus vir vitam suam non sufficientem sibi ipsi, et populo, infirmitatibus quibusdam, et senio fatigatus, laboriosum opus episcopi dereliquit, et heremitalem vitam cum pluribus sanctis viris, et discipulis suis, labore manuum suarum viventibus in insula Enli[1] multis annis solitariè vixit, et vitam gloriosam finivit; Quæ more Britannico vocatur, et antiquitùs, et in proverbio, *Roma Britanniæ*, propter longinquitatem, et periculosum transitum maris, in extremitate regni sita,[2] et propter sanctitatem loci et honestatem;—sanctitatem, cum xx. millia sanctorum ibi jaceant corpora confessorum tanquam martirum;—honestatem, cum sit circumdata[3] undique mari, et eminenti promontorio orientali plagâ, occidentali vero plana et fertili gleba, humida fonte dulcifluo, et partim maritima, et delphinis copiosa; quæ omni caret serpente, et omni ranâ, et in quâ nullus fratrum in ea conversantium junior quidem morte præoccupatur, cum senior superstet hac præsenti[4] vitâ. Et cum venerabantur indigine[5] corporaliter, et habebant et patrem eundem superstites, apud Deum interpellant intercessorem, et apud omnium sanctorum, illius[6] insulæ, et totius patriæ defensorem. Pauca miracula quidem de multis scripto commendata sunt, quippe cum fuerint aut ignibus hostium exusta,[7] aut exilii civium classe longius[8] deportata. Quod vero postmodum investigatum est, et acquisitum[9] monumentis seniorum, et antiquissimis scriptis literarum; quo loco sepultus est, infra sepulturam sanctorum virorum, Enlli; quove situ firmiter humatus est, et a quo et qualiter, quorumque principum tempore Apostolici,[10] Imperatoris, Archiepiscopi Cantuariensis, Episcopi Bancornensis,[11] inde ad Landaviam translatus

[1] Scilicet insula; cujus descriptio sequens iisdem fere verbis in initio codicis legitur quoque. B. [2] *Siti.* O. [3] *Circum.* O. [4] *Præsente.* O. [5] Sic MSS. corruptè ut videtur per totum locum. B. [6] *Totius.* O. [7] *Combusta.* O. [8] *Longius* deest. O. [9] Sic O. *adquisitum.* H. [10] Id est, *Papæ.* B. [11] *Bangornensis.* O.

est, scripto et memoriæ commendamus. Tempore Calixti Papæ, Henrici Romanorum Imperatoris, Radulphi Cantuariensis Archiepiscopi, Henrici Anglorum Regis, David Bancornensis[1] Episcopi, Urbani Landavensis Episcopi.

VIII. Sexcentesimo[2] duodecimo anno incarnationis dominicæ, Sanctus Dubricius Landavensis ecclesiæ Episcopus, octava decima calendarum Decembris,[3] migravit ad Dominum. Millesimo vero centesimo vigesimo bissextilique anno, nonis Maii,[4] et in sexta feria translatus est ab insula Enli, et ab Urbano ejusdem ecclesiæ Episcopo, verbo et consensu Radulphi Cantuariensis ecclesiæ Metropolitani, et assensu David,[5] Bancorensis ecclesiæ Pontificis, et in præsentia simul et Grifidi Regis Guenedociæ, et totius cleri, et populi collaudatione; et decima calendarum[6] Junii[7] mensis, die dominica receptus est in suam ecclesiam Landaviam, cum processione facta, prævia[8] sancta cruce, et[9] cum reliquiarum copia; et in cujus adventu fit pluvia copiosa, multum populo necessaria; Nam non pluerat octo septimanas, aut eo amplius, per totam parochiam Gulatmorcanensem; nec etiam stillaverat gutta. Quarta nonis ejusdem mensis,[10] et in quarta feria, idem prædictus Episcopus, vir bonæ memoriæ, et post laborem, et præ[11] tanto sibi, et ecclesiæ suæ gaudio adepto pro tanto patrono, et facto jejunio, et oratione facta, advocavit canonicos suos, fratrem Esni, Decanum ejusdem ecclesiæ, et virum castimoniæ et summæ prudentiæ, capellanumque suum Isaac nomine, virum magnæ astutiæ et valentiæ. Et appositis ad terram sacris reliquiis beati Dubricii, et locatis[12] ad unum ut præparentur, et separato pulvere, aqua lavarentur pro tanto itinere; et missis propriis

[1] *Bangornensis*. O. [2] Sequentia ad finem vitæ S. Dubricii habentur in Dugdalii Monastici tomo III. p. 191. B. [3] 14 Novembris, A.D. 612. [4] 7 Maii, A.D. 1120. [5] *Davidis Bangorensis*. O. [6] Sic O. *calendæ*. H. [7] 23 Maii, A.D. 1120. [8] *Prima*. O. [9] *Et* suppletur. B. [10] 2 Junii, A.D. 1120. [11] *Pro*. O. [12] *Locatus*. O.

suis manibus, ad reverentiam tanti thesauri, et toti[1] patriæ, in tria bacinia ante altare Petri apostoli, et sanctorum confessorum Dubricii, Teliaui, Oudocei, statim tactu sacrarum reliquiarum ebullivit aqua undique, miro[2] et veluti misso grandi calido et rubeo lapide. Non tantum pro ebullitione[3] multimoda per totum bacinium mirabantur stupefacti, verum etiam tantam aquam nimium[4] calefactam sentiebant. Nec parva horæ aut spatio momenti, sed etiam quamdiu alternatim movebantur ab illis communiter in aqua, tamdiu usque ad finem ablutionis, crescebat calor in aqua; non tantum visus, et tactus sentiebant miraculum, imo auditus, audientes caloris, et humidi sonitum et tumultum.

IX. His visis, auditis, et tactis, ut est "mirabilis Domi-"nus in sanctis suis," accepit Episcopus unum os de brachio, et tractans, præ[5] nimio gaudio remisit in aquam, et missum ad fundum aquæ movit se in fundo, per spatium, nullo se movente nisi divino tutamine, per nimiam[6] horam. Quod cum vidisset solus imprimis advocavit Decanum sibi adhærentem, ut videret ossis et aquæ motionem, simul et capellanum; et referunt[7] grates Deo (ut in ore duorum aut trium sit[8] omne testimonium[9]) pro tanto miraculo. Quibus visis ad laudem et exaltationem ecclesiæ Dei, positæ sunt reliquiæ Sancti Dubricii in tumbam ad hoc aptam, et in antiquo monasterio, ante Sanctæ Mariæ altare versus aquilonalem plagam; et prædictus Antistes, vir bonæ memoriæ, videns loci parvitatem, in longitudine XXVIII. pedum, in latitudine XV. altitudine XX. et cum duabus alis ex utraque parte, admodum parvæ quantitatis, et altitudinis, et cum porticu XII. pedum longitudinis et latitudinis, rotundæ molis; consilio Radulphi Cantuariensis ecclesiæ Archiepiscopi,

[1] Forte *totius*. E. [2] Forte pro *mire*. B. [3] *Ebullioni*. MSS. B. [4] *Minimum*. O. [5] *Pro*. O. [6] *Minimam*. O. [7] *Referuntur*. O. [8] *Fit*. O. [9] Deut. xix. 15. Mat. xviii. 16.

et totius cleri et populi ejusdem, cœpit monasterium majus construere in honore Petri apostoli, et sanctorum confessorum Dubricii, Teliaui, Oudocei. Millesimo centesimo vigesimo anno, XVIII. cal. Maii[1] mensis, et in quarta feria passionis, et acceptis sibi et ecclesiæ suæ his literis[2] domini Archiepiscopi, cum data benedictione, et perdonatione omnibus auxiliaturis inceptum opus.

RADULPHUS, Dei gratia Cantuariensis Archiepiscopus, omnibus ecclesiæ filiis, Francis, et Anglis, atque Gualensibus, et cujuscunque sunt[3] nationis hominibus, salutem, et benedictionem Dei, et suam. Rogamus charitatem[4] vestram, ut oculis misericordiæ respicere velitis indigentiam Landavensis ecclesiæ; confisi etenim de vestrarum eleemosynarum auxilio eandem ecclesiam ædificare disposuimus; ut ibidem populus Dei convenire possit ad audiendum verbum Domini. Quicunque igitur, ad ædificationem prædictæ ecclesiæ, aliquid de suo impertire pro charitate[4] Dei voluerit, sciat se nostrarum orationum, et beneficiorum esse participem; sed et de onere pœnitentiæ suæ, quod sibi a suis confessoribus impositum est, quartam partem ei, de misericordia Dei, et potestate nostri ministerii confisi, relaxamus.[5]

REQUISITIO URBANI LANDAVENSIS ECCLESIÆ EPISCOPI VERSUS CALIXTUM PAPAM APUD REMOS.[6]

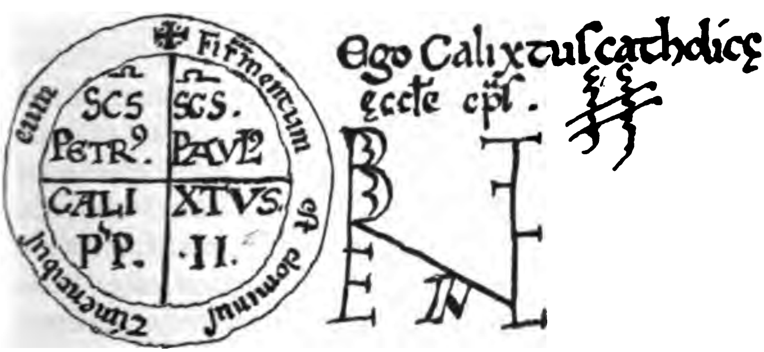
Venerabili Calixto apostolico, et totius Christianitatis summo Patrono, Urbanus Landavensis ecclesiæ Episcopus,

[1] 14 Aprilis, A.D. 1120. [2] Id est, literis sequentibus. [3] Forte leg. *sint.* B. [4] *Karitatem.* H. [5] *Relevamus.* O. [6] *Reons.* MSS. Forte codex apographus habuit Rẽos, id est, *Remos.* Partem hujus documenti vulgavit Whartonus, quasi fuisset aliud fragmentum Libri Landav. Sic auctor, "In "capite *venerabili* habetur, quod a tempore antiquorum patrum." Scilicet ex hoc ipso capite. Eandem etiam Usserius in Primordiis suis, (Dublin, 1639, 4to.) p. 85—6. B.

tuimus ut ecclesia vestra cum sua dignitate, ab omni sæcularis servitii gravamine, libera maneat et quieta. Quæcunque vero concessione pontificum, liberalitate principum, oblatione fidelium, vel aliis justis modis ad eandem noscuntur ecclesiam pertinere, ei firma, in posterum, et integra conserventur.[1] In quibus hæc propriis duximus nominibus annotanda:[2] Landaviam scilicet, cum territorio suo, ecclesiam Elidon, ecclesiam Sancti Hilarii,[3] Sancti Nisien, Sancti Teliaui de merthir mynor, Sancti Teliaui de lannmergualt, Lan Ilthit, Lann Petyr, Cula-Lan, Lann Cyngualan, Lann Teiliaui portulon, Lanteiliau Talypont, Lann Gemei, Lann dodei,[4] Cilcynhinn, Cruchguernen, Villam Lann Catgualater cum ecclesia Sancti Cyvin, villam Sancti Tanauc cum ecclesia, villam Henriu cum ecclesia, villam Merthir Teudiric cum ecclesiis, villam Sancti Oudocei cum ecclesia, villam Sancti Niuuen cum ecclesia, villam Tynysan cum ecclesia, villam Lann Cinn cum ecclesiis, villam Lann Guern Cynnuc cum ecclesia, villam Merthir-dincat cum ecclesia, Lanngarth, Sancti Teliaui de Porth halauc, Sancti Teliaui de Cressinic, ecclesiam Sancti Cletauci, ecclesiam Sancti Sulbui, villam Penvei cum ecclesia, Lann Helicon, Lanmihacgel maur, villam Cairduicil cum ecclesia, ecclesiam Sancti Catoci, Lann Coit, Talpont escob, Lannguonhoill, Ruibrein, Caircastell, Penniprisc, Trefmeibion, Ourdevein, Tref main, Tref meibion guich trit, Tref rita, Lanndinuul cum ecclesia, et cum decimis, oblationibus, sepulturis, territoriis, refugiis, et libera communione earum. Quæcunque præterea in futurum (largiente Deo) justè atque canonicè poterit adipisci, quieta ei semper et illibata permaneant. Decernimus ergo ut nulli omninò hominum liceat

[1] *Conservantur.* O. [2] Sic O. *adnotanda.* H. [3] Sic O. *Yilarii.* H. [4] *Dodri.* O.

prædictam ecclesiam temerè perturbare, aut ejus[1] possessiones auferre, vel ablatas retinere, minuere, vel temerariis vexationibus fatigare; sed omnia ei, cum parochiæ finibus, integra conserventur tam tuis quam clericorum et pauperum usibus profutura. Siqua igitur in futurum ecclesiastica, sæcularisve[2] persona, hanc nostræ constitutionis paginam sciens, contra eam temerè venire tentaverit,[3] secundo, tertiove[4] tentatione commonita, si non satisfactione congrua emendaverit, potestatis, honorisque sui dignitate careat, reamque se divino judicio existere, de perpetrata iniquitate cognoscat; et a sacratissimo corpore, et sanguine Dei, et Domini Redemptoris nostri Jesu Christi aliena fiat, atque in extremo examine districtæ ultioni subjaceat. Cunctis autem eidem ecclesiæ justa servantibus sit pax Domini nostri Jesu Christi, quatenus et hic fructum bonæ actionis percipiant, et apud districtum[5] Judicem præmia æternæ pacis inveniant. Amen.



Datum Suessoni, per manum Grisogoni, Sanctæ Romanæ ecclesiæ Diaconi Cardinalis, ac Bibliothecarii, XVII. cal. No-

[1] *Ei.* O. [2] *Sæcularisque.* O. [3] Sic O. *temptaverit.* H. [4] *Tertiove* deest. O. [5] Sic O. *dictum.* H.

vembris,[1] indictione XIII. incarnationis dominicæ anno Millesimo centesimo decimo nono,[2] pontificatûs autem domini Calixti Secundi, Papæ, anno primo.

CALIXTUS Episcopus, servus servorum Dei, charissimo in Christo filio Henrico, illustri et glorioso Anglorum Regi, salutem, et apostolicam benevolentiam.[3] Venientem ad nos venerabilem fratrem nostrum Urbanum, Landavensem Episcopum, virum (uti accepimus) honestum ac religiosum, benignè suscepimus, et Landavensis ecclesiæ tribulationibus affectione debita compassi sumus; eum itaque ad te cum literis præsentibus dirigentes, nobilitatem tuam rogamus, et obsecramus in Domino, ut eum pro beati Petri reverentiâ, et honore, et amore nostro, sicut regiam majestatem condecet honorare, et ei commissam ecclesiam (secundum datam sibi a Domino facultatem) defendere studias[4] adjuvare; quatenus a Deo et a beato Petro retributionem, et de peccatis tuis remissionem, et indulgentiam consequaris. Datum Remis, XI. cal. Novembris.[5]

CALIXTUS Episcopus, servus servorum Dei, venerabili fratri Radulpho Cantuariensi Archiepiscopo, salutem et apostolicam benedictionem. Sic fratrum quinam[6] plenius id noverunt, suggestione cognovimus, Landavensis ecclesia ita bonis suis et per episcopos, et per laicos expoliata[7] est, et redacta penè in nihilum videatur. Rogamus itaque sollicitudinem tuam, et præcipimus, ut ei super iis qui bona ejus detinent justitiam facias, et præcipuè super Episcopo Sancti Deui, et super Episcopo Herefordiæ, qui injustè terras et parochias ejusdem dicuntur ecclesiæ obtinere. Dat. Suessoni, XVII. cal. Nov.[8]

[1] 16 Octobris, A.D. 1119. [2] *Octavo.* O. [3] *Benedictionem.* O. [4] Sic. O. *Studias.* H. [5] 22 Octobris, A.D. 1119. [6] Sic O. *quam.* H. [7] *Spoliata.* O. [8] 16 Oct. A.D. 1119.

Calixtus Episcopus, servus servorum Dei, dilectis filiis, monachis, capellanis, canonicis, Waltero filio Ricardi, Briano filio Comitis, Willelmo filio Badrun, Roberto de Candos, Gefrido de Broi, Pagano filio Johannis,[1] Bernardo de Novo Mercatu, Gumbaldo de Ludalou, Rogero de Berkele, Gulielmo vice-comiti de Cairti, Gulielmo filio Rogeri de Remu, Roberto filio Rogeri, Roberto cum tortis manibus, et cæteris per Landavensem episcopatum nobilibus, salutem, et apostolicam benevolentiam.[2] Matris vestræ Landavensis ecclesiæ ad nos querela pervenit, pro eo quod per vos bonis suis expoliata, et fere in nihilum redacta sit. Unde nos, affectione debita condolentes, præsentes ad vos literas destinamus; monentes, ac præcipientes ut terras, decimas, oblationes, sepulturas, et bona cætera, quæ aut eidem ecclesiæ, aut aliis de ipsius parochia ecclesiis, nequiter abstulistis et detinetis, seposita dilatione, reddatis. Iniquum est enim ut filii matrem lacerent, et illius bona diripiant, quam omninò tueri, et de suis debuerant facultatibus adjuvare. Sane si nostris monitis obedire, et prædictam matrem vestram curaveritis adjuvare, omnipotentis Dei, et beati Petri, et nostram, poteritis gratiam obtinere.[3] Alioquin nos (præstante Deo) in vos, tanquam in contemptores et sacrilegii reos, sententiam quam venerabilis frater noster Urbanus, Episcopus vester, canonica æquitate protulerit, confirmamus.[4] Dat. Suessoni, XVII. cal. Nov.[5]

Calixtus Episcopus, servus servorum Dei, dilectis filiis, clericis, monachis, et laicis, in Landavensis ecclesiæ parochia constitutis, salutem, et apostolicam benevolentiam.[2] Venientem ad nos venerabilem fratrem nostrum Urbanum,

[1] *Joh.* H. [2] *Benedictionem.* O. [3] Sic O. *optinere.* H. [4] Leg. *confirmabimus.* B. [5] 16 Octobris, A.D. 1119.

Episcopum vestrum, benignè[1] suscepimus; et oppressionem vestræ ecclesiæ audientes, debita ei affectione compassi sumus; siquidem insinuavit nobis matrem vestram Landavensem ecclesiam usque adeo[2] monachorum quorundam, clericorum, necnon et laicorum invasionibus et rapinis attritam, ut in ea Episcopus manere vix possit. Quod profecto et nobis grave est, et ad vestrarum[3] spectat periculum animarum. Vestram itaque universitatem literis præsentibus visitantes, monemus, atque præcipimus ut eundem fratrem nostrum affectione debita diligatis, et debitam ei (tanquam patri et pastori vestro) reverentiam et obedientiam impendatis. Porro commissam sibi ecclesiam, matrem vestram, sicut[4] boni filii adjuvare, et ablatas ei possessiones et bona recuperare, secundum datam vobis a Domino facultatem viriliter studeatis, aliis quoque ecclesiis Landavensis parochiæ debita persolventes revelationis et restaurationis eis manum apponere procuretis;[5] per hoc enim, et omnipotentis Dei benedictionem, et gratiam et remissionem vestrorum consequemini peccatorum. Dat. Suessoni, XVII. cal. Nov.[6]

PAPA SECUNDUS CALIXTUS IN CONCILIO REMENSI.

Quæ sanctorum patrum sanctionibus de pravitate simoniaca stabilita[7] sunt, nos quoque Spiritûs Sancti judicio, et auctoritate sedis apostolicæ, confirmamus.

I. Siquis vero[8] venditerit, aut emerit, vel per se, vel per

[1] Sic O. *benegne.* H. [2] *Adeo.* O. [3] Sic O. *nostrarum.* H. [4] *Sic.* O. [5] *Studeatis.* O. [6] 16 Octobris, A.D. 1119. [7] *Stabiliti.* O. [8] Notandum est quod Canones Concilii Remensis a Labbæo, cæterisque in lucem dati, plurimis in locis discrepant, tum ordine verborum, tum quoque verborum varietate ab exemplari quod secum retulit Urbanus Episcopus Landavensis.—Vulgata lectio habet *Siquis ergo;* nam præfatiuncula quam exhibet codex Landavensis pars est primi canonis in textu vulgari. B.

summissam quamlibet[1] personam, episcopatum, abbatiam, decanatum, præsbyteratum, archidiaconatum, præposituram, præbendam, altaria, vel quælibet ecclesiastica beneficia, promotiones, ordinationes, consecrationes, ecclesiarum dedicationes, clericalem tonsuram, sedes in choro, aut quælibet ecclesiastica beneficia; et vendens, et emens, dignitatis et officii sui, et beneficii periculo, subjacebit. Quod[2] nisi respuerit, anathematis mucrone percussus ab ecclesia Dei, quam læsit, modis omnibus abscindatur.

II. Episcopatuum et[3] abbatiarum investituras per manus laicas fieri penitùs[4] prohibemus. Quicunque igitur laicorum deinceps investire præsumserit, anathematis ultioni subjaceat. Porro qui investitus fuerit, honore quo investitus est, absque ulla recuperationis spe omnimodis[5] careat.

III. Universas ecclesiarum possessiones, quæ liberalitate regum, largitione principum, vel oblatione quorumlibet fidelium, eis concessæ sunt, inconcussas in perpetuum, et immolatas[6] permanere decernimus.[7] Quod si quis eas abstulerit, invaserit, aut potestate tyrannica detinuerit juxta illud beati Simachi capitulum anathemate feriatur.

IV. Nullus episcopus, nullus præsbyter, nullus omninò de clero, ecclesiasticas dignitates, vel beneficia cuilibet[8] quasi jure hæreditario derelinquat; illud etiam adjicientes[9] præcipimus, ut pro baptismatis, crismatis, olei sacri, et sepulturæ acceptione; et infirmorum visitatione, vel unctione, nullum omninò pretium exigatur.

V. Præsbyteris, diaconis, subdiaconis,[10] concubinarum et uxorum concubitum[11] prorsus interdicimus. Siqui autem

[1] *Aliquam.* O. [2] *Quod* pro *quid.* MSS. B. [3] *Et* suppletur a vulgata lectione. [4] *Penitùs* deest. O. [5] *Omnimodo.* O. [6] Pro *inviolatas.* B. [7] Sic O. *discernimus.* H. [8] Sic O. *cuibet.* H. [9] Sic O. *addicientes.* H. [10] *Diaconibus, subdiaconibus.* MSS. [11] Sic O. *ontubina.* H.

hujusmodi reperti fuerint, et ecclesiasticis priventur officiis et beneficiis, sanè si neque sic immunditiam suam correxerint, communione careant Christiana.

De vita Sancti Teliaui, Landavensis ecclesiæ Archiepiscopi.

I. Sanctus iste, fratres charissimi, ab infantia Dei cultor extitit; nec mirum, cum ante infantiam eum futurum sibi servum Deus prædestinasset; prædestinavit quem elegit, elegit quem dilexit, dilectumque veræ confessionis palmâ coronavit. Militavit itaque vir Dei, Deo orationibus insistendo, omniaque quæ possidebat indigentibus erogando. Quid amplius? Sex opera,[1] et misericordiæ diligenter exequutus, nunquam Dei famulus ab ecclesiasticis vacabat institutis; omnia sua faciebat non sua, et quæ non erant sua, faciebat sua. Nichil enim reliqui sibi de suo relinquens, bene caduca pro æternis cambiebat.[2] O quantus, et qualis mercator, qui sua Deo dabat, ut ab eo centuplum acciperet! O commercium pretiosum! O usura laudabilis! O fœnus sine crimine! O lucrum sine reprehensione! Lucremur igitur sic nosmetipsos, fratres, ut lucrum non perdant[3] fœneratores. O quantæ sapientiæ, et scientiæ virum, qui sua aliis distribuebat, ut ditesceret; seipsum macerabat ut alios impinguesceret, aliorum miserebatur[4] ut misericordiam consequeretur! Talia equidem constat sancti viri fuisse rudimenta, in quibus perseverabat sine intermissione, usque in consummationem vitæ. Egregius igitur[5] confessor fuit, qui

[1] Num intercidit vox *charitatis*? B. [2] Id est, *commutabat*. B. [3] Forte leg. *perdamus*. E. [4] *Miserabatur*. H. [5] *Itaque*. O.

propter virtutes, quod confiteretur non habuit. Quippe bonus in infantia, in juventute melior, in senectute optimus.

II. Sed ne tanti viri genus taceatur, quasi nescitum, ex nobilibus illum parentibus scimus fuisse ortum, ut carnis nobilitas honestaret eum inter homines, qui jam animi nobilitate apud Deum erat acceptabilis. Post[1] incrementum autem ætatis, virtutum et sapientiæ congruo nomine Elios a sapientibus nuncupatus est, *Elios* autem[2] Græcè, Latinè *Sol* interpretatur: fulgebat enim ut Sol ejus doctrina fidelium illustrando doctrinam. Sed illiteratis hominibus extremum vocabuli corruptè proferentibus, adolevit quod non Elios, sed Eliud apellatus est. A Sancto autem Dubricio Archipræsule,[3] cujus proximus successor extitit, legimus illum in pueritia in Sacris Scripturis fuisse eruditum, donec eum tandem vidit tantæ indolis puerum, ut non solum illum crederet seipso in scientia non esse inferiorem, sed (Spiritu Sancto cooperante) Scripturarum nodos melius per se, quam aliquo sibi magistrante expediebat. Quo viro Sanctus Dubricius, qui hucusque fuerat suus præceptor, quique jam intelligebat se non posse sibi magistrari, voluit ut sibi succederet in magisterio, cum eum excederet doctrinâ et ingenio.

III. Sed tanta gratia eum comitabatur, tantusque eum studii sacræ lectionis fervor incandebat, ut ille qui jam aliis magistrari poterat, et adhuc magistrum quærebat; tum quia sub alterius malebat esse disciplina, quam dissolutè vivere, tum etiam quia mysterium et subtilitates Scripturarum volebat intelligere; sed non more stultorum philosophorum, ut alios confunderet, imo ut hæreticorum errores confundere posset. Confudit itaque multorum hæreses, multorumque correxit errores.

[1] Usserius in Primordiis suis, p. 84, locum istum citavit. [2] Sic O. *aut.* H.
[3] *Archiepiscopo.* O.

IV. Plusque simpliciter et catholicè, tam argumentando profuit fidelibus, quam suis subtilibus argumentis fecisset unquam aliquis philosophus. Illi enim, viam quærentes, semper deviabant; ille vero viam veritatis nunquam præteribat, sed per eam gradiens, quasi lucernâ præeunte, nullo eum impediente, ad eum qui est verum lumen tendebat. Quippe per eum gradiebatur, qui est via; et ab eo docebatur, qui est sapientia. Deinde audita sibi Paulini cujusdam sapientis viri[1] fama, eum adivit, et apud eundem aliquamdiu moratus, siqua eum Scripturarum secreta prius laterent, conferendo ad invicem, omnia sanè exposita intelligebant. Ibique Sanctum Davidem, perfectissimæ vitæ hominem, sibi associavit. Quos tanta conjunxit dilexio, et Spiritûs Sancti gratia, quod in agendis rebus, idem velle, et idem nolle esse[2] ambobus. Ecce, fratres charissimi,[3] qualiter Deus sanctos suos adunat in terris, quos futuros eligit cives in cœlis; eligit duos, ut per duos eligeret plures. O beata duorum vita, per quam multorum animæ habuerunt refrigeria!

V. In illorum autem Sanctorum diebus, quidam populi de Scythia, qui sive a pictis vestibus, sive propter oculorum stigmata, *Picti* dicebantur, innumera classe ad Britanniam devenerunt; et capti amore terræ potiundæ, propter bonarum rerum copiam qua super omnes insulas tunc temporis pollebat, magis fraude quam viribus Britannos invaserunt, et in eos miram tirannidem ad tempus[4] exercuerunt. Nec mirum istam superari ab illa; nam Picta gens erat subdola, et multis conflictionibus terra et mari exercitata; ista autem quamvis viribus corporis esset prædita, tamen simplex et pacifica; et quia nondum esset a quoquam tentata,[5] quasi

[1] *Viri* deest. O. [2] Forte pro *esset*. B. [3] *Karissimo*. H. [4] *Ad tempus* desunt. O. [5] Sic O. *temptata*. H.

bellandi nescia, lævius subjugari potuit. Siquis autem plenius scire desiderat, in Historia GILDÆ Britannorum Historiographi reperiet.

VI. Cumque quidam illius nefariæ gentis princeps trucidando miseros incolas, et comburendo ædes et templa sanctorum, a navalibus appulerat[1] usque Minuensem[2] civitatem processisset; ibi constitit, ibique suum palatium construxit. Qui videns Sancti Teliaui, Davidis, aliorumque servorum Dei, qui cum illis ibidem degebant, vitæ probitatem, sicut pravorum semper consuetudo est bonis invidere, non solum illis invidebat, sed etiam quia illos tam attentos in Dei servitio videret, multa eis opprobria sæpe dicebat, ut sic eos a Christo separaret. Sed quia minis et verbis turpibus quod volebat efficere non potuit multis machinationibus eos tentare conatus, vidit se nullo modo commodius quam per muliebres blanditias illud efficere posse.

VII. Præcepit itaque mulieri suæ, ut ad sanctos suas pedisequas[3] dirigeret, et sanctorum visibus se offerrent;[4] ut fatuis motibus sui corporis, et meretriciis blandimentis, sanctorum mentes a sancto proposito conarentur pervertere. Quæ, dum dominæ suæ exequendo mandata, se quasi insanas esse simularent, insanæ factæ sunt. Quippe quia, sicut dicitur, "qui in sordibus est, dignus est ut magis sor- "descat." Quo viso, prædictus persecutor, et tota domus sua, per gratiam servorum Dei catholicam fidem susceperunt, et ab eisdem in Christi nomine baptizati sunt. Beatus itaque fuit qui scienter persequebatur justos, ut nescienter justus efficeretur, sanctos tentabat, ut sanctus fieret; litigabat[5] cum hominibus, ut cum Deo reconciliaretur; despiciebat humiles, ut humilitatem diligeret.

[1] *Appulerant.* O. [2] Id est *Menevensem.* B. [3] Sic O. *pedissuros.* H. [4] *Offerent.* O. [5] *Litigabatur.* O.

VIII. [1]Postquam vero Deus illas impudicas mulieres tali immedicabili opprobrio deturpavit, eosdem sanctos per aliud opus mirabile, et dignum memoratu, decoravit. Nam cum beatus Teliauus et Maidocus in atrio monasterii non figmenta poetarum, nec veterum historias legerent, imo Jeremiæ prophetæ Lamentationes, ut amore cœlestis patriæ magis accenderentur; supervenit quidam famulus, dicens, ligna deesse, quibus cœna fratrum præparari posset. Illi autem hoc ægrè ferentes, non quia in obsequio fratrum pigritarent, sed quia ad præparandam[2] confratrum cœnam tempestivè de silva non possent reverti; nimia festinatione perrexerunt ad nemora. Quibus graviter sollicitantibus qualiter cito redirent, et qualiter tantum lignorum possent deferre, quod in multos dies sufficere posset ad opus præparandorum, quatenus postea sacræ lectioni et orationibus diutius possent insistere; duo bijuges cervi mansuetissimi occurrerunt, et colla præbentes ad subjugandum (Dei nutu[3]) servitium præbuerunt, quasi dicerent, "Deus videns quare "sollicitè sitis,[4] exuit nobis ferocitatem nostram, et fecit "nos mansueta pecora, ut laborem quem vos initis sube-"amus." Quibus subjugatis, laudabant Dominum, dicentes, "Benedictus Deus, et pater Domini Jesu Christi, qui mis-"ericorditer servos suos pro fratribus respexit laborantes, "faciendo mansueta pecora de feris silvarum, quæ nostri "laboris sarcinam sustinerent."

IX. Cumque sancti, onerato plaustro, domum redirent, non (secundum hominum consuetudinem) oneratos cervos stimulabant ut citius incederent, immo illos a longe præcedebant; cervi vero, nullo cogente[5] sequebantur.[6] Et ne amplius eorum oratio interrumperetur, pro hujusmodi ne-

[1] *Lectio* inseritur. H. [2] *Præparandum.* O. [3] *Initu.* O. [4] *Estis.* O. [5] *Agente.* O. [6] *Consequebantur.* O.

gotio, eædem feræ,[1] multo tempore post (Deo instimulante) ligna eis administrabant, et[2] eaque quæ sanctorum usui necessaria forent. Quis dubitat igitur tales fuisse sanctos, pro quibus Deus ministrare cogebat cervos? Alii quidem feras occidere possunt; sed ita mansuescere non possunt. Appropinquantibus autem illis ad locum suum,[3] omnes illius loci incolæ occurrerunt eis dicentes, "O divini fratres, "quam manifestè hodie illustrati estis divina gratia, quibus "irrationibiles feræ[1] famulantur! Nos vero infelices, qui "sanctis non obedivimus, donec per[4] bruta animalia mone-"mur[5] obedire." Interea Sanctus David, exiens de tabernaculo suo, ante hostium[6] tabernaculi, librum nescienter a fratribus derelictum, invenit apertum; et quamvis vehementissimè plueret a pluvia prorsus immunem. Quod admirans, ait, "Mirabilis Deus in sanctis suis, et sanctus in "operibus suis."[7] Continuò, quia bonum non suffocari, sed semper dilatari debet, advocavit seniores populi, ut videntes magnalia Dei, voverunt[8] Domino preces et vota, et ut propalaret[9] sanctitatem fratrum suorum hominibus, quia Deus liberaverat librum eorum ab imbribus.

Hi ut magis, magisque per virtutem Christi florerent miraculis, sicut Deus Israelitico populo sitienti aquam de petra manare fecit, sic sanctis sitientibus novos fontes jussit oriri; et ut a veteribus illius loci ab[10] incolis accepimus, de illis fontibus potantes non aquam, sed vinum, pro tam dulci sapore potavisse asserebant. His mirificis operibus quæ divina virtus operabatur pro illis, infra curriculum temporis, ut boni meriti celebrabantur ubique. Deus autem videns eos tot decoratos esse virtutibus, judicavit eos promovendos esse ex ecclesiasticis dignitatibus; misit enim angelum su-

[1] *Fere.* H. [2] *Ut.* O. [3] *Sui.* O. [4] Delenda forte *per.* B. [5] *Monuerunt.* O. [6] Pro *ostium.* E. [7] Psal. lxviii. 35, et cxlv. 17. [8] Sic H. forte pro *voverent.* E. *donaverunt.* O. [9] *Propalarent.* O. [10] *Ab* deest. O.

um ad sanctos, qui nuntiaret eundum eis esse ad sanctam civitatem Jerusalem, et ibi suæ militiæ donativa reciperent. Sancti vero, Teliaus videlicet et David, Deo suo per omnia obedientes, non sunt ausi resistere divino nutui, sed Paternum (virum Deo charum) sibi associantes, tres in Trinitatis nomine injunctum sibi iter inceperunt, sed non (ut multi peregrinorum faciunt) multa adunata pecunia, imo sine baculo, et pera, sperantes potius in Illum, qui "dat jumentis "escam ipsorum, et pullis corvorum invocantibus eum."[1] Nec frustra sperantes; Deus enim, per fideles suos, cuncta eis necessaria ministrabat in tempore. Illustrati siquidem erant luce cœlestis gratiæ; ita ut eorum adventus cunctis esset acceptabilis,[2] præsentia sanitatem præberet infirmis. Reliquerunt itaque per diversas provincias suæ sanctitatis vestigia, cunctorum sibi observantium alleviando[3] dolores, si in Christi nomine infirmitatis suæ rogarent medelam, et in ejusdem virtute sperarent recuperare possent sanitatem. Cumque persecutores in via obsisterent, non tantum spolia illis pacificè concedebant, sed siquid prædæ ipsi immemores relinquerent, prædatoribus hilari vultu porrigebant. Illi autem videntes sanctorum bonam simplicitatem, veniam supplicando commissorum, non tantum reddebant eis sua, sed eos conducebant, usque dum pervenirent ad tuta. Sic de ignotis fiebant noti, et de[4] persecutoribus summi efficiebantur amici. Consummato tandem tanti itineris cursu, Hierosolymam[5] pervenerunt. Quibus civitatem introeuntibus, occurrit eis omnis populus, psallendo in canticis, et hymnis[6] super adventu eorum; et ita cum celebri pompa conducti sunt in templum Domini. Qui, quamvis tanto itinere defatigati fuissent, non mollia strata quæsierunt, ubi quiescerent,

[1] Psal. cxlvii. 9. [2] Sic O. *acceptius*. H. [3] *Allevando*. O. [4] *De* suppletur. B. [5] Sic O. *Ierosolimam*. H. [6] Sic O. *Ymnis*. H.

sed in nudo templi pavimento prostrati, triduo preces suas continuaverunt, adeo cœlestia contemplantes, quod terrenorum penitùs erant immemores. Interea totus clerus attentè expectabat, qui sanctorum quam sedem oratione finita sibi eligerènt, ut in electione sedium notarent (sicut cœlitùs per angelum præmoniti fuerant) quem illorum cæteris prælatum constituerent. Erant enim in templo, ab antiquis temporibus, tres cathedræ senioribus constitutæ; duæ diversis metallis, et miro artificio fabricatæ; tertia cedrina, nichil ornati habens extrinsecus, præter hoc quod natura dederat. Quam humilem humilis Eliud elegit sibi in sedem, prætiosiores concedens fratribus, propter reverentiam. Quo viso, omnes illi qui aderant, ceciderunt in facies suas ante Sanctum Eliud, dicentes, "Salve, Sancte[1] Teliaue! et con-"cede ut valeant nobis tuæ preces apud Dominum; quia "hodie plus cæteris sublimatus es confratribus tuis, residens "in sede Domini nostri Jesu Christi, in qua patribus nostris "prædicabat regnum Dei." Sanctus vero hoc audiens, cum magno stupore surrexit, et prostavit se in terram, dicens, "Beatus vir, qui non abiit in consilio impiorum, et in via "peccatorum non stetit, et in cathedra pestilentiæ non se-"dit."[2] Et benedictus Salvator, qui sibi sedem fieri elegit de ligno, qui per lignum succurrere voluit pereunti mundo. Sic humilis humiliter adorabat[3] cathedram, immo cathedræ sessorem; eo quod creatura consideratur Creatoris sedem.[4] Unde contigit quod eum rogaverunt, quatenus ad instructionem virtutum parabolam eis diceret de Christo, ut sicut[5] illum imitatus fuerat in cathedra residendo, eum imitaretur in prædicando. Qui videns amorem divini verbi flagrare in cordibus eorum, miro modo sollicitabatur; non quod nesciret quid doceret, sed dubitabat quod rogaverant, qualiter

[1] *Dei* additur. O. [2] Psal. i. 1. [3] *Adornabat*. O. [4] *Sedes*. O. [5] *Sic*. O.

eis expediret cum linguæ eorum penitùs expers fuisset. Incepit tamen[1] Sanctus Sacras Scripturas exponere, ut satisfaceret supplicanti populo, ita ut unusquisque circumstantium audirent illum sua lingua loquentem. Omnes autem qui eum audiebant prædicantem, tanta dulcedine sermonis illius sunt affecti, quod in quantum eum diutius audirent, magis magisque illum audire desiderarent. Sed tandem, postquam refecti sunt universi saporifera illius doctrina, ne prædicandi officium videretur præsumere, si solus prædicasset, ait populo, "Audite jam a fratribus meis verba vitæ, "qui me perfectiores sunt in vita, et diligentiores in doc"trina." Surrexerunt itaque Sanctus David, et humillimus Dei servus Paternus, et prædicaverunt populo, in Domino confidentes, qui dicit, "Cum veneritis ante reges et "præsides nolite cogitare quomodo, aut quid loquamini, da"bitur enim vobis in illa hora quid loquamini."[2] Sic sancti alterna sua prædicatione, quasi diversis ferculis, audientium mentes reficiebant, ut siqui eorum prius in fide vacillarent, Sanctæ Trinitatis fidem, per gratiam prædicationis sanctorum perfectissimè tenerent. Post hæc, sicut nuntiatum fuerat per angelum, ab universa plebe electi, sublimati sunt pontificali dignitate; Teliaus vice Petri, David vice Jacobi; et quasi in testimonium gratiæ quam ibi (Domino largiente) susceperant, data sunt eis tria munera prætiosa, prout unicuique competebat: Paterno, baculus et choralis cappa, prætiosissimo serico contexta, eo quod illum[3] egregium cantorem videbant: Sancto autem David altare mirificum, nulli bene notum, de quâ materiâ fuerit[4] compositum; nec ab re tale quid ei datum est, nam jucundius cæteris celebrabat:[5] Novissimè autem beato pontifici Teliauo, non ex-

[1] *Jam.* O. [2] Mat. x. 19. [3] *Eum.* O. [4] *Fuit.* O. [5] Sic B. *celebrat.* MSS.

tremum tamen donorum accessit cymbalum[1] magis famosum quam sit magnum; magis prætiosum quam pulchrum, quia dulci sono videtur excellere omne organum; perjuros[2] damnat,[3] infirmos curat, et (quod magis videtur mirabile) singulis horis, nullo[4] movente, sonabat, donec peccato hominum præpediente, qui illud pollutis manibus temerè tractabant, a tam dulci obsequio cessavit. Nec incongruè tali munere donatus est, quia sicut[5] cymbalum de corpore[6] somnii[7] et inertiæ homines invitat ad ecclesiam, sic clarus pontifex Teliaus, Christi præco factus, incessanter prædicando, invitabat ad cœlum. His gloriosis donati muneribus, utrinque benedictione accepta, cum summa prosperitate reversi sunt in regionem suam; Sanctusque Teliaus ecclesiæ Landaviæ, cui consecratus est, curam pastoralem accepit, cum tota parochia sibi adjacente, quæ fuerat Dubricii antecessoris sui; in qua non diu commorari potuit propter pestilentiam, quæ fere totam gentem deleverat. Pestis[8] autem illa *flava* vocabatur, eo quod flavos, et exsangues[9] efficiebat universos quos persequebatur: quæ in columna aquosæ nubis apparebat hominibus, unum caput verrens per terram, aliud sursum[10] trahens per aerem, et discurrens per totam regionem, ad modum imbris[11] discurrentis per ima convallium. Quæcunque autem animantia suo pestifero afflatu attingeret, aut illicò moriebantur, aut ægrotabant in mortem. Siquis vero medelam conaretur adhibere ægrotanti, non tantum medicamina non habebant suum effectum, sed etiam medicantem cum ægroto atra lues trahebat ad interitum. Traxit enim Mailconum regem Guenedociæ, delevit et patriam suam; et in tantum incanduit prædicta cla-

[1] *Symbalum*. O. [2] *Per viros*. O. [3] Sic O. *dampnat*. H. [4] *Non*. O. [5] *Sic*. O. [6] *Tempore*. O. [7] Aut *Somni*. E. *Sompnii*. H. [8] Tota descriptio hujus Pestis postea repetitur in Vita Sancti Oudocei. [9] Sic B. *Exangues*. MSS. [10] *Rursum*. O. [11] Postea *nimbi*. B.

des, ut per totam illam gentem, quod patriam pene reddidit desertam. Interea dum ista persecutio sæviret, non tantum in hominibus, sed etiam in feris, et in reptilibus, Sanctus Teliaus in jejunio, et planctu clamabat ad Dominum; dicens, "Parce, Domine, parce populo tuo, qui non vis mortem "peccatoris, sed vitam; et ne des hæreditatem tuam in per-"ditionem." Deinde ira Dei ad tempus pacata,[1] oratione ejus, aliorumque sanctorum, cœlitùs admonitus est, et[2] cum his qui residui fuerant de gente, recessit in longinquas regiones; quorum quidam perrexerunt in Hiberniam; plures vero, ducente eo, in Franciam; donec Deus eis innuerit reditum in patriam. Et factum est, ita dicente angelo, et jubente ad Sanctum Teliaum,[3] "Surge, et vade ultra mare, "et congrega reliquias[4] gentis tuæ, ut te sequantur, donec "Deus, misericordia plenus, respiciens miseriam gentis, et "te famulum Dei laborantem pro gente precibus et oratione, "concesserit, semota persecutione eis et vobis de exilio re-"verti, et ab omni hujusmodi periculo in perpetuum libe-"rari." Et iterum ait angelus, "Perge nichil hæsitans, "comitetur enim angelus Domini, tecum eundo, et rede-"undo; et reducet te, cum tuis sequacibus, iterum ad tuam "regionem cum prosperitate." Surrexit igitur Sanctus Teliaus, adducens secum quosdam suffraganeos episcopos suos, et cæterorum[5] ordinum viros, cum utriusque sexûs hominibus, viris et mulieribus; et devenit primitùs ad Cornubiensem regionem, et bene susceptus est a Gerennio Rege illius patriæ, et tractavit illum et suum populum cum omni honore. Et in illo[6] intervallo hospitalitatis ejus, Rex Gerennius allocutus est familiariter Sanctum Teliaum Episcopum, dicens ei, "Pater et domine, rogo et volo ut meam confes-

[1] *Paccata.* H. [2] *Et* suppletur. B. [3] *Teliaus.* O. [4] *Reliquos.* O. [5] *Certorum.* O. [6] *Nullo.* O.

"sionem accipias, et sis meus confessor in Domino." Et pontifex consentiens accepit confessionem suam, et promisit illi, dicens cum fiducia, non visurum se mortem, nisi prius acciperet corpus Domini, quod ipse consecrasset. Et inde, his peractis, perrexit sanctus cum suis comitibus, ad Armoricas gentes, et benè continuo susceptus est ab eis. Audiente Samsone, Dolensis ecclesiæ Archiepiscopo, adventum confratris sui in patriam, occurrit ei cum gaudio, nam de una regione procreati fuerant, et unius linguæ viri, et simul cum beato Dubricio Archipræsule edocti, et cujus manus impositione Sanctus Samson consecratus est in Episcopum,[1] ut in Vita sua testatur;[2] rogavitque Sanctum Teliaum, ut cum illo habitasset, et adquievit ei, et cum eo commoratus est multo tempore, et ibi reliquit quædam patrocinia suæ sanctitatis, id est, fontem sanifluum, Cai nomine, quem ipse meruit a Domino derivare.[3] Et inter cætera sanitatum quas infirmi de illo impetrant in Dei nomine, et Teliaui, unum inclitum[4] miraculum permanet ibi usque hodie. Nam nautæ illius gentis Armoricæ, propter ventum consuetum ad naves illorum, ut in directum navigare possint ad rectum iter ubi velint, consuetum habent illum salvificum fontem purgare; et sæpius ac sæpius per interventum[5] Sancti Pontificis, Dominus largitur precarium illorum, id est ventum ad velum navigii, ut cum gaudio gradiantur per æquoreum iter, ubi sibi velle videatur.[6] Et aliud patrocinium sui testimonii ibi reliquit: Ipse enim, et prædictus Sanctus Samson plantaverunt magnum nemus arboreti frugiferi,[7] quasi ad tria milliaria, id est, a Dol usque in Cai, et decorantur ipsa nemora ex eorum nomine, usque in hodiernum diem; vocantur enim Arboreta Teliaui, et Samsonis. Et ex illo[8]

[1] *Episcopus.* O. [2] Scilicet in hoc codice *antea.* E. [3] Sic O. *dirivare.* H. [4] *Inclytum.* O. [5] Sic O. *intuentum.* H. [6] *Videat.* O. [7] Forte leg. *fructiferi.* E. [8] *Eo.* O.

tempore et deinceps episcopatus Dolensis decoratur et celebratur sub testimonio omnium Armoricorum Brittonum ob conversationem, et reverentiam Sancti Teliaui. Interea dum hæc agerentur, et tractarentur, contigit quod Christus per misericordiam suam præciperet ut prædicta lues, quæ *Flava* dicebatur, exiret et evanesceret de Britanniâ insulâ totâ. Quo audito, fidelis ductor Teliaus in modicum exhilaratus, et Sancto Spiritu summonitus, et ab utrisque, missis legatis in Franciam, et ultra Alpes in Italiam, et quocunque cognitum sibi erat eos aufugisse, recollegit compatriotas diligenter in unum; ut omnes,[1] extincta pestilentia, cum data pace per omnia, redirent ad propria.[2] Præparavit igitur naves tres maximas, ad populi turbas transituras. Pervenit sanctus vir, flentibus et lugentibus ob tanti patris discessum, ad maritimum portum; et dum ventum expectarent[3] prosperum ad æquorale navigium, ecce Rex terræ, Budic nomine, obiam illi venit, cum magno exercitu Armoricorum. Et statim ipse Rex, et totus suus exercitus genua flexerunt ante eum; et interrogans quidnam hoc esset, respondit ei Rex, "Ad hoc genua fleximus, ut pro me, "et pro mea patria Deum roges, propter pestilentiam quam "modo sustinemus. Nam ingens vipera apparuit nuper in "mea patria, quæ tertiam partem regni mei penè delevit." Et continuò Sanctus Pontifex hæsitavit; timuit cum[4] illo ire; ferebantur enim horribillia de illa bestia. Et subitò apparuit ei angelus Domini, et comfortans eum, ait illi, "Ne timeas exire cum illis; aderit autem[5] tibi virtus Christi, "quæ illam viperam sub tuis manibus consumet; et propter "te ipse Redemptor, et Salvator salvet ac[6] liberet istam "totam patriam." Et sequens angelicum[7] consilium, Sanc-

[1] Sic O. *omnis*. H. [2] *Patriam*. O. [3] Sic O. *expectare*. H. [4] *Cum* suppletur. B. [5] Forte leg. *enim*. E. [6] *Et*. O. [7] *Evangelicum*. O.

tus Præsul ausus est adire illum draconem volucrem, ac[1] pennatum. Et statim cœlitùs inspiratus, accepit orarium suum, et de eo cinxit ac ligavit ejus collum, et præcepit illi per dominicum præceptum, ut illum sequeretur usque ad mare, et sua venena, ac nefaria flamina cessaret emittere; et denuò pestifera bestia, secundum præceptum Pontificis, mitis ac lenis effecta, nec pennam levavit ad terrendum, nec dentem nudavit ad stridendum, nec linguam erexit[2] ad emittendum igneum flatum. Et statim pius sacerdos deduxit illam ad mare, trahens post se monstrum enorme per orarium suum ligatum. Et continuò illud in medio tethis ad magnum scopulum in nomine Domini irretinuit. Et hæc videntes Armorici consilium inierunt cum Samsone pontifice, et dixerunt ei,[3] "Pater sancte, sit tibi "cura[4] de nobis; nam si nos reliquerit[5] iste homo Dei, "veniet iterum iste serpens, et devastabit nos, et patriam "nostram. Placeat igitur tibi illum nobiscum retinere; et "hoc rogate precarie, ut adquiescat nobiscum commanere, "ne pereamus ex ista clade." Et hoc audiens pius pater quod tale[6] consilium inierant Pontifex Samson et Rex Budic, cum populo suo, ut illum cum eis ad tempus precibus retinerent, grave tulit; et in semetipso statuit ad hujuscemodi conventum et consilium illis non adquiescere. Et ecce angelus Domini in illa[7] nocte, apparuit illi, comfortans eum, et dicens ei, "Ne dubites cum illis comma- "nere, per te enim erit refugium, et patriæ auxilium, et hoc "erit tibi signum quod ad te a Domino missus sum; cras "etenim mane[8] ad te venient Rex et Pontifex prædictus, "cum magna frequentia populi sui; et te rogantes suppli- "citer, et obnixè tibi offerent episcopalem curam, et privi-

[1] *Et.* O. [2] *Exerit.* O. [3] *Ei* deest. O. [4] Sic O. *curæ.* H. [5] *Relinquat.* O. [6] *Talo.* O. [7] *Ea.* O. [8] *Mane* deest. O.

"legium totius gentis Armoricæ; et eis adquiesces secun-"dum meum oraculum, accepturus quod ab eis tibi obla-"tum fuerit ad tempus: interim conveniet gens tua undique "adhuc dispersa; et dicas[1] illis, 'Manebo vobiscum quam-'diu Deo placuerit, expectans totius gentis meæ exulatæ con-'ventum.'" Et iterum angelus, "Ecce tibi aliud signum per "me a Deo erit monstratum. Nam die crastina obviam "tibi habebis Pontificem et Regem, cum frequentia multi "populi; ut te deducant honorificè et cum gloria ad epis-"copalem sedem. Et cum ipsi studuerint offerre præci-"puum caballum de suis equis tibi ad sedendum, non con-"sentias, ut illum ab eis omninò suscipias; habebis enim "continuò, ad divinæ licentiæ testimonium sonipedem præ-"cipuum per me tibi a Deo missum; et illum ascendens, "ovanter et lætanter[2] ibis cum eis ad Dolensem episcopa-"tum tibi, ad tempus, a Deo præparatum, et prædestina-"tum." Igitur hæc omnia impleta fuerunt die postera, sicut angelica promiserant[3] afflamina. Nam Rex, et Pontifex, cum multitudine populorum obviaverunt ei, ut illum deducerent cum condigno honore ad episcopatum Dolensem, ut sublimarent illum[4] in pontificalem sedem; et ecce subito, sicut cœlestis nuntius prædixerat, offerentibus illis præcipuum equum de suis, et illo iterum renuente ab illis accipere, juxta eum apparuit pulcherrimus sonipes, a Deo sibi missus. Et super eum ascendens, venit cum eis usque in Dol; et sicut illi[5] a Deo fuerat jussum, adquievit cum eis commanere, usque ad præfinitum tempus iterum a Deo Patre. Et in illo articulo temporis, vocavit ad se Regem Budicum, et multa benedictione benedicens eum,[6] præbuit ei prædictum caballum; et coram omni populo Sanctus Te-

[1] Forte leg. *dices*. B. [2] Sic O. *licenter*. H. [3] *Promiserat*. O. [4] *Eum*. O. [5] *Ei*. O. [6] *Ei*. O.

liaus Episcopus rogavit Deum, et imprecatus est suppliciter, ut milites Armorici fortiores fierent in equitando omnibus gentibus, et inde patriam suam tuerentur, et victoriosè se de inimicis suis ulciscerentur. Et illud Privilegium quod Sanctus Teliaus impetravit a Domino sibi collatum, usque hodie permanet inibi secundum[1] testimonia et commentaria omnium illius patriæ seniorum. Sunt enim Armorici amplius victoriosi in equitando, septies[2] quam ut essent pedites. Interea dum hæc agerentur, Sanctus Teliaus Episcopus quadam die vocavit ad se familiam suam (hoc est) plebem suæ patriæ; et conferens cum eis affabiliter,[3] ad ultimum intulit eis, "Scitis, filioli mei, quia noster Rex Gerennius in magno dolore aggravatur, et (angelo mihi pronunciante) credo illum exiturum, in hac infirmitate, de seculo. "Nam cum veniebam ad istam patriam, transiens per terram suam, illum visitavi, et me meosque quibusdam diebus, hospitando secum, honorificè suscepit. Et pepigi "illi, promittens in Domino non visurum se mortem, nec "suum ultimum diem, donec corpus Domini a me susciperet, et sic de mundo exiret. Præparate igitur nobis nostram navim, ut per divinam scientiam diu nobis desiderabilem, et divinitùs promissam, possimus repatriare ad[4] "nativam patriam." Præparatâ itaque[5] magnâ barcâ peractisque septem annis ac septem mensibus, quos Sanctus Teliaus duxerat[6] in Armoricorum patria, intravit in eam cum multis doctoribus, et quibusdam aliis episcopis, de quibus gens Britannorum de sanctitate post pestilentiam recrearetur.[7] Et tunc præcepit suis, dicens, "Tollite vobiscum[8] hunc sarcophagum, ut in eum corpus Gerenii conderetur."[9] Et admirantes dixerunt, quia non poterant,

[1] *Secundum* deest. O. [2] *Septies* deest. O. [3] *Affabiliter* deest. O. [4] *In.* O. [5] *Igitur.* O. [6] *Duxerat* deest. O. [7] *Recrearent.* O. [8] *Nobiscum.* O. [9] *Conderent.* O.

præ magnitudine ejus, hoc præceptum implere; vix enim (inquiunt) decem juga boum[1] poterant eum de suo loco submovere. Et præcepit illis, in Domino confidens, et oratione Episcoporum suorum simul et populi, ut mitteretur in mare ante proram navis, et (gubernante Deo) mitteretur ad ripam sine remo; et ita factum est. Navigantibus illis in medio maris obviavit eis altera navis, et convenientes nautæ, et utriusque navis collocuti sunt ad invicem; dicente Episcopo, a Gerennio misso, quod Rex moriebatur; expectans tamen Sancti Teliaui adventum, et conventionem. Et inde pariter navigantes, applicuerunt in portum vocatum Dingerein; et ecce! continuò lapis prædictus, missus in mare, inter duas naves applicans apparuit; et secundum fidem sancti pastoris Christi, gloriam suæ majestatis manifestavit. Sanctus Teliaus perveniens[2] ad Regem,[3] et invenit eum adhuc viventem; et accepto corpore Domini de manu illius, lætus migravit ad Dominum; et diligenter a beato Confessore suo corpus inhumatum est in prædictum sarcophagum, et Deo commendatum. Post hæc sanctus vir repetivit sedem suam episcopalem, comitante[4] eum cleri et populi copiâ; et habitavit ibi usque in consummationem vitæ, principatum tenens super omnes ecclesias totius dextralis Britanniæ, secundum traditionem patrum qui eum Hierosolimæ[5] consecraverant, sicut[6] prædictum est. Sed gens citissimè crevit, quamvis de paucis, in magnam multitudinem; et hoc nimirum fiebat, quia jam obediens facta est ad omne sancti edictum. Sic sancta ecclesia, quæ multo tempore dispersa fuit, interveniente Teliauo sanctorum sanctissimo, fuit exaltata; ad quem convenerunt discipuli qui fuerant beati Dubricii, Lunapeius, Guermaet, Cynmur, Tou-

[1] *Decem boves.* O. [2] *Pervenit.* O. [3] *Et* inseritur. O. [4] *Comittante.* H. [5] *Hierosolymæ.* O [6] *Sic.* O.

lidauc, Luhil, Fidelis, Hismael, Tyfhei, Oudoceus, et multi alii discipuli, ut eum moribus, et doctrinâ imitarentur. De quibus Hismaelem consecravit in Episcopum, mittens illum ad consulendum ecclesiam Minuensem, et jam viduatam pastore; nam Sanctus David ad[1] Dominum migraverat. Et multos alios ejusdem ordinis viros, similiter sublimavit in episcopatum, mittens illos per patriam, dividensque parochias sibi, ad opportunitatem cleri et populi. Nunc quæ scripto cognovimus, facta per eum miracula, ea literis, et memoriæ commendamus. Nam tacendo Dei et sanctorum virtutem graviter delinquimus;[2] prædicando vero congaudemus. Habebat quidem tres summarios; et nullo ducente eos ibant ad silvam, onerati a lignatoriis suis redibant simili modo[3] sine aliquo ducente; et sic serviebant fratribus quotidie.[4] Dicunt enim[5] illum resuscitasse mortuum, super fluvium Coum, nomine Distinnic. Dicuntque paralyticum in ecclesia Radh, coram omni populo ab eo sanatum, die dominica; et quocunque dolore ægrotabantur infirmi, curabantur ejus manûs impositione. Illi vero qui aliquam injuriam sibi faciebant, aut diu cruciabantur, aut illicò[6] moriebantur; ut fœmina temeraria, quæ in eo peccavit, coram omni populo liquefacta est. Quidam etiam Regulus, Guaidan nomine, violavit refugium illius, in quadam suâ ecclesiâ Lanteilau Bechan vulgariter vocata; unde frangendo bacchatus est, et statim viliter in ejusdem cœmeterio amisit spiritum. Recognoscentes autem culpam, protinus ejus precibus recuperabant salutem et veniam.

In nocte autem depositionis ejus magna dissentio orta est inter cleros trium ecclesiarum illius, singulis prætendentibus suas auctoritates et privilegia de habendo corpore. Una quidem ob sepulturam patrum suorum, et hæredita-

[1] *A.* O. [2] Sic B. *deliquimus.* MSS. [3] Sic O. *do.* H. [4] Sic O. *cotidie.* H. [5] Forte leg. *etiam.* E. [6] *Ilico* pro *illico.* MSS.

rium jus, Pennalum[1] videlicet:[2] secunda, ob conversationem suam, et solitariam vitam, quam inibi duxit per tempus super ripam Tyui, et quod ibi vitam gloriosè finierat: tertia vero Landavia, ob sedem episcopalem, ob ejus privilegia, et dignitates, ob consecrationes et obedientiam, ob totius parochiæ concordem vocem, et Sancti Dubricii per omnia, et aliorum patrum, priorem statum et constitutionem. Sed tandem, consilio discretorum hominum acquiescentes, insisterunt jejunio, et orationibus, ut summus arbiter Christus, qui est vera auctoritas et sanctorum privilegium, evidenti signo innueret, cui illarum[3] Sancti sanctum corpus dignius esset committendum.[4] Mane autem facto, quidam senior, respiciens ubi erat corpus, clamavit voce magna, dicens, "Exau-" dita est, fratres[5] mei, oratio nostra a Domino, qui nemi-" nem privat pro merito. Surgite, et respicite quæ facta " sunt a Mediatore Dei et hominum Christo, ut nostra dis-" sentio sedaretur; et ut in beati Confessoris Teliaui vita, " sic et[6] in ejus morte, fierent miracula." Ecce enim! vident ibi tria corpora, quibus par erat quantitas in corpore, idem decor in facie; (quid amplius?) in nullo discrepantia, habebant totius compaginis lineamenta. Sic sedata pace, singuli cum suo corpore remeaverunt ad sua, et diversa in illis diversis locis cum summa reverentia sepelierunt. Miraculis quidem quamplurimis cognitum est omni populo, et monumentis antiquorum seniorum indubitanter Landaviæ esse allatum. Ad cujus summi[7] pontificis tumbam frequentissimè ab omnibus suis languoribus curantur infirmi; cæcis illustrando visum, et surdis largiendo auditum. Hæc, et his plura, fratres charissimi,[8] operata est divina virtus pro sanctissimo[9] Confessore Teliauo. Quare tanti viri festivi-

[1] *Penvalum.* O. [2] *Scilicet.* O. [3] Sic O. *Illorum.* H. [4] *Comittendum.* O. [5] *Fratris.* O. [6] *Et* deest. O. [7] Sic O. *Sumi.* H. [8] Sic O. *karissimi.* H. [9] *Procissimo.* O.

tatem cum toto mentis affectu celebrate; ecclesiam frequentate; et secundum uniuscujusque facultatem de vestra substantia pauperibus erogate, in ejus nomine qui magna accipit pro parvis, et parva pro magnis; sicut accepit calicem aquæ frigidæ de muliere Samaritana, ac si dedisset auri mille talenta; ut eum imitando in bonis operibus, mereamini[1] cum eodem gloriari in supernis sedibus, adjuvante Domino nostro Jesu Christo, qui semper vivit, et regnat in sæcula sæculorum. Amen.

In cujus vita crevit ecclesia Landaviæ pro sanctitate sua, tam moribus quam doctrina, in ecclesiis et territoriis sibi datis, cum omni libertate sua, dignitate et privilegio, a Regibus contemporaneis suis Teudric filio Teithpall, Idon filio Ynyr guent, Gurcant Maur, Mailcun, Aircol Lauhir, Catgucaun, Tredecil, Rein, et multis aliis Regibus, et Principibus dextralis Britanniæ; et ita ecclesiis nominandis cum suis terris, et dotibus, cum finibus subscriptis, et testantibus legitimis viris.

Privilegium Sancti Teliaui est, et ecclesiæ suæ Landaviæ, datum sibi, et omnibus successoribus suis in perpetuo,[2] a Regibus istis, et Principibus Britanniæ, confirmatum apostolica auctoritate cum omnibus legibus suis in se plenariis sibi et terris suis libera ab omni regali[3] servitio; sine consule, sine proconsule, sine conventu intus nec extra, sine expeditione, sine vigilanda regione, et cum omni justitia sua de fure et furto, de rapina, de homicidio, de arsione, de rixa, de sanguine, de refugio violato ubique in terra Sancti, de assaltu viarum, et extra vias; de faciendo judicio et patiendo, de omni populo Sancti Teliaui in curia Landaviæ; de communione aquæ et herbæ, campi et silvæ, populo ec-

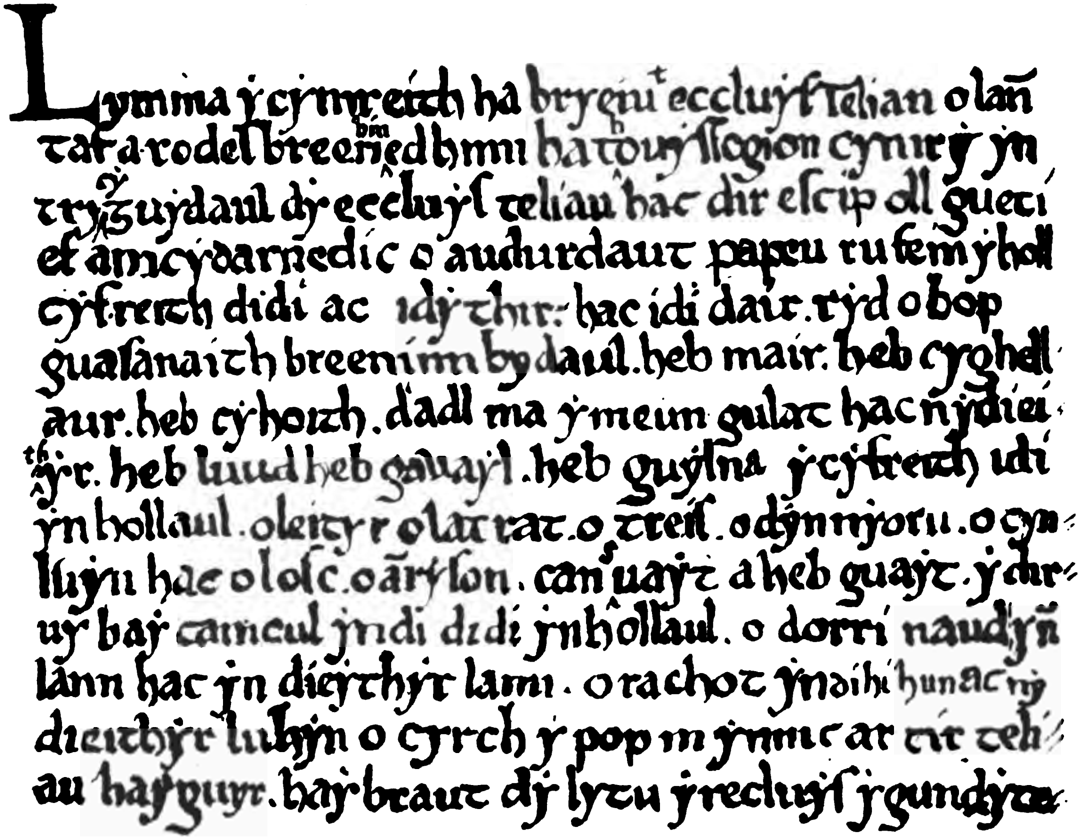
[1] *Mere animi.* O. [2] *Perpetuum.* O. [3] *Legali.* O.

clesiæ Sancti Teliaui, cum mercato[1] et moneta in Landavia; cum applicatione navium ubique per terras Sancti Teliaui, libera pro regibus et omnibus, nisi ecclesiæ Landaviæ, et episcopis ejus; de opprobrio, et omni injuria quod Rex Morcanhuc et sui homines fecerint[2] Episcopo Sancti Teliaui, et suis hominibus, idem Rex Morcanhuc et sui homines rectum faciant Episcopo et suis hominibus, et judicium patiantur in curia Landaviæ. Omnis lex quæ fuerit regali,[3] omnis etiam et in curia plenarie episcopali Landavensi.

Statutum est enim apostolicâ auctoritate istius ecclesiæ privilegium, ut cum sua dignitate ab omni secularis servitii gravamine libera in posterum maneat, et quieta. Quæcunque vero, concessione pontificum, liberalitate principum, oblatione fidelium, vel aliis justis modis eidem[4] pertinebant, ei[5] firma in posterum et integra conserventur. Quæcunque præterea in futurum (largiente Deo) justè, atque canonicè poterit adipisci, quieta ei semper, et illibata permaneant. Decretum namque est, ut nulli omninò hominum liceat prædictam ecclesiam temerè perturbare, aut ejus possessiones auferre, vel ablatas retinere, minuere, vel temerariis vexationibus fatigare; et omnia ei cum parochiæ finibus conserventur. Siqua igitur in futurum ecclesiastica sæcularisve persona contra hanc temerè venire tentaverit,[6] secundo, tertiove commonita, si non satisfactione congrua[7] emendaverit, potestatis honorisque sui dignitate careat, reamque se divino judicio existere de perpetrata iniquitate cognoscat, et a sacratissimo corpore, ac sanguine Dei, et Domini Redemptoris[8] nostri Jesu Christi aliena fiat, atque in extremo examine districtæ ultioni subjaceat. Cunctis autem

[1] Pro *mercatu*. E. [2] Sic B. *Fecerunt*. MSS. [3] *Legali*. O. [4] *Ad eandem*. O. [5] *Ea*. O. [6] Sic O. *Temptaverit*. H. [7] Sic O. *Congra*. H. [8] *Redemtoris*. O.

From a M. S. in the Hengwrt Library


Lymma y cymreith ha bryeint eccluys Teliau o lann
taf a rodes breenhined hinn ha touyssogion cymry yn
tracyuydaul dy eccluys teliau hac dir escip oll gueti
ef amcyuarnedic o audurdaut papeu rufein y holl
cyfreith didi ac idy thir: hac idi dair tyd o bop
guasanaith breenhin bydaul. heb mair. heb cyghell
aur. heb cyhoith. dadl ma ymeuin gulat hac ny dieli
tyr. heb lluyd heb gauayl. heb guylua y cyfreith idi
yn hollaul. o leityr o latrat. o treis. o dynnyorn. o cyn
luyn hac o losc. o aryson. can uayt a heb guayt. y dir
uy bay cameul yndi didi yn hollaul. o dorri naud yn
lann hac yn dieythyr lann. o rachot ynhi hun ac yn
dieithyr luhyn o cyrch y pop mynnic ar tir teli
au ha y guyr. hay breaut dy lytu y ecclwys y gundyrau

eidem ecclesiæ[1] ita servantibus, fiat pax Domini nostri Jesu Christi; quatenus[2] et hic fructum bonæ actionis percipiant, et apud districtum Judicem præmia æternæ pacis inveniant.

Lymma y cymreith ha bryeint eccluys Teliau o Lanntaf, a rodes breenhined hinn[3] ha thouyssogion cymry yn trycyguydaul dy eccluys Teliau, hac dir escip oll gueti ef, amcydarnedig o awdurdaut papeu rufein; y holl cyfreith didi, ac idythir, hac idi dair, ryd o bop guasanaith breeninn[4] bydaul, heb mair, heb cyghellaur, heb cyhoith dadl ma y meun gulat, hac ny dieithyr,[5] heb luud, heb gavayl, heb guyl na;[6] y cyfreith idi yn hollaul, o leityr, o latrat, o treis, o dunnyorn, o cynluyn, hac o losc, o āryson, cansuayt, a heb guayt: y diruy bay camcul yndi didi yn hollaul, o dorri naudynn lann, hac yn dieythyr[7] lann, o rachot yndi hi hun, ac ny dieythyr luhyn o cyrch y pop in ynnic ar tir Teliau; hayguyr hay braut[8] dy litu yrecluys y gundy Teliau ynn Lanntaf, hac ny lys dufyr[9] ha guellt, hac choyt, ha mays yn cyfretin: dy lytu Teliau[10] cyfnofut ha bathoriayth ynn Lanntaf, hac a perua ar dir Teliau dyrloggeu a dyscynno ny thir y pop mynnic,[11] yr nor ryd rac brennin arac paup namyn dy Teliau, a[12] dy eccluys Lantaf, ha dy escip; harmefyl, har sarhayt, har cam, har enniuiet, a guneel brennhin Morcanhuc, hay gur hay guas dy escop Teliau, hac dy gur[13] hac dy guas, dyuot brennhin Morcannhuc y gundy Teliau yn Lanntaf dy gundy[14] gunethur guir ha cyfreith; ha diguadef braut diam y cam a diconher dy escop Teliau; ha dy gur ha dy guas ythir hay dayr dy luyd dyuuner dygauayl; ha pop cyfreith avo dy brennin Morgannhuc ynlys ou bot[15] oll yn hollaul dy escop

[1] *Eandem ecclesiam.* O. [2] Sic O. *quatinus.* H. [3] *Hinu.* O. [4] *Breeniun.* O. [5] *Dieithir.* O. [6] Forte pro *guylua.* E. [7] *Dyeithyr.* O. [8] *Habrayt.* O. [9] *Dufryr.* O. [10] *Litu Teilau.* O. [11] *Mynnid.* O. [12] *Hac.* O. [13] *Guer.* O. [14] *Gundi.* O. [15] *Bat.* O.

Teliau ny lys yntou;[1] haybot yn melldicetic hac yn yscumunetic yr neb ai torro hac ay diminuo[2] y bryeint hunn, hac ef hay plant guety[3] ef hynn; bendicetic[4] hac ef hay plant ay enrydedocao y breint hunn, hac ay[5] cattuo. Amen.

Nota,[6] quod Sancti Teliaui magna excommunicationis sententia, quam obtinuit in curia Romana contra invasores libertatum, et privilegiorum ecclesiæ cathedralis Landaviæ,[7] in die ejusdem, more solito, anno dominicæ incarnationis, 1410, fuit lecta et promulgata. Et intra breve dierum spatium postea VII^tem^. personæ de transgressoribus hujusmodi, instigatione diabolica vexatæ, in dementium furiositate ceciderunt, et eorum vita durante sic perseveraverunt.

De Lann Garth.

Idon Rex, filius Ynyr guent, pro commercio[8] æternæ patriæ, unam de domibus suis, Langarth videlicet, cum omni territorio suo, quæ a priori tempore fuerat Sancti Dubricii Archiepiscopi, immolavit, cum omni sua libertate, et cum refugio ecclesiæ Sancti Petri de Landavia, Archiepiscopo Teliauo, et omnibus successoribus suis, sine ullo censu[9] terreno, magno vel modico, nisi Deo, et ecclesiæ Landaviæ; et cum tota communione, intus vel extra, in campo et in silvis, in aqua et in pascuis. Et Rex circumiens[10] totum territorium, et portans evangelium in dorso, cum clericis ferentibus cruces in manibus, et aspersa aqua benedicta, simul cum[11] pulvere pavimenti ecclesiæ et sepulchri in om-

[1] *Yn tou.* O. [2] *Dinninuo.* O. [3] *Gueti.* O. [4] *Benedegetic.* O. [5] *A.* O. [6] Hæc Nota addita est a quodam posteriore scriba, et est interpolatio. E. [7] *Landav.* O. [8] Sic O. *Commertio.* H. [9] *Sensu.* O. [10] Sic O. *circuiens.* H. [11] *Cum* deest. O.

nibus finibus, perambulavit per totum; facta maledictione, et excommunicatione ab omnibus, uno ore, illis specialiter quicunque locum istum cum suo territorio, et finibus istis subscriptis, ab ecclesia Landaviæ,[1] et a pastoribus illius in æternum separaverit; data autem benedictione servaturis in pace. De clericis, testes sunt Teliaus Archiepiscopus, Arguistil, Elguoret, Conguarui, Conbran, Ludon,[2] Guordocui, Gurmoi, Gurhal: de laicis, Rex Idon, Morguid, Merchion, Freudubur, Erbic, Guinabui. Finis istius podi est, Clongur per viam magnam usque ad cumulum frutmur, a cumulo frutmur rectè dir fos,[3] usque ad petram in quatuor confinibus; lech cihitan, dital ircecyn, behet tal ir fos, o penn ifos usque ad fontem nigrum, a fonte per silvam diclour eminus tali fos cihitan clouuric diclour.

LANN MAUR, ID EST LANN TEL PORTH HALAUC.[4]

Idem Rex Idon largitus est in eleemosyna pro anima sua,[5] et animabus parentum suorum, regum et principum, Deo, et Sancto Petro, et Archiepiscopo Teliauo, et omnibus succedentibus sibi in ecclesia Landaviæ, Lann Maur, id est Lann Teliau port halauc, ubi Bivan cum quatuor sociis suis jacet, cum omni territorio suo, et omni dignitate et refugio, et cum tota libertate, et omni communione incolis, in campo et in silvis, in aqua et in pascuis, et cum finibus istis subscriptis, et attestantibus legitimis viris, Clericis et Laicis; et ita sine ullo censu[6] magno vel modico, ulli homini terreno, nisi pastoribus ecclesiæ Landaviæ in perpetuo. De Clericis, testes sunt, Teliaus Archiepiscopus, Arguistil, Elguoret, Conguarui; de laicis, Idon Rex, Morguid, Merchion,

[1] *Landavia.* H. [2] *Ludon* deest. O. [3] *Fol.* O. [4] *Hal.* O. [5] *Sua* deest. O. [6] *Sensu.* O.

Guinabui; data benedictione servaturis elemosynam in quieta pace, violaturis autem ab omni ore maledictione sub anathemate. Et cum finibus istis: O blain cubitrus mailuannon, diblain duifrut, ar hit duifrut, dirguairet bet gebenni trio diaper nant maur,[1] maliduc nant maur diuinid betiblain inis cirit maur trusiscirit di blain mor duc, arhit morduc dirguairet trui icoit, dir iulen,[2] ar hit inant morduc bet geuenni, geuenni dirguairet betirit lechauc, or rit dirlechluit in cruc braed diguern idrution, diluch icrecion,[3] dicubi, maliduc cubi diuinid, bet iblain, ubi incepit.

Lann Teliau Cressinych.

Tempore prædicti Regis Idon, venerunt Saxones in regionem suam deprædari, et ipse cum suo exercitu secutus est illos, et in via sua venit ad Sanctum Teliaum, manentem tunc temporis cum suis Clericis apud podum[4] suum Lanngarth, et deprecatus est illum nimium, et omnes Clericos suos, ut pro illo, et toto exercitu suo Deum deprecaretur. Et venit Sanctus Teliaus cum eo usque ad montem unum in medio Cressinic, prope Trodi, stans, et orans Deum Omnipotentem, ut populo suo deprædato succurreret; et exaudita prece sua, et adepto magno gaudio, versis hostibus in fugam, reversus est Rex, capta præda; et tunc tres modios[5] terræ circa cumulum illum, Sancto Teliauo, et ecclesiæ Landaviæ cum omni communione sua incolis, in campo et in silvis, in aqua et in pascuis. Ita excommunicatione facta ab omnibus communiter illis, quicunque ab illa die inantea separarent ab ecclesia Landaviæ, et ex alia parte, facta absolutione illis servaturis hanc elemosinam[6] in pace. Finis,

[1] Sic O. *maus*. H. [2] *Vilen*. O. [3] *Icretion*. O. [4] *Podum* deest. O.
[5] *Modio*. O. [6] *Elemosynam*. O.

O ap ciuerdiued i caruan, ciuerdiuet inhit bet aper guaech, o aper guaech ir gubersbichan[1] nihit bet penn claud etern ny hit, bet fos cinahi, nihit bet aper grenin, grenin inhit bet inlicat[2] grenin, olicat grenin in traus ynniaun i carn gunstan, o carn gunstan i castell mei, o castell mei di aper caruan i ciuerdiued.—Datæ sunt istæ ecclesiæ, cum suis dotibus, et territoriis omnibus, et omni dignitate sua, et privilegio, libertate, et refugio, et omni communione incolis in campo et in silvis, in aqua et in pascuis, et a Regibus prædictis, Sancto Teliauo, et omnibus Episcopis Landavensis ecclesiæ; data maledictione violaturis, benedictione autem servaturis. "Fiat pax in diebus eorum, et abundantia[3] "pacis hic et in perpetuo." Lann Teliau nant seru, villa tantum in cantref[4] maur, super ripam cothi:[5] Lann Teliau garth teuir, villa tantum super ripam cothi:[5] Lann Teliau bechain in diffrinteivi, villa tantum: Lann Teliau tref icerniu: Lann Toulidauc icair: Lann Teliau apud[6] coum:[7] Lann Teliau penntiuynn:[8] Lann Teliau lum[9] gaidan, villa tantum in euelfre. Ipennbro; Lann rath halan cronnguern, cum tribus territoriis Amrath; finis illorum, o frut gurcant hit glan rath: Trefin carn, villa tantum sine ecclesia: Laithti Teliau super ripam ritec, villa tantum juxta pen alun: Menechi ar glan ritec juxta pennalun: Pull arda juxta mainaur pir, villa tantum: Luin Teliau, villa tantum: Eccluis gunniau, ubi natus est Sanctus Teliaus: Porth medgen, villa tantum: Porth manach mainaur[10] inamithieil: Dinguenn hanimlouion, villa tantum: Lann Teliau litgarth in dou cledif mainaur: Lann Teliau cil retin in emlin. In ros, Lann issan mainaur: Brodlan: Lanngurfrit: Lann ceffic in talacharn, cum centum acris terræ et quinque.

[1] *Gubesbichan.* O. [2] *Nilicet.* O. [3] Sic O. *habundantia.* H. [4] *Cantreff.* O. [5] *Cochi.* O. [6] *Ap.* O. [7] Forte *couin.* E. [8] Sic O. *Penntygunm.* H. [9] Forte *luin.* [10] *Maur.* O.

Mainaur Brunus[1] et Telichclouman, Trefcannus.

Rex Demeticæ regionis, Margetud filius Rein, commotus furore nimio et crudelitate, occidit Gufrir hominem Sancti Teliaui, in refugio Dei et illius, manentem ante altare illius; postmodum requisita ab eo pœnitentia, cum data sibi venia ob emendationem ab eo promissam, in jejunio, oratione et elemosyna largitus est, cum promissa in omni emendatione sua Deo Sanctoque Teliauo, et ecclesiæ Landaviæ, et[2] omnibus pastoribus illius in perpetuo, Mainaur Brunus, cum ecclesia et piscibus, et silvis, simul et Telichclouman, simulque etiam Trefcannus;[3] liberas[4] illas terras ab omni regali servitio; et ita cum omni dignitate sua, et privilegio Sancti Teliaui illis concesso in omnibus, cum pervia communione incolis, in campo et in silvis, in aqua et in pascuis, in perpetuo; data[5] maledictione violaturis, benedictione autem conservaturis.

Tref carn Laithti Teliau Menechi.

Regnante Aircol Lauhir, filio Tryfun, rege Demeticæ regionis, contigit, cum vice sua curiam suam apud Liscastell caput totius Demeticæ regionis teneret, ita, quod omni nocte cum dispensatores Regis vice mutua Regi servirent in cibo et potu (suadente Diabolo) præ[6] nimia copia liquoris, quod semper unus de militibus aut de familia regis occideretur. Quod cum Rex solitum vidisset homicidium, cognovit quod nullo modo dissolutum posset fieri, nisi eleemosynis, et jejuniis, et oratione sanctorum. Facto jejunio,

[1] *Brunusque.* O. [2] *Et* deest. MSS. suppletur. B. [3] Sic O. *tremcannus.* H. [4] Forte leg. *liberans.* B. [5] *Dicta.* O. [6] *Pro.* O.

et oratione, mandavit Rex propter Sanctum Teliaum conversantem tunc apud Pennalun podum suum, ut cito ad eum veniret, ut sibi, et curiæ suæ[1] benedixisset, ne tam solitum homicidium amplius in curia sua evenisset. Et postquam Sanctus Teliaus ad illum venit, sibi benedixit et curiæ suæ, et duos discipulos suos[2] Louil,[3] et Fidelis, misit, ut curiæ servirent, dividendo cibum et potum omnibus, ad mensuram, et sufficientiam; et gratia[4] Spiritûs Sancti, quod[5] nullum illa nocte factum est homicidium nec post[6] in sua curia ut solitum. Cognoscens Rex quod per orationem Sancti Teliaui evacuatum est illud periculum, dedit Sancto Teliauo, de propria hæreditate sua, tres villas; id est, Tref carn; Finis, O vinyd garthon, diblain nant brat ynguairet hit in ritec, ex alia parte, o uinid garthon hit nant y clauorion bet in ritec. Laithty Teliau, O carn baclan[7] dicil meiniauc bet in ritec. Menechi, O tref eithinauc di nant hi rot guidou[8] bet in ritec: ex alia parte, o tonou pencenn diblain nant castell cerran[9] bet in ritec, cum omni sua libertate, in campo et in aquis, in silva et in pascuis, intus et extra; sine ullo censu[10] ulli homini terreno, nisi Deo, et Archiepiscopo Teliauo, et ecclesiæ, et successoribus illius in perpetuo. Testantibus Rege Aircol cum suis Principibus. De Clericis, Sanctus Teliaus testis, Lovil, Fidelis discipulus suus; facta benedictione ab omnibus uno ore, illis ab illa die servaturis inantea, in pace, hanc eleemosynam in perpetuo. Qui autem ab ecclesia Land. separaverint, separentur in die judicii, ut hœdi[11] ab agnis. Amen.

[1] *Suæ* deest. O. [2] *Suos* deest. O. [3] *Jovil.* O. [4] *Gratiam.* O. [5] Sic, subintellecto verbo *evenit.* E. [6] *Post* deest. O. [7] *Haclan.* O. [8] *Guidon.* O. [9] *Cerrau.* O. [10] *Sensu.* O. [11] Sic O. *hedi.* H.

Ciltutuc et penn clecir.

Quadam die contigit quod porci unius hominis de Pennalunn intraverunt in segetes unius divitis, nomine Tutuc, qui cum hoc damnum vidisset, quæsivit subulcum ut vindictam in eum faceret, et non invenit eum donec ad locum Pennalun pervenit, et ibi subulcum invenit; et volens eum ferire[1] cum lanceâ, interveniente infante quodam nomine Typhei, nepote Sancti Teliaui, et se subulco defendente, infantem crudelis vir perforavit lancea, et mortuus est. Et postea pœnitens fecisse, veniam quæsivit apud Sanctum Teliaum, et semetipsum sibi,[2] verbo et consensu Regis Aircol, cum duabus villis suis, Ciltutuc, et Penclecir dedit cum magna devotione in perpetua servitute, et cum tota sua progenie, et[3] ecclesiæ Landaviæ, et pastoribus illius in perpetuo, cum sua omni libertate, sine aliquo censu ulli homini terreno, nisi Deo, et ecclesiæ Landaviæ. De Clericis, testis est Archiepiscopus Teliaus cum suis discipulis Longuil et Fidelis. De laicis vero Rex Aircol, Livathru, Letclit, Ina.[4] Finis est,[5] O castell cerran[6] dinant torricair bet hi[7] locuhty, ex alia parte, o nant castell cerran[6] bet in ritec.

Mainaur mathru, et Cenarth maur.

Fuit vir Cynguain[8] nomine, de Doucledis,[9] natus nobili parentelâ, sed egenus et uxoratus, qui in tantum utebatur uxore suâ, quod singulis annis singulum procreavit natum; quo magis gaudere debebant eo magis tristabantur, ob penuriam et frequentem partum; adeo tantæ simplicitatis quod inde requisierunt consilium apud Sanctum Teliaum de tanta

[1] Sic B. *feriri.* MSS. [2] *Cibo.* O. [3] *Et* abundat. B. [4] *Rec, Dovid,* inseruntur. O.
[5] Sic O. *esto.* H. [6] *Cerrau.* O. [7] *Bethy.* O. [8] *Cynguam.* O. [9] *Dedoucledis.* O.

copia filiorum et inopia, et inantea quidve agendum. Beatus Teliaus, auditâ sibi hac tam querulâ requisitione dixit, "Nullam aliam causam vobis video ad evitandam prolis fœcunditatem, nisi ut a carnalitate ambo abstineatis. Quo audito, perceperunt sibi hoc consilium esse saluberrimum; et per septem annos abstinuerunt. Qui cum ita essent, veluti in desperatione semper inantea prolis, simul peccato suo annuerunt. Concepit mulier et peperit septem filios; et ita paganos[1] portaverunt eos versus Sanctum Teliaum, et dicentes, "Malo omine recepimus consilium Sancti Te-"liaui, male etiam sumus onerati.[2] Nos quidem eos sub-"mergamus in aqua, aut etiam sibi commendamus, accepta "sibi eorum cura." Transeunte autem (eventu[3]) Sancto Teliauo per viam suam, invenit patrem illorum in Rytsinetic[4] super Taf flumen filios suos (suadente Diabolo) mergentem singulatim in flumine, propter inopiam suam et paupertatem. Videns Sanctus Teliaus tam execrabile opus, accepit eos singulos semivivos, et baptizavit eos[5] in nomine Patris, et Filii, et Spiritûs Sancti, cum gratiarum actione. Ablatis filiis septem patri funesto, vir magnæ pietatis nutrivit eos, et ad studium literarum misit, quos in podo suo Lanteliau dimisit, ut aliis quidem sumpto loco nomine Landyfrguyr, eo quod nullo alio victu vivebant (ob religiosam suam vitam) nisi aquatibus piscibus, et ad numeri eorum sufficientiam VII.[6] quotidie,[7] super saxum unum, sumpto sibi nomine, id est Lech meneich in Taf flumine, a Deo sibi missis. Et iterum ideo vocati sunt Dufuyr guyr, eo quod inventi sunt in aqua, et per aquam evasi, et de aquaticis piscibus procurati; Dufuyr guyr, id est Britannico sermone, aquatici viri[8].

[1] Id est, *nondum baptizatos*. B. [2] *Honerati*. O. [3] Id est, *fortuito*. B. [4] *Rytsmetic*. O. [5] *Eos* deest. O. [6] Scilicet *septem* pisces. B. [7] Sic O. *cotidie*. H. [8] Sic O. *id est aquatici, Britannico sermone*. H.

Quadam vice Sanctus Teliaus ad eos venit desiderans eorum conversationem visitare frequenter hospitatus est[1] cum illis, ut cum discipulis; et in solito[2] unus de fratribus ivit ad aquam propter pisces, qui VII. (ad numerum fratrum) invenit super prædictum saxum, et unum (majorem illis VII.) octavum, quos omnes domum adduxit; et inde mirati sunt fratres, ut dicitur, "Mirabilis Deus in sanctis suis." Qui bene cognoverunt quod propter advenientem hospitem, Sanctum Teliaum patronum suum, et magistrum, Creator omnium pisces multiplicasset. Et postquam dies et tempora religiose diu in loco illo duxerunt, et alio multo tempore cum beato Dubricio conversati sunt, misit eos ad alium locum suum qui vocatur Mathru in Pepitiauc; et ibi vocati sunt seith Seint Mathru. Et postquam ibi per aliud spatium morati sunt; inde venerunt ad Cenard[3] maur, ubi morati sunt usque ad finem obitûs sui; et totam terram illorum Mathru et Cenarth[3] maur, Sancto Patrono suo Teliauo et magistro, et ecclesiæ Landaviæ, et pastoribus suis omnibus in perpetuo dederunt, verbo et consensu Regis Aircol, et Principum suorum; quibus ipse terras illas dederat propter sanctitatem eorum, in sempiterna consecratione, sine ullo censu ulli homini terreno, nisi Deo, et fratribus illis, et Sancto Teliauo cum omni sua libertate, in campo et in silvis, in aqua et in pascuis, facta excommunicatione ab omnibus, uno ore, separaturis istas terras ab Archimonasterio Landaviæ, et a pastoribus illius in perpetuo; benedictione autem servaturis. Amen.

[1] *Est* deest. O. [2] Id est, more suo, *involito*. O. [3] *Cenaul*. O.

INCIPIT VITA BEATI OUDOCEI, LANDAVENSIS ARCHIEPISCOPI.

Fuit vir Budic, filius Cybydan, natus de Cornugallia, qui in Demeticam regionem, tempore Aircol Lauhir Regis ejusdem regni, venit cum sua classe, expulsus patriâ suâ. Qui cum moraretur in patriâ, accepit sibi uxorem, Anauued,[1] nomine, filiam Ensic; mater autem illius Guenhaf filia Livoniu; de qua Anauued, nati sunt sibi Ismael, et Tyfei martyr jacens in Pennalun. Qui cum moraretur in patria, missis legatis ad eum de nativa sua regione Cornugallia, ut sine morâ cum totâ suâ familiâ, et auxilio Britannorum, ad recipiendum regnum Armoricæ gentis veniret, defuncto rege eorum, illum volebant recipere, natum de regali progenie,[2] facto ab illis consilio uno ore, audita legatione, et accepta affectuosè; accepit uxorem suam prægnantem, cum tota familia sua, et classe applicuit in patria,[3] et regnavit per totam Armoricam[4] terram; et in tempore suo tamdiu durantem usque ad[5] Alpes. Et uxor ejus peperit filium nomine Oudoceum; quem post, tempore maturitatis, misit ad studium literarum, sicut[6] promiserat Sancto Teliauo antea in Britannia, quod si filium haberet, illum Deo commendaret, sicut commendaverat ambos fratres suos quos prædiximus. Et Sanctus Oudoceus ab infantia cœpit ditari scientiâ, et eloquentiâ, in tantum quod suos contemporaneos, et simul consocios excellebat moribus et sanctitate. Et post immensum tempus venit flava pestis per majorem Britanniam; *flava* quidem vocabatur,[7] eo quod flavos, et exsangues[8] efficiebat universos quos persequebatur; quæ in columna aquosæ nubis apparebat hominibus, unum caput verrens per terram, aliud sursum trahens per aerem, et discurrens per totam

[1] Forte leg. *Arianued.* [2] *Prosapia.* O. [3] Sic MSS. pro *patriam.* B. [4] *Armoricam* deest. O. [5] *Ad* deest. O. [6] *Sic.* O. [7] Tota ista descriptio repetitur e Vita Teliaui, antea, p. 101. [8] Sic B. *exangues.* MSS.

regionem ad modum nimbi[1] discurrentis per ima convallium. Quæcunque autem animantia suo pestifero afflatu attingeret, aut illico[2] moriebantur, aut ægrotabant[3] in mortem. Siquis vero medelam conaretur adhibere ægrotanti, non tantum medicamina non habebant suum effectum, sed etiam medicantem cum ægroto atra lues trahebat ad interitum. Et post immensum tempus sedata est oratione Sancti Teliaui, et sanctorum Britanniæ. Et ne[4] antiqua gens[5] omninò extirparetur, venit divina vox ad Sanctum Teliaum, ut cum suis clericis, et populo, iret Cornugalliam, quæ postea vocata Cerniu Budic, et ibi invenit nepotem suum Oudoceum, virum præclarum et mansuetum, et utriusque legis peritum, ut candelam[6] super candelabrum. Et propter[7] tempus suæ conversationis, Sanctus Teliaus, Archiepiscopus Landaviæ, ecclesiæ Sancti Petri apostoli, rediit ad natale solum, cum suo nepote illum comitante; qui tantum crevit in bonitate et scientia, quod sibi (electione cleri et populi) succedit in episcopatum Landavensis ecclesiæ electione cleri Merçguini, et Elgoreti, et[8] Gunnuini magistri, et trium Abbatum, Catgen Abbatis Ilduti, Concenn Abbatis Catmaili, Cetnig Abbatis Docguinni: laicorum, Regis Mourici, et filiorum Athruis et Idnerth, Guidgen et Cetiau, Brocmail, Gendoc,[9] Louhonerd, Catgualatyr, et omnium Principum totius parochiæ.

Missus est Sanctus Oudoceus cum Clericis suis prædictis Merchui, et Elguoret, et Gunubui, cum legatis trium Abbatum, et Regis et Principum ad Dorobornensem[10] civitatem, ad beatum Archiepiscopum, ubi sacratus est Episcopus[11] ecclesiæ Landaviæ, in honore Sancti Petri fundatæ.

[1] Sic O. *imbris.* H. [2] *Ilico.* MSS. [3] Sic B. *ægrotabantur.* MSS. [4] *Ne* deest. H. sic O. [5] Sic B. *gens* deest. MSS. [6] *Candela.* O. [7] Forte leg. *post.* E. [8] *Et* deest. O. [9] *Gendog.* O. [10] Sic B. *doroberensem.* MSS. [11] *Episcopus* deest MSS. suppletur. B.

Rex Mouricus[1] cum duobus filiis suis, et uxore sua Onbraus, filia Gurcanti Magni, et tribus Abbatibus trium cœnobiorum, et cum omnibus Principibus regni sui, et tota familia Sanctorum Dubricii et Teliaui ecclesiæ Landavensis suscepit[2] eum cum gaudio, dans et confirmans idem privilegium datum antea Sancto Dubricio, Sanctoque Teliauo, et suis succedentibus, cum omni dignitate sua, et libertate; et circuierunt[3] omnes, cum Rege quatuor evangelia in manu sua tenente, et sanctæ ecclesiæ quasi dotem confirmante, sancta cruce præcedente, et sancto choro sequente, cum summo Pastore psallente, "Fiat pax[4] in virtute tua, et abundantia in turribus "tuis. Gloria et divitiæ in domo ejus, et justitia ejus manet "in sæculum sæculi;"[5] et cum aspersione aquæ benedictæ per totum confinium; et confirmando idem privilegium datum antea Sancto Dubricio, id est, sine consule, sine proconsule, sine conventu intus nec extra, sine expeditione, sine vigilanda regione infra[6] nec extra, et cum tota curia sua plenaria, et libera, et integra ut regia, et cum suo refugio, non ad tempus, sed sine termino, quamdiu[7] voluerit profugus maneat tutus, sine protegente clypeo[8] humano, sub ejus asylo; et cum datis corporibus, et commendatis Regum dextralis Britanniæ, Landaviæ in perpetuo; et sicut Romana ecclesia excedit dignitatem omnium ecclesiarum catholicæ fidei, ita ecclesia illa Landavia excedit omnes ecclesias dextralis Britanniæ in dignitate, et in[9] privilegio, et in excellentiâ; et cum totâ communione pervia incolis, et habituris, in campo et in aquis, in silvâ et in pascuis; et cum finibus istis, A Gungleis infra Taf et Elei, totum territorium usque ad mare. Et per dies, et tempora totam

[1] *Mauricus*. O. [2] *Suscipet*. O. [3] Sic B. *circuerunt*. MSS. [4] *Pax* deest. O. [5] Psalm. cxxii. 7; cxii. 3. [6] *Intra*. O. [7] Sic O. *quandiu*. H. [8] Sic O. *clipeo*. H. [9] *In* deest. O.

parochiam, a Mochros usque ad insulam Teithi, in pace tenuit, donec Rex Catguocaun quadam vice (suadente diabolo) vulneravit unum de clericis Oudocei Episcopi; et ita surgente favilla iniquitatis, motus est irâ Rex, volens sanctum virum cum suâ familiâ expellere de patriâ suâ ultra Tyui, et Sanctus Oudoceus reliquit patriam illius sub maledictione; et ab illo tempore remansit parochia, dividente Tyui duos Episcopatus, sicut[1] dividebat duo regna, Mourici[2] ex ista parte, Catgucauni ex alia. Post intervallum Rex Catgucaun veniam requirens, pœnituit se fecisse quod fecerat erga Sanctum Oudoceum, et familiam suam, misit propter illum, et reddidit ei terras ecclesiæ Landaviæ, Pennalun videlicet, et Lanteiliau maur, et Laudyfuyr guyr, quæ prius fuerant Archiepiscopi Dubricii, et a tempore Regis Nouy filii Arthur, et omnes ecclesias cum terris suis,[3] quæ antea fuerant Sancti Teliaui; et ita cum omni suâ dignitate, et privilegio, et perpetuâ libertate. Et in tempore suo venerunt tribulationes, et vastationes Saxonum in dextralem Britanniam, et maximè in confinium episcopatûs sui, in tantum quod vi supervenientis gentis Saxoniæ[4] parochiam suam, a Mochros super ripam Guy ex illa parte, usque ad rivulum Dor ex ista parte, et usque ad Gurmuy, et ad ostium[5] Taratyr in Guy flumine. Et factis his vastationibus ex utraque parte, super parochiam episcopatûs, hæc est divisio.

O aper Tyui ny hyt hyt aper piscotuc yn tyui, o piscotuc hyt teirguernin buell, o teirguernin buell y vynyd ny hyt dy castell teirtut, id est, cantref bychan, ha cantref selif,[6] ha buell, o castell teirtut[7] yuynyd ny hyt dydouluyn helic, o douluyn helyc y blain uysc hyt y mynyd du, y mynyddu ny

[1] *Sic.* O. [2] *Maurici.* O. [3] *Suis* deest. O. [4] *Supervenerunt gentes Saxonicæ.* O. [5] Sic O. *hostium.* H. [6] *Selid.* O. [7] *Teirtuc.* O.

hyt hyt blain turch, turch ny hyt y guairet hyt tauuy, tauuy ny hyt hyt cingleis, cingleis ny hyt bet y blain, o blain cingleis y allun guernenn, o allun guernen hyt blain peurdin, o peurdin hyt pan dyscyn yn ned, ned ivynyd hyt melltou, melltou ny hyt y vynyd hyt hepstur, hepstur y vynyd dyguyragon, Guyragon hyt y blayn, oy blayn hyt Gauanhauc. O Gauanhauc bet deri emreis, o deri emreis y cecin clysty, cecin clysty ny hyt bet blamfrut y guidon, ary hyt bet taf maur, Taf maur y guairet hit cymer, o cymer ivynyd ar hyt taf bechan, Taf bechan ny hyt bet ryt y cambrenn, o ryt y cambren hyt hal du, o hal du dyr hyr cemyn dy nant crafnant, hyt crafnell bet pandiscynn yn uisc. Truy uisc dycilydris dyr all luyd dy lech buchlit dy cecyn y pennypyn march diguornoid dy ritnant dy hanher din marchlithan dy ol gabr dy bron cateir neveni, dy latguerinou, dyguarthaf buch dyr vyncyl dyr brydell dy hal ruma, dy main y bard ynlycat nant y bard. Nant y bard nihyt[1] yr guairet hyt pan dyscynn yn dour, dour ny hyt y guairet hyt pan discynn y guormuy, guormuy ny hyt ivynyd hyt y blayn, o blayn guormuy dy cayr rein, o cair rein dy blayn taratyr, taratyr ny hyt y guaret hyt pan discynn y guy, vuy nyhyt hit pan discynn yn hafren, hafren ny hyt canynys echni bet aper Tyui.

I. Sanctus Oudoceus post tempus suæ maturitatis, visitatis ab eo liminibus Sancti Petri cum accepto sibi privilegio Sanctorum Dubricii, et Teliaui, apostolica dignitate, et confirmato in perpetuo posteris suis; loca sanctorum desiderans visitare cum sua devotione requisivit locum Sancti David, ob venerationem illius et memoriam quotidianam[2] in orationibus; et quod sibi placuit de sacris reliquiis[3] sump-

[1] *Nyhit.* O. [2] Sic O. *cotidianem.* H. [3] *Reliquis.* O.

sit cum magna revelatione,[1] et secum attulit; et de loco suo proprio Lanteliau Maur sumpsit secum de reliquiis[2] discipulorum Sancti Teliaui, matruelis sui, et simul posuit in arcam ad hoc convenientem.

II. Et ita cum transibat per episcopatum suum, versus ecclesiam suam Landaviæ[3] per viam Pennalt in Cetgueli, familia sua ferente reliquias honorificè, (prævia sancta cruce) et psallente psalmos cum laudibus; advenerunt quidam de rupibus Pennalt, malum animum habentes erga sanctum virum, et dicentes, "Nunquid Clerici isti onerati[4] auro et "argento, et (ut sic dicamus) thesauris Sanctorum Deui, et "Teliaui, de manibus nostris evadant? Imo[5] capiantur; "et ablatis illis omnibus rebus suis ditemur[6] multo pondere "metalli, auri et argenti." Et livore invidiæ præoccupati, et nimia cupiditate repleti, adhæserunt cum nimio furore portantibus arcam portabilem; et ita extensis manibus, et tenentibus lanceas versus sanctum virum, et familiam, oculi eorum (qui in sanctum virum et familiam peccaverunt) visum amiserunt, et brachia ad sanguinem justorum effundendum prompta riguerunt, quod ad se reflectere non valebant, neque inantea ullo modo extendere poterant.

III. Videns Sanctus Oudoceus mortem et orbitatem peccantium cœpit orare Dominum flexis genibus pro peccantibus, implens divinum mandatum, et dicens, "Nolo mor- "tem peccatoris, sed vitam;"[7] et ex alia parte, orbatis illis requirentibus veniam[8] et recognoscentibus culpam; et audita oratione sancti, visum recuperaverunt, et restauratos sensus[9] resumpserunt, et obedientiam suam perpetuam beato viro, et successoribus ejus, et ecclesiæ Landaviæ, et vitam

[1] Forte leg. *veneratione*. B. [2] *Reliquis*. O. [3] Sic O. *Landaviam*. H. [4] Sic O. *honerati*. H. [5] Sic O. *immo*. H. [6] *Dicamur*. O. [7] Ezek. xxxiii. 11. [7] *Veniam* deest. O. [8] Sic O. *sensuum restauratum sensibus*. H.

suam melioratam, cum accepta pœnitentia injuncta sibi ad modum culpæ, in jejunio, et oratione, et eleemosyna, promiserunt.[1]

IIII. Beatus Oudoceus, post laborem suum sitiens, magis solitus aquam bibere quam alium liquorem, pervenit ad fontem in valle Landaviæ, non multum ab ecclesia remotum, ut biberet, invenit fœminas lavantes butyrum ad morem patriæ, et missis legatis suis et discipulis ut sibi vas accommodassent, ut inde eorum pastor potaret; quæ ironicè,[2] ut filiæ iniquitatis, dixerunt, "Nullum aliud vas, præter "hoc quod manibus tenemus, (butyrum videlicet) habemus;" et accepto sibi, et formato ad modum tintinnabuli, vir beatæ memoriæ levavit manum ut inde biberet, et potavit; et in tali forma remansit, aureum videlicet, in tantum quod videntibus[3] apparet esse funditus in auro purissimo, quod[4] (virtute Dei) ab illo die in ecclesia Landaviæ ob memoriam beati viri honorificè reservatur,[5] et languentibus tactum (ut dicitur) tribuitur salus.

V. Enniaun Rex Gleuissic, cum in rupibus, et in saltibus Guy fluminis, (ut solitus) venebatur, cervum miratus est nimium quomodo et qualiter faciebat cursum illum, sequentibus canibus cum clamore tubarum, et venatorum strepitu per ima convallium, (divino nutu providente,[6] et custodiente illum per totum) donec saltum perduxit ad pallium Sancti Oudocei; et ibi jacens requievit, anhelans, et tutus; ac[7] si post naufragium qui pervenerit ad portum, aut post tristitiam qui venit[8] ad gaudium; remotis venatoribus a longe, et residentibus simul et canibus mutis et stu-

[1] *Obedientiam perpetuam beato viro, et successoribus ejus promiserunt, atque etiam ecclesiæ Landaviæ, et vitam suam melioratam cum accepta pænitentia injuncta sibi ad modum culpæ in jejunio et oratione, et eleemosyna polliciti sunt.* O. [2] Sic O. *hironice.* H. [3] *In dentibus.* O. [4] *Quæ.* O. [5] *Reservantur.* O. [6] Sic O. *prævidente.* H. [7] *At.* O. [8] Forsan pro *venerit.* B.

pefactis; et quem prius sequebantur inimicum, nunc stupefacti, genibus flexis ad Dominum, respexerunt illum ut proximum et amicum.

VI. Pallium quidem beati[1] Oudocëi viri perfectæ ætatis et moderatæ maturitatis, servientis Deo prope flumen Guy, supra rivulum Caletan remoto a se interim pallio, supra quod[2] cubabat, cervus refugium sibi et firma salus,[3] respexit bestiam mitem, quam domaverat divina virtus, et Regem Enniaun, et venatores, cum stupore nimio, et flexis genibus, et ad cœlum sursum levatis manibus, veniam requirentes cum magna devotione, ac veluti quoddam peregissent[4] facinus, apud Dominum et Sanctum Oudoceum. Imprimis sibi clamavit Rex cervum quietum, et pacificum; postea totum territorium, quod per diem integrum circuerat, sequens vestigium, largitus est Deo, et Sanctis Dubricio, Teliauo, et Oudoceo Episcopo, et omnibus episcopis Landaviæ in perpetuo; prædicto vestigio dividente, per montes et rivulos, et rupes territoriis[5] ecclesiæ in æternum.

VII. Beatus ille sanctus post datam sibi tellurem cum finibus suis,[6] et sumpto sibi nomine Lann Enniaun, crevit in virtutibus, et ibi fundavit locum, simul et oraculum opportunum, locum piscosum et mellifluum, et solitarium; et laborans[7] simul cum familiâ sua, relicto a se honore[8] pastoralis curæ Landaviæ, non quia non[9] sufficiebat populo, sed quia non satagebat sibi ipsi populo; imo[10] postposita pastorali cura, solitariè vivere desiderabat Deo. Et advocatis ad se fratribus, duxit vitam communem annis[11] pluribus, vitam sanctam,[12] vitam claram, vitam de die in diem melioratam; et quotquot ad se veniebant ob consilium, tot

[1] *Sancti.* O. [2] Sic O. *quem.* H. [3] *Solus.* O. [4] *Perigissent.* O. [5] Forte leg. *territorio vel territorii.* B. [6] *Ejus.* O. [7] *Laboratis.* O. [8] Forsan leg. *honere,* id est antiquè *onere.* B. [9] *Non* deest. O. [10] Sic O. *immo.* H. [11] *Amicis.* O. [12] *Secundam.* O.

renovabantur per paternum subsidium. Nec ullatenus parcebat[1] labori; imo undique concurrebant plebei ut summa sibi leni, atque[2] gravi sententia ad sufficientiam et tolerantiam patienter,[3] ut[4] solitam, recuperarent sanius præsidium apud pium doctorem, tam viduis quam orbatis, tam magnis quam pusillis desiderabilem; qui clarebat in specie, clarebat in virtute, coruscabat doctrina, eminebat nobilitate.

VIII. Qui cum vacabat orationi, intermixtæ fletibus, et singultui, advenit quidam de fratribus, dicens, "O pater pie! "egredere ut videas ligna[5] quæ tuis ædificiis parata sunt;" quæque ut vidit, ecce vir bonus et justus, et totius Britanniæ Historiographus, GILDAS Sapiens, (ut in historiis nominatur,) qui eo tempore conversabatur[6] in insula Echni, ducens anchoritalem vitam, transibat per medium flumen navicula, cum prædictis lignis, ac velut sua portabat, quæ etiam in media silva sine aliquo[7] possessore invenerat, et multum a conversatione hominum sequestrata. Cum beatus Oudoceus expertus fuerat, advocavit fratrem, ut sibi lignea ædificia sua terræ projiceret, aut fraterno more condonationem de illicita fraude apud Deum et hominem supplex impetrasset. Oblita sua admonitione, et evacuata prece naviuncula transivit; et velut quadam indignatione frater Oudoceus accepit securim, non quia feriret, sed ut virtus Dei per illum usque in perpetuum in creatura Dei appareret. Securis descendit in lapidem integrum, et per medium divisit in duos,[8] ac si artificio manu facto divideretur funditùs. Nec ulli hominum per viam illam evitandi lapides sunt, quin semper, prope ripam fluminis Guy, miro ictu videantur incisi, et immobiles.

[1] *Parcebant.* O. [2] *Et.* O. [3] *Patientur.* O. [4] *Ut* deest. H. [5] Sic O. *lignea.* H. [6] *Conservabatur.* O. [7] *Sine aliquo* desunt. O. [8] Sic O. *duobus.* H.

IX. Pauca quidem miracula illius sancti viri, et beatæ memoriæ, de multis, scripto commendata sunt; quippe cum fuerint aut ignibus exusta, aut exiliis[1] civium classe longius deportata. Quod vero postmodum investigatum est, et acquisitum, monumentis seniorum, et antiquissimis scriptis literarum memoriæ, et scripto commendatum est. Et peracta vita illius sancta, et gloriosa, cum acquisitis sibi et ecclesiæ suæ Landaviæ multis terris, in Domino requievit VI. nonas Julii.[2]

CILCINHINN, ET VI. MODIOS TERRÆ CONUOI,[3] ET LANNGENEI.[4]

Notandum est nobis quod Mouric Rex Morcanhuc[5] filius Teudiric, et uxor ejus Onbraust, filia Gurcanti Magni, dederunt tres modios terræ Cilcynhynn, et VI. modios terræ Conuoy, id est Lanngemei, simul et Lann Teliau tal y pont, quæ antea illius fuerat, reddiderunt Deo,[6] et Oudoceo Episcopo, sanctisque antecessoribus suis Teliauo, Dubritio, omnibusque succedentibus sibi in ecclesia Landaviæ, pro animabus suis, et parentum suorum, liberè ab omni regali servitio, cum omni sua dignitate, et libertate, refugio, et libera communione incolis habitantibus, et habituris, in campo et in silvis, in aqua et in pascuis, in perpetua consecratione. De laicis testes sunt Mouricus Rex, Onbraust uxor ejus, filii sui[7] Athruis et Idnerth, Condaf, Louheithi,[8] Catgual, Catleu, Riacat, Conbrinum, Merthir, Gurcon. De Clericis Oudoceus summus Episcopus, Jacob Abbas Sancti Catoci, cum suis senioribus, Catgen Abbas Sancti Ilduti, cum sua

[1] Sic B. *exilii*. O. [2] 2 Julii, A.D. ——. [3] *Cuoi*. MSS. [4] *Lanngemei*. O. [5] *Morcahuc*. O. [6] *Et Deo*. O. [7] *Sui* deest. O. [8] *Loubeithi*. O.

familia, Eutigirn Abbas Docguinni, Conbran, Conueon, Conguare, Maiuc doctor, Guinbui magister. Et cum finibus istis: Finis Lanngemei, a dorso montis dividente silvam et campum in mare, usque ad oculum Duigurach,[1] malyduc dirguairet betymor. Finis Lannteliau tal y pont, o aper morcleis dyguailaut lannerch onnuiu, trus cum onnuiu dyr guyth[2] lunguyd dy camguili, truy[3] camguili dir hittir[4] melin, or hittir[4] melin hyn hiaun diluchur ex alia parte, arhit luchur dyuinid bet camfrut, ar hit camfrut in parte ecclesiæ bet iblain[5] dyalt minchei ar hyt iralt di dubleis, truy dubleissou bet[6] dinas cynlyuan[7] arhyt yr ochyr bet ar cyueyr blain cynbran, ar hit cynbran eithaf bet lychur.

Rex Teudiric[8] cum esset in regno suo, tenens pacem cum populo et justitiam, postposuit temporalem potestatem pro æterna, ita quod regnum suum commendavit filio suo Mourico, et vitam heremitalem[9] in rupibus Dyndirn[10] cœpit ducere. Qui cum esset in vita illa, cœperunt Saxones terram[11] suam invadere, super filium suum Mouricum; et ita, nisi ipse solus adhuc eis succurreret, quod omninò filius suus ab extraneis exhæreditaretur. De quo Teudiric dicebat, cum regnum suum teneret, quod nunquam victus ab hostibus fuerat, sed semper victor; et ita, visa facie sua in acie bellorum, statim hostes vertebantur in fugam. Et angelus Domini ei dixit, nocte præcendente, "Vade in "crastino in auxilium populi[12] Dei, contra inimicos ecclesiæ "Christi; et hostes vertent faciem in fugam, usque Pull "Brochuail; et tu armatus in acie belli sta, et visa facie "tua, ut solita, et cognita inibunt in fugam. Et postea, "usque ad XXX. annos, non audebunt in tempore filii tui

[1] *Dyugurach.* O. [2] *Dirguyth.* O. [3] *Trui.* O. [4] *Hitir.* O. [5] *Yblain.* O. [6] *Bet* deest. O. [7] *Cynlivan.* O. [8] *Teudric.* O. [9] *Hermitatem.* O. [10] *Dyndyrn.* O. [11] *Civitatem.* O. [12] *Populo.* O.

"adire patriam; et erunt indigenæ et[1] hæreditarii in quieta "pace; et tu tamen vulneraberis una plaga in Ryt Tindyrn, "et morieris[2] in pace post triduum." Et ita mane surgens cum adveniente exercitu filii sui Mourici,[3] equum suum ascendit, et ivit cum illis lætus, angelico jussu, et armatus stetit in acie belli super ripam Guy, prope vadum Tindyrn; et visa facie sua statim dorsum verterunt, et inierunt fugam; et tamen unus ex illis projecit lanceam, et illum vulneravit lanceâ, sicut prædictum ei fuerat; et inde gavisus est, ac si hoste victo capta fuisset[4] præda. Postquam Mouricus filius suus reversus est cum victoria, capta præda, dixit patri ut cum eo veniret, et dixit ita,[5] "Nolo hinc recedere, "donec Dominus meus Jesus Christus hinc me ferat ad "locum meum desiderabilem, ubi disposui jacere post mor- "tem, in insula (videlicet) Echni." Et mane diluculo, adsunt[6] duo cervi subjugati, et cum plaustro suo parati, ante hospitium; et vir Dei cognoscens[7] quod ex parte Dei essent missi, ascendit feretrum; et ubicunque requiescebant, ibi fontes emanabant, donec ad locum unum venerunt juxta pratum unum versus Sauernam. Et postquam ad locum illum venerunt, ibi fons emanavit lucidissimus, et feretrum suum totum dirupit; et statim spiritum Deo commendavit, et præcepit cervis ut discederent; et ibi solus remansit, et post spatium emisit spiritum. Audita morte patris a filio Mourico, fecit ibi oraculum, et cœmiterium a Sancto Oudoceo benedictum; et totum territorium pro anima patris dedit Episcopo Oudoceo, et ecclesiæ Landaviæ, et pastoribus ejus in sempiterna consecratione, sine ullo censu ulli[8] homini terreno, nisi Sancto Oudoceo, et ecclesiæ Landaviæ.

[1] *Et* deest. O. [2] *Moriens.* O. [3] Sic O. *Murici.* H. [4] Sic O. *fuisset* deest. H. [5] *Ita* deest. O. [6] Sic O. *assunt.* H. [7] *Cognovit.* O. [8] Sic O. *ullo.* H.

Finis; O aper pull Muric,[1] sursum yr pull yr lech ly biau, or pull yr lech bet blain dyr ardyr, yr ardyr ny hyt bet fynnaun elichguid, sursum ar hyt y nant[2] dyfinnaun cruc leuyrn, o fynaun cruc leuyrn eminus dygenou nant biuguan,[3] o[4] nant biuguan[3] yny hit bet pullou rinion dyr doupull, or doupull hynyaun dyrguayret dy carn, or carn dirguairet dir foss in dorso montis, or foss versus orientem yn traus trus blain pant nant ruiscar hyt y claud, ary hit[5] bet otyn lunbui,[6] or otyn dirguairet hyt y claud bet cam perth yronn dyr guairet dyr macyrou dyr pull, ar hyt y pull dyaper pull neuynn y Guy, ar hyt Guy a hafren cany choretou hai discynua y loggou bet aper Muric. Quicunque custodierit hanc eleemosynam, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverint, anathematizentur.[7] Amen.

Ecclesia Guruid.

Post intervallum Rex idem Mouricus, verbo et consensu hæredis Liliau, simul cum dono illius, dedit ecclesiam Guruid, cum sua tellure, Deo, et Sanctis Dubricio, et Teliauo, et ecclesiæ Landaviæ, et præsenti Oudoceo, et suis successoribus in perpetuo, cum omni dignitate sua et libertate, et tota communione in campo et in silvis, in aquis[8] et in pascuis, sine ullo censu ulli homini terreno nisi Deo, et Sancto Petro, et ecclesiæ Landaviæ, et suis pastoribus, sub perpetuo anathemate, quicunque eam ab ecclesia Landaviæ separaverit. De laicis testis est Mouricus, Convelin, Tutir, Loubran,[9] Abrgen, Anuin, Unhu, Conbroin,[10] Catleu, Briavail, Guinoc, Inathus, Convonoc. De Clericis, Oudoceus

[1] *Mouric.* O. [2] Sic O. *yr nant.* H. [3] *Binguan.* O. [4] Sic O. *o* deest. H. [5] *Hy.* O. [6] *Lunbiu.* O. [7] Sic O. *anathematizet Deus.* H. [8] *Aqua.* O. [9] *Loubrau.* O. [10] *Conbrom.* O.

Episcopus, Jacob Abbas Catoci, Catgen Abbas Ilduti, Eutegirn[1] Abbas Docunni. Finis autem hujus agri est, A palude nigra usque ad sedem Cetiau, et Hahesceun, inde[2] usque ad arbores foton.

LANN CYNGUALAN, ET LANN ARTHBODU. LANN CONUUR, ET LANN PENCREIC.

Sciendum est sane quod Oudoceus Episcopus suum proprium acquisivit agrum, id est,[3] podum Cingualan, agrum quidem Sancti Dubritii in patria Guhir, quem Sanctus Oudoceus a tempore mortalitatis (id est, *y dylyt melen*) perdiderat usque ad tempus Athruis filii Mourici. Post vero contentionem magnam inter Oudoceum Episcopum, et Abbatem Ilduti Biuon, qui dicebat suum esse agrum; in fine, vero judicio judicatus est ager prædictus Oudoceo Episcopo, et altari Landaviæ in perpetua hæreditate. Cella quidem Cyngualan cum sua tota tellure, et cella Arthuodu, Congurique, et Penncreic. Et Sanctus Oudoceus accepit de manu Athruis, Gurcanti Magni nepotes, tres cellulas prædictas in perpetua consecratione, et cum omni dignitate, et tota communione, in campo et in silvis, in aqua et in pascuis; et sub perpetuo anathemate, quicunque illas prædictas ecclesias a monasterio Landaviæ separaverit. Qui autem custodierit, custodiet illum Dominus. Amen.—De Clericis testes sunt Oudoceus Episcopus, Catgen, Biuan cum sua familia, Jacob Abbas altaris Sancti Catoci, Eutigirn Abbas Docunni cum suis Clericis. De laicis, Rex Mouricus super filium suum Athruis, Conuonuc,[4] Guallonir, Morcenou, Eithin, Convetu, Gueithgen, Brocmaili filius, Guidoc, Ma-

[1] *Eutegirne.* O. [2] Sic O. *Ahescenn in die.* H. [3] *Idert.* O. [4] *Conuonoc.* O.

tuc, Arthcumaun,[1] Oguhyr, Gurdilic, Gurguistil, Arguiret, Abel cum præsbyteris Conhail, Conhibrit, Gueithgno. Finis Lann Cyngualan, infra fossas ad mare malyduc ir dui foss dyr mynyd ar hyt yr cecyn fin Lann Gemei.

Lann Merguall.

Morcant Rex Morcanhuc, filius Athruis, clamavit quietam in die natalis Domini, et pro oblatione sua, ecclesiam Cyngur trosgardi, quæ fuerat antea Sancti Teliaui; simul et reddidit summo pontifici Oudoceo, Sanctisque Teliauo, Dubritio, omnibus pastoribus Landaviæ in perpetuo, et cum omni territorio suo, et finibus suis, simul cum Mergualdo illius ecclesiæ principis sub episcopo; et totam libertatem[2] dedit ecclesiæ, et territorio illius, et dominantibus, et inhabituris incolis in perpetuo; et sine consule et proconsule, et cum refugio, et sine expeditione intra[3] regionem nec extra, nec ad vigilandum die nec nocte, et cum omni communione incolis, in campo et in silvis, in aqua et in pascuis. De Clericis testes sunt, Oudoceus Episcopus, Sulgen Abbas Nant Carban, Saturn Abbas Dochou, Gurhaual Abbas Lannildut,[4] Guencat Princeps Lanncynuur. De laicis, Morcant Rex, Guedguen, Briauail,[5] Lunet, Guidnerth[6] filius Gullonar. Qui custodierit, custodiat illum Dominus; qui autem non servaverit, anathema sit. Amen.—Finis illius, O aper finnaun canthed y ny mor, ar hyt ir pant dy uynyd dyr pull[7] dy dycarn cymmyr[8] dy main dyastur dy cecin yr mynyd, trus yr mynyd dy guoun brechmil di blain yr hytyr, or hytyr dyrnant ar hyt yr nant bet dubleis,[9] dubleis bet

[1] *Arthcumann.* O. [2] *Tota libertati.* O. [3] Sic O. *infra.* H. [4] *Lanuildut.* O. [5] *Brianail.* O. [6] *Guiduerth.* O. [7] Sic O. *pyll.* H. [8] *Cymbyr.* O. [9] *Dugbleis.* O.

ryt idefert, o ryt dynant bychan, ar hyt y nant ad sinistram dipenn luhin[1] latron, or luhin dinant[2] ar y hyt bet mor hafren.

Lann Cors.

Sciant omnes Christiani quod Augustus Rex Brecheinniauc, et filii sui Eliud et Riuallaun, propter Dominum, et amicitiam carnalem, dederunt Oudoceo, Lanncors, Episcopo, et suis omnibus successoribus in ecclesia Petri apostoli, et Sanctorum Dubricii, et Teliaui, de Landavia, et cum corporibus suis ad sepulturam suam in eleemosyna, et cum suis piscibus, et coretibus anguillarum, et cum toto territorio suo, et[3] in modum dotis in perpetuo; et cum sua tota libertate in campo et in silvis, in aqua et in pascuis, et cum suo refugio, et etiam privilegio, sine consule, sine proconsule, sine expeditione intra[4] regionem, nec extra, simili modo. De Clericis, testes sunt, Oudoceus Episcopus, Sedoc testis, Conbran, Conocan, Conueon, Conlec filius Columpbran,[5] Conbau, Conlouern, Gellan, Atgar, Guengarth; de laicis, Augustus[6] Rex cum filiis suis Elguid et Riguallaun, cum aliis. Quicunque custodierit, custodiat illum Dominus; qui vero ab ecclesia Landaviæ separaverit, separetur a consortio angelorum. Amen.—Finis illius est, O aper finnaun doudec seintyn linn syuadon[7] ar hit yr guuer dy uinyd bet licat yr fynnaun dy penn claud Lyuarchhen,[8] ar hyt ir claud bet pandys cynnyn lyfni[9] arhyt dirguairet bet y penn bryneital, ad sinistram trusdi penn y brynn diblain nant tauel ar hyt yr nant bet lyfni, lyfni ynyhyt bet y lyn, ar hyt[10] yr lynn bet o aper[11] finnaun y doudec seint, ubi incepit.

[1] *Luhinu.* O. [2] *Dinant* deest. O. [3] *Et* deest. O. [4] Sic O. *infra.* H. [5] Sic O. *Conluipbran.* H. [6] Sic O. *August.* H. [7] *Suyadon.* O. [8] *Livarthen.* O. [9] *Lyfin.* O. [10] *Ar hyt* duplex, et abundat. O. [11] Sic O. *oper.* H.

RIU GRAENAUC. NANT AUAN. VILLA GUERBERTH.

Mouricus Rex, et Cynuetu convenerunt insimul Landaviæ, et præsente[1] Oudoceo Episcopo juraverunt, antepositis reliquiis sanctorum, ut firmam pacem inter se tenerent. Facta juratione, post intervallum, occidit Rex Mouricus dolo Cynuetu; et postea Episcopus Oudoceus convocavit omnes Clericos suos, ab ostio[2] Taratyr yn Guy usque ad Tyui, cum tribus abbatibus suis, Concen Abbate Carbani vallis, Catgen Abbate Ilduti, Sulgen[3] Abbate Docguinni; et plena Synodo excommunicavit regem Mouricum propter homicidium ab eo perpetratum, et propter pactum (factum præsentia sui, et super altare Petri apostoli, et Sanctorum Dubricii, et Teliaui) transgressum; et ita inclinando cruces ad terram simul, et[4] patriam dimisit[5] sine baptismo, et communione Christiana, maledixit regem[6] cum progenie; confirmante Sinodo, et dicente, "Fiant dies ejus pauci, et fiant "filii ejus orphani, et uxor ejus vidua." Et remansit rex, cum tota regione sua spatio duorum annorum, et eo amplius sub eadem excommunicatione. Post hæc Rex non potuit tandiu durantem excommunicationem tantam amplius sustinere; videns perditionem animæ suæ, et damnationem regni, veniam requisivit apud Sanctum Oudoceum Landaviæ, et effusis lachrymis cum inclinato capite; et coram tribus Abbatibus, Oudoceus Episcopus[7] imposuit ei jugum pœnitentiæ, ad modum qualitatis, et quantitatis, commendans ei ut tribus modis emendaret apud Deum, et ecclesiam Landaviæ, videlicet jejunio, et oratione, et elemosinis. Rex Mouricus, accepto jugo pœnitentiæ, dedit quatuor villas pro redemptione animæ suæ, et pro anima Cynuetu, ecclesiæ

[1] *Præsenti.* O. [2] Sic O. *hostio.* H. [3] *Sulugen.* O. [4] Forte desunt *reliquias sanctorum.* [5] *Domini sit.* O. [6] *Maledictus Rex.* O. [7] *Episcopus* deest. O.

Landaviæ, et in manu Oudocei Episcopi, et omnibus suis successoribus, cum tota sua libertate, ab omni servitio liberas in perpetuo, et cum tota communione per patriam suam, manentibus in his terris, in campo et in silvâ,[1] in pascuis et in aquâ. I[a] Riugraenauc. II[a] Nantavan. III[a] est in[2] qua occisus est Cynuetu ultra Nadauan. IIII[a] trans Nadauan, ubi filius regis mœchatus est, a palude Elleti usque Nadauan, id est villa Gurberth,[3] de illis quatuor, XXIIII. modii terrarum. De Clericis, testes sunt Oudoceus Episcopus, Concen Abbas Carbani vallis, Catgen Abbas Ilduti, Sulgen Abbas Docunni, Conbran, Sedoc, Cynur, Cetcu, Lyggessauc, Gunguare. De laicis, Mouric Rex, cum filio suo Frioc, et nepote Morcant filio Athruis, Cunblus,[4] Briauail,[5] Gendic, Guedgen, Guengarth. Qui custodierit, custodiat illum Dominus; qui autem separaverit ab ecclesia Landaviæ, anathema sit.—Finis Riugraenauc, a Nadauan, ducente fossa per longitudinem sursum ad Rufuni lacum in trivio montis.

Villa Guilbiu.

Morcant Rex, filius Athruis, dedit villam Guilbiu cum hæreditario suo Gurhytyr, pro anima sua, et anima Mourici avi sui, filii Teudric, Oudoceo Episcopo, et ecclesiæ Landaviæ, et suis pastoribus in perpetuo, sine ullo censu homini terreno, et cum sua libertate, et tota communione. De Clericis testes sunt Oudoceus Episcopus, Concen[6] Abbas Carbani vallis, Colbrit Abbas Ilduti, Confur, Trycan, Berthguin, Catguare; De laicis, Morcant Rex, Guinan filius Ilud, Judic filius Cetuur, Junet filius Letric, Gindoc,[7] Guaidnerth

[1] *Silvis.* O. [2] Sic O. *in* deest. H. [3] Sic O. *Gurberdh.* H. [4] *Conblais.* O. [5] *Brianais.* O. [6] *Conten.* O. Aut [7] *Guidoc.* E.

filius Gnallonir, Brocuail, Rihoithil, Guengarth. Finem ejusdem agri supradiximus; a fine illius villæ in qua occidit Mouric Cynuetu, usque ad cumulum lapidum, et usque ad cumulum alium, et postea usque in Nantauan.[1] Qui custodierit, custodiat illum Deus; qui vero separaverit ab ecclesia Landaviæ anathema sit. Amen.

Podum Luihess in Eluail.

Morcant Rex dedit Oudoceo Episcopo in elemosyna podum Luihesi, et Landaviæ, et suis omnibus successoribus in perpetuo, sine ullo censu ulli homini terreno,[2] et cum suâ totâ libertate, in campo et in silvis, in aquâ et in pascuis; et super sepulchrum Mourici Regis jacentis Landaviæ, avi sui, coram idoneis testibus. De Clericis, Oudoceus Episcopus testis est, Concen[3] Abbas Carbani vallis, Colbrit Abbas Ilduti, Ludhurb Abbas Docunni. Guencat Princeps aluni capitis,[4] Sedoc, Guorcenui, Conoc,[5] Conbran, Clemens, Conueon, Cetiu, Saturn Princeps Taui urbis; de laicis, Morcant Rex, Briavail filius Lumarch, Gindoc[6] filius Isael, Junet filius Letric, Guaidnerth filius Guallonir, Guidgen filius Brochuail. Qui custodierit, benedicetur; qui autem separaverit ab ecclesia Landaviæ, anathema sit. Amen.

Porth Cassec.

Mouricus Rex simul et Judic filius Nud dederunt agrum Porth Cassec Deo, et ecclesiæ Landaviæ, et Sanctis Dubritio, et Teliauo, et in manu Episcopi Oudocei, et suis omnibus successoribus in perpetuo, cum sua tota libertate,

[1] Sic O. *Nandauan.* H. [2] *Sine ullo censu homini terreno, in perpetuo.* O. [3] *Conten.* O. [4] Id est, *Pennalun.* [5] *Couoc.* O. [6] Aut *Guidoc.* E.

et cum duobus coretibus suis, et communione in campo et in silvis, in aqua et in pascuis. De Clericis testes sunt Oudoceus Episcopus, Bertgum,[1] Gurbui, Jaco; de laicis, Morcant Rex, Judic hæreditarius filius Nud, Eluoid, Morclas, Dallon filius Guoidcar, Eliud filius Guerith. Qui custodierit, custodiat illum Deus, qui autem ab ecclesia Landaviæ, et a pastoribus illius separaverit, anathema sit. Amen.

Tir hiernin, et Tir retoc.

Sciant catholici[2] viri quod Judic Rex, filius Nud, et Cinan filius Cinuedu,[3] ambo reges, dederunt duos agros, agrum Redoc, et agrum Hiernin pro salute animarum suarum, summo Episcopo, et Sanctis Dubricio, et Teliauo, et omnibus pastoribus ecclesiæ Landaviæ in perpetua consecratione, cum omni sua libertate in campo et in silvis, in aqua et in pascuis, sine ullo censu ulli homini terreno nisi ecclesiæ Landaviæ. De Clericis, testes sunt, primus, Oudoceus Episcopus, Cunbran, Cunueon, Cunuaret præsbyter, Gurceniu[4] præsbyter; de laicis, Judic et Cinan Reges, Elgued, Atoc, Milgen, Haiuoen, Hirel, Conuoet, Cinuoc, Protec, Aerthirn, Loudoce. Quicunque custodierit, custodiat illum Deus; qui autem non servaverit, fiat sub perpetuo anathemate, donec ad emendationem venerit. Amen.

Coupalva, Penniporth, villa Gregguri, id est villa florum, versus Durdeuint super ripam Taui.

Factum est quod Oudoceus Episcopus accepit villam Greguri, quæ dicitur Coupalva super ripam Taf;[5] id est, Penn y porth, a Guedgueno, Brochmaili filio, cum suo toto agro,

[1] Forte leg, *Bertguin.* [2] Sic O. *katholici.* H. [3] *Cynedu.* O. [4] *Gureniu.* O. [5] *Taui.* O.

id est, cum tribus modiis terrarum, pro anima sua, et commercio regni cœlestis, cum omni sua libertate, et tota communione, sine ullo censu homini terreno, nisi ecclesiæ Landaviæ. De Clericis, testes sunt Episcopus Oudoceus, Concen[1] Abbas Carbani vallis, Colbrit Abbas Ilduti, Ludhubr Abbas Docunni;[2] de laicis, Rex solus Guidgen cum suis. Qui custodierit, custodiat illum Deus; qui autem servaverit, benedictus sit. Amen.

Villa Lath.

Sciendum est omnibus in dextrali Britannia habitantibus, quod Morcant Rex, Athruis filius, pro commercio regni cœlestis, dedit villam Lath, Landaviæ ecclesiæ Sancti Petri et sanctorum Dubricii et Teliaui, beato Episcopo Oudoceo, et suis successoribus omnibus cum suâ totâ libertate, sine ullo censu homini terreno nisi ecclesiæ Landaviæ, De Clericis, testes sunt beatus Episcopus Oudoceus, Concen[1] Abbas Carbani vallis, Colbrit Abbas Ilduti, Sulgen Abbas Docunni, cum familia eorum; de laicis vero, Morcant Rex, Guonocatui Princeps Aluni[3] capitis,[4] Sadoc præsbyter, Gurceneu faber, Briauail filius Luuarch, Gendoc filius Ismael, Lunet, Rioidyl. Qui separaverit hanc eleemosynam ab ecclesiâ Landaviæ, destruat illum Deus; qui autem servaverit, benedictus sit. Amen.

Insinuandum est quod Sanctus Oudoceus cum suâ congregatione, et Concen[1] Abbas Sancti Catoci, et Sulgen Abbas Docunni, et Congen Abbas Ilduti, cum omni sua congregatione, et Morcant Rex, et Frioc patruus suus, vene-

[1] *Conten.* O. [2] Sic O. *Docguinni.* H. [3] *Alumi.* O. [4] *Aluni capitis*, id est *Pennalun.*

runt omnes ad podum Sancti Ilduti; et ambo Morcant Rex, et Frioc, præsentibus illis omnibus, super altare Sancti Ilduti[1] antepositis sanctis reliquiis, juraverunt ita, ut simul firmam pacem inter se sine dolo tenerent; et ita tali conventione, ut si unus alterum occideret, aut[2] ei dolum inferret, nullo se alio modo redimeret, agro nec argento, sed regnum suum quietum clamaret, et vitam suam totam duceret in peregrinatione.[3] Post multum vero temporis[4] (suadente Diabolo) occidit Rex Morcant Frioc patruum suum dolo; et eo occiso, venit Rex Morcant ad Oudoceum Episcopum, veniam requirens de perjurio facto simul cum homicidio perpetrato, ad ecclesiam Landaviam. Et audita ejus petitione, mandavit Episcopus Oudoceus propter Abbates trium congregationum suarum, Concen[5] Abbatem Catoci, Sulgen Abbatem Docunni, Congen Abbatem Ilduti, cum suis Clericis[6] congregatis in unum in sancta Sinodo omnibus ab ostio[7] Taratyr yg Guy usque ad ostium[7] Tyui. Et venit Rex cum senioribus Morcanhuc,[8] obviam illis ad podum Carbani vallis, ad recipiendum judicium de malefacto suo, cum summa satisfactione: et plena Sinodus, præsentia Oudocei Episcopi, judicavit propter orbitatem regni, ne fieret sine protegente clypeo[9] domini naturalis, peregrinationem illius jejuniis, et orationibus, et elemosynis redimere, simul cum homicidio perjurium expurgare. Et Rex Morcant assensu seniorum Morcanhuc, posuit manum suam super quatuor evangelia et reliquias sanctorum, tenente illa Sancto Oudoceo; et promittit imprimis se emendaturum de prædicto facinore (sicut prædictum est) jejunio, et oratione, et eleemosyna; et insuper promittit se nunquam

[1] Verba—*et ambo Morcant Rex, et Frioc, præsentibus illis omnibus super altare S. Ilduti*, omissa. O. [2] Sic O. *an.* H. [3] Sic O. *peregrinationem.* H. [4] *Tempus.* O. [5] *Conten.* O. [6] O. habet vocem *omnibus* hic insertam. B. [7] Sic O. *hostio* et *hostium.* H. [8] *Morcanhuc* deest. O. [9] Sic O. *clipeo.* H.

tale quid amplius facturum, et se in omnibus regalem justitiam misericorditer acturum. Juncta[1] ei pœnitentia ad modum facinorum, et ad illius qualitatem, quantitatem et[2] potentiam; et data sibi communione Christiana, ablata prius sibi ab Episcopo Oudoceo; clamavit tres congregationes Catoci, Ilduti, Docunni, liberas ab omni regali servitio, Deo, et Sanctis Teliauo, Dubricio, Oudoceo, et omnibus successoribus suis,[3] et ita cum omni sua dignitate, et privilegio Sanctorum Dubricii, Teliaui, in perpetua consecratione ecclesiæ Landaviæ; et utrem mellis,[4] et lebetem ferream, quæ ecclesia Sancti Ilduti Regi debebat[5] reddere, quietam Rex Morcant[6] clamavit sine fine. Et vovit Deo, et Oudoceo in præsenti Sinodo nunquam inantea in aliquo dominari in tribus congregationibus, nec in earum possessionibus, nec in refugiis violandis, neque glebam unam sciens unquam ablaturus, vi, aut aliquo malo ingenio, de suis territoriis; et ita liberas, sine ullo censu ulli homini terreno, magno vel modico; data maledictione violaturis, benedictione autem conservaturis in pace. De Clericis, testes sunt Oudoceus Episcopus, Concen[7] Abbas Carbani vallis, Sulgen Abbas Docunni, Congen Abbas Ilduti, cum suis Clericis, Conuoge, Gurcenou, Coilbrit, Conoc, Sulgen, Conbran; de laicis, Morcant[6] Rex, Guidgen, Guidoc,[8] Juthel, Junet, Jurthir, Judic, Judguallon,[9] cum magnâ copiâ clericorum, et laicorum, tam sinodo, quam extra sinodum.

LANN GURUAET.

August Rex Brecheiniaun, et filii ejus Eliud, et Riuallaun, reddiderunt Deo, et Sanctis Teliauo, et Dubricio, et

[1] Forte pro *injuncta*. E. [2] *Qualitatis et quantitatis*. O. [3] *Suis* deest. O. [4] *Melis*. MSS. [5] *Debebantur*. O. [6] *Morcan*. MSS. [7] *Conten*. O. [8] *Gindoc*. O. [9] *Judguallan*. O.

in manu Oudocei summi Episcopi, et omnibus episcopis Landaviæ, in perpetua consecratione, Languruaet, quæ antea fuerat in primo tempore sanctorum Dubricii et Teliaui, cum omni suo territorio; et ita, sine ullo censu ulli homini terreno, magno vel modico, nisi ecclesiæ Landaviæ, et cum refugio sui et omni dignitate Sanctorum Dubricii et Teliaui, et privilegio, et tota communione incolis in[1] perpetuo, in campo et in silvis, in aqua et in pascuis, et cum finibus suis; data maledictione violaturis, benedictione autem servaturis. De Clericis, testes sunt Oudoceus Episcopus, Sedoc, Conbran, Conocan, Conueon, Conlec, Bran, Conlouern, Gellan, Atgar, Guengarth: de laicis vero, August Rex, filii ejus Eliud et Riuallaun, cum multis aliis.—Finis illius est, Blain ethrin ar hit ir cecin iuinid inhit di carn[2] erchan, o carn erchan dir henford iford inhit[3] bet porth idor cluit hit cecin inhit bet blain nant dincant, inant inhit[3] bet pan discinn inant cilieni, cilieni in hit dirguairet bet in aper nant irhenni hit bet icruc hisberun, o cruc hisberun cecin iminid inhit bet imon crois guerion dirguairet bet iguoun teirfin, dinant cenou, nant cenou in hit bet arcilieni, cilieni in hit betin aper ipost du, post du in hit bet ar cloutac, cloutac in hit bet iblain dir guern traus iminid in hit bet frinn bucelid ir brinn in hit bet iblain mauan, oblain mauan iminid in hit bet iblain ethrun, ubi incepit.

Lan Cyncyrill.

Morcant Rex, Athruis filius, pro animâ Frioc filii[4] Mourici, quem ipse occidit, et pro redemptione animæ suæ, accepto jugo pœnitentiæ, in jejunio, et eleemosynâ, et oratione, dedit summo Episcopo Oudoceo, Lancincirill,[5] et agrum

[1] *In* deest. O. [2] *Carne.* O. [3] *Nihit.* H. [4] Sic B. *filio.* MSS. [5] *Lancyncyrill.* O.

Cynfall,[1] et ecclesiæ Landaviæ, et Sanctis Dubricio, et Teliauo, cum sua tota libertate, et tota communione in campo et in silvis, in aquâ et in pascuis, omnibus habitantibus in perpetuo. De Clericis, testes sunt, Oudoceus Episcopus, Concen[2] Abbas Carbani vallis, Congen[3] Abbas Ilduti, Sulgen Abbas Docguinni, Maioc, Sulgen, Colbrit; de laicis, Morcant Rex, Grucinan,[4] Guedgen, Elcu, Petyr, Rihedl, Samuel, Titgual, Bleideu, Citoc, Guelbui.[5] Qui custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.—Finis istius agri cœpit ic trican, hoc est, a vado rufo super rudlan Elei, de hinc sursum e regione per silvam super clivium silvæ usque ad cruc cyfall scoti, exinde[6] fossa dividente sursum supra montem per longitudinem fossæ usque ad fontem, de fonte deorsum per spatium usque ad caput[7] Claudrycan[8] in valle fossa ducente usque ad montem, descendente deorsum per fossam, per longitudinem ad talpon brinan ad viam latam, per longitudinem viæ, fossa ducente, ad Elei.

Lann Oudocui.

Morcant, Rex Gleuissic, pro commercio[9] regni cœlestis, cum magnâ devotione, humili et contrito corde, reddidit Oudoceo Episcopo, et Sanctis Dubricio, et Teliauo, et ecclesiæ Landaviæ, in honore Sancti Petri fundatæ, Lann Oudocui, cum suâ totâ dignitate, et cum tota libertate, et tota communione in silvâ et in campis, in aquâ et in pascuis, et cum quatuor suis gurgitibus, et cum coretibus et silvis, sine aliquo censu ulli homini terreno, nisi Deo, et ecclesiæ Landaviæ, in perpetuo, et cum refugio suo, et velut

[1] *Cynsall.* O. [2] *Conten.* O. [3] *Cotgen.* O. [4] *Grucinau.* O. [5] *Citoc, Guelbui,* desunt. O. [6] *Exin.* MSS. [7] Sic O. *capud.* H. [8] *Claudtytan.* O. [9] *Commertio.* O.

insulam, undique liberam, positam in salo.—De Clericis, testes sunt Oudoceus Episcopus, Sulgen Abbas Carbani vallis, Gurthauar Abbas Ilduti, Saturn Abbas Docguinni, Conbran, Berthguin; de laicis, Morcant Rex, Eifest, Conuin, Ihuc, Judic, Guengarth, Biuan, Junet, Ceriau, Rihedl. —Finis istius podi est, Or ciuilchi di lech Oudocui di cribiralt irtu guartha in[1] hit dir rit hit caletan, cemu in[1] hit bet guailaut igueun dilanuher ir minid dir rudpull, usque ad ylui, et deinde a guenfrut, usque ad trylec bechan. Qui custodierit, custodiat[2] illum Deus; qui autem ab ecclesia Landaviæ, et a pastoribus illius, separaverit, anathema sit. Amen.

Ecclesia Elidon, et Guocof.

Judhail Rex, Athruis filius, equitans quadam die per tellurem Guocof, titubante equo suo, cecidit ad terram; et resurgens sanus, gratias egit Deo, et[3] respexit versus ecclesiam Elidon, et dixit, elevatis manibus ad Deum, "Istam "ecclesiam quam video, cum sua tota tellure, et villam "Guocof,[4] in quâ sto, commendo Deo omnipotenti, qui me "sanum fecit de periculo." Et advocato ad eum Oudoceo Episcopo, cum tribus abbatibus, Concen[5] Abbate Carbani vallis, Colbrit Abbate Ilduti, Ludhubr[6] Abbate Docunni.[7]— De Clericis, testes sunt, Trychan, Satuc, Cinbran, Cunuchan, Conuan, Congueau, Conlec, Oran, Conuan, et Oudoceo Episcopo,[8] et omnibus successoribus suis in perpetuo in ecclesiâ Landaviæ, Sanctorum Petri, et Dubritii, et Teliaui; et cum suâ totâ libertate, et omni communione habitantibus, et habitaturis perenniter in terris istis, in campo et in

[1] Sic O. *ni.* H. [2] *Custodiat* deest. O. [3] Sic O. *et* deest. H. [4] *Guocob.* O. [5] *Conten.* O. [6] *Ludhur.* O. [7] *Docguinni.* O. [8] Mala sane videtur lectio documenti, quasi omissa, atque transposita fuissent haud pauca verba.

silvis, in aquâ et in pascuis, ubique per totam regionem Gleuissic. De laicis testes sunt, Ithail[1] Rex, Brochmail, Gellan, Adgar, Guncar.—Finis illarum villarum est, Or pant nessaf dilicat gurruni,[2] o gurruni[2] hinniaun, genou pant, cui ivinid ni[3]hit hit guartha iralt dir claud, claud nihit in traus trus i ford i claud nihit trui i coit iguairet ir pant, ar hit i claud dir carn,[4] claud nihit ir finnaun, or finnaun dir claud, claud nihit dir finnaun arall, or finnaun ar hit i foss ivinid trui i coit, dir minid arirall ar hit foss, foss nihit ir pant, pant nihit ivinid trus i ford maur ar hit i claud trusiminid iniaun i blain, pant gulich, diben lotre Elidon i blain i pant, i pant iguairet per medium vallis dir finnaun licat gulich, gulich ir guairet ar i hithi iciueir pouisua deuui i penn i carn, ynis teireru i parth arall ir nant, nant i guairet ari hit hit in aper i guorruni, guorruni nihit sursum hit penn guociueir[5] i pant, ubi incepit finis. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit.

Emricorua in Guent Iscoit super ripam Guy.

Judhail Rex, Morcanti filius, et filii ejus Fernuail atque Mouric, dederunt tres uncias agri pleni navigationis Guy fluminis (id est Emricorua) et Gurdocuis hæreditarius filius Catdem, simul cum eis, Deo, et Sanctis Dubricio, et Teliauo, et Oudoceo, et omnibus suis successoribus in[6] ecclesia Landaviæ in perpetuo, cum omni libertate sua, et coretibus suis omnibus, et cum tota communione in campo et in silvis, in aqua et in pascuis.—De Clericis, testes sunt, Episcopus Oudoceus, Daganus Abbas Carbani vallis, Eluoid

[1] Sic MSS. [2] *Gurruin.* O. [3] *In.* O. [4] *Carne.* O. [5] Sic O. *guocuieir.* H.
[6] Sic O. *in* deest. H.

Abbas Ilduti, Saturn Abbas Docunni; de laicis, Ithail Rex, et filii ejus Fernuail et Mouric, Gabran, Elfin, Guinan,[1] Mabsu, Guallonor, Gurnodu, Nud, Arcon, Tutnerth,[2] Etelic,[3] Datlon, Conocan. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit.—Finis illius est, vallis annuc super ripam Guy: finis Lanncinuarch, ex alia parte pant annuc diuinid bet penn foss in hipant diuinid dir pant arall ar iscuid versus orientem, diguairet bet iralt dir finnaun ar hit[4] iguuer bet Guy; ar hit Guy diuinid cum coretibus suis bet pant annuc super ripam Guy, ubi incepit.

Lann Emrdil.[5]

Ithail Rex immolavit Deo, et Sanctis Dubricio, et Teliauo, et[6] in manu Oudocei summi Episcopi, et omnibus successoribus suis in ecclesia Landaviæ, Lannefrdil inbrehes, cum omni territorio suo, et omni libertate sua, et tota communione incolis, in campo et in silvis, in aqua et in pascuis, et cum finibus suis; et attestantibus bonis hominibus; data maledictione violaturis, benedictione autem conservaturis in pacem ecclesiæ Landaviæ.—Finis illius est, O rit i main arilgui ar hitir nant mal i duc diuinid, bet iblain bet allt ir cicbran diblain nant ir hebauc ar ihit bet pandiscinnhi[7] guefrduur maliduc dirguairet bet iglui, maliduc ilgui dirguairet bet rit ir main ar ylgui, ubi incepit.

Lann Menechi.

Brochmail filius Guidguentiuai villam Meneich[8] cum sex modiis agri, immolavit Deo, et Sanctis Dubricio, et

[1] *Guman.* O. [2] *Tutuerth.* O. [3] *Ectelic.* O. [4] *Hir.* O. [5] *Emfrdil.* O. [6] *Et* deest. O. [7] *Pandiscinnihi.* O. [8] *Menechi.* O.

Teliauo, et in manu Oudocei Episcopi, et suis omnibus successoribus in ecclesia Landaviæ, pro anima sua et in[1] eleemosynâ, et cum sua tota libertate, et omni communione in campo et in silvis, in agro et in pascuis.—Finis illius villæ est, Villa Guirgii ex altero latere, quam dederat Brochmail idem antea simili modo Oudoceo Episcopo.—Finis istius villæ est, id est, Meneich,[2] hoc est, ad aquilonem tref irgillieg, id est, tref ircil antiquo nomine. Et idem Brochmail iterum dedit Oudoceo Episcopo in uno die tres modios agri nuc bacan, Deo, et Oudoceo Episcopo, cum suo territorio.—Finis; A via magna quæ ducit a porta halan usque ad riu finnon, extendente per marginem monticuli usque ad riu tinum, id est henriu; iterum per circuitum usque ad viam magnam quæ ducit ad riu finion.—De Clericis, testes sunt, Episcopus Oudoceus, Concen[3] Abbas Carbani vallis, Colbrit Abbas Ilduti, Ludhubr[4] Abbas Docguinni; de laicis, Brochmail cum suis. Qui custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit.[5]

(UBELUUI EPISCOPUS.)

Lann Sulbiu.[6]

Animadvertendum est quod Rex Mouricus dedit pro redemptione animæ suæ, Deo, et Sanctis Dubricio et Teliauo, podum Lann Suluui cum sua tota tellure, et in manu Ubeluui Episcopi, et omnibus successoribus suis in perpetuo, cum sua tota libertate, et tota communione in campo et in sil-

[1] *In* deest. O. [2] *Meineich.* O. [3] *Conten.* O. [4] *Ludhur.* O. [5] *Amen* additur. O. [6] *Sulviv.* O.

vis, in aqua et in pascuis, sine ullo censu ulli[1] homini terreno nisi Deo, et ecclesiæ Landaviæ, et Sanctis Teliauo, et Dubricio.—De Clericis, testes sunt, Ubeluui Episcopus, cum Abbatibus,[2] Johannesque cum clericis suis; de laicis, Rex Mouricus, Cinuin,[3] Elcon. Quicunque custodierit, custodiat illum Dominus;[4] qui autem separaverit ab ecclesia Landaviæ, et a pastoribus illius, anathema sit. Amen.—Finis illius est, O pen claud Ismael ar nant di galles i claud ni hit trui i coit bet imais, dilicat finnaun guualon, guualon ni hit bet nant greitiaul ar hit bet mingui, mingui ni hit bet aper nant i galles, nant i galles in hit bet penn claud Ismael, ubi incepit.

Bolgros.

Sciendum est sanè omnibus in dextera parte Britanniæ habitantibus, quod Gurnodius, Rex Ercycg,[5] habitâ sibi victoriâ, in die belli, super Saxonicam gentem, et gratias agens Deo, et precibus Ubeluui Episcopi, et clericorum illius, dedit sibi in elemosyna, et suis omnibus successoribus sub refugio Sanctorum Dubricii, et Teliaui in perpetuo, agrum nomine Bolgros super ripam Guy, eminus Mochros, id est, mensuram trium unciarum. Et data eleemosyna in modum dotis, Ubeluui Episcopus, cum suis clericis, circuivit totam terram per confinium, spargens aquam benedictam, sancta cruce antecedente cum sanctis[6] reliquiis, et præsente Rege, cum suis attestantibus, in medio fundavit ecclesiam in honore Sanctæ Trinitatis, et Sancti Petri, et Sanctorum Dubricii, et Teliaui; et ita totum agrum libe-

[1] Sic O. *ulli* deest. H. [2] Sic O. *Abbas.* H. [3] *Cinum.* O. [4] *Deus.* O. [5] *Ercyg.* O. [6] *Suis.* O.

ratum ab omni fiscali tributo, commendavit Deo, et Episcopo præsenti, et successoribus omnibus Landaviæ, et cum omni tota[1] communione in campo et in silvis, in aquâ et in pascuis.—De Clericis, testes sunt, Ubeluui, Meilic lector filius Gurbud, Meircham Deui filius,[2] Leuhaiarn filius Lounuc, Circan filius Samuel, Conhoe filius Lauri, Congual filius Catguc, Deui filius Circan sacerdotis, Uuelauc filius Guordbrit, Equoniun, Gurdauan filius Leliau. De laicis, Gurvodu, et Eruic filius ejus, Guerbur filius Eifest, Elionor filius Gurbud.[3] Qui custodierit, custodiat illum Deus; qui autem separaverit ab ecclesia Landaviæ anathema sit. Amen.

(UBELUUI, AIDAN, ELGISTUS EPISCOPI.)

Lann Guorboc.[4]

Guruodu Rex Ercycg[5] regionis, dedit alterum agrum, id est unciam agri, pro commercio regni cœlestis, Deo, et Sancto Dubricio, et suæ congregationi, et ecclesiæ suæ dextralis Britanniæ insulæ, et in manu Ubelui Episcopi, et omnibus successoribus suis intraturis in perpetuo, et cum tota libertate et omni communione in campo et silvis, in aqua et pascuis; et circumiens agrum, antecedente sancta cruce, cum sanctis reliquiis, et cum aspergine aquæ benedictæ, in medio fundavit locum in honore Sanctæ Trinitatis; et ibi Guoruoe sacerdotem suum posuit, et sibi locum commendavit, serviendum ad utilitatem ecclesiæ permansurum.

[1] Forte leg. *sua*. E. [2] *Meircham Deui filius* desunt. O. [3] *Deui filius Circan sacerdotis, Uuelauc filius Gurorbrit, Equonium, Gurdauan filius Leliau. De laicis, Gurvodu et Eruic filius ejus, Guorbur filius Eifest, Elionor filius Gurbud* desunt. O. [4] *Guordoc*. O. [5] *Ercyg*. O.

—De Clericis, testes sunt Ubeluui Episcopus, Deui summus sacerdos filius Curan, Meilic lector filius Merchuui, Gurnol sacerdos, Merchion; de laicis, Gurnodu Rex Ercycg,[1] et Eruic filius ejus, Guebrgur filius Eifest, Morheb filius Moruid, Cerican filius Samuel, Cuelin filius Jacob, Elisail filius Gurdaual, Lunet filius Nimail. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesiâ Landaviæ separaverit, excommunicetur.

Mafurn.

Sciendum est quod Cinuin Rex, filius Pepiau, dedit Deo, et Sanctis Dubricio, et Teliauo, Mafurn, et in manu Aidan Episcopi, in perpetua consecratione, pro redemptione animæ suæ, et salute, et omnibus episcopis Landaviæ in perpetuo; cum sua tota libertate, et tota communione, sine ullo censu homini terreno, magno vel modico, et campo et in silvis, in aqua et in pascuis.—De Clericis, testes sunt Aidan Episcopus, Guenopoui, Lilli, Gurguarui, Guern, Eloc, Judnerth; de laicis, Cinuin Rex, et Guidei frater ejus, filii Pepiau Clavorauc, Coliuu, et Aircot, Cintunt.[2] Quicunque custodierit, benedictus sit a Deo; qui autem separaverit ab ecclesia Landaviæ, et a pastoribus ejus,[3] excommunicetur.—Finis illius est, Mafurn diguar alt rudlan dour.

Cum Barruc.

Cinvin Rex, et Guidei frater suus reddiderunt Deo, et Elgisto Episcopo, tres uncias agri Cumbarruc, cum suâ totâ libertate, et omni communione in campo et in silvis, in aquâ et in pascuis, quas in priori tempore accepit Sanctus Du-

[1] *Ercyg.* O. [2] *Eintunt.* O. [3] *Ejus.* O

bricius, Archiepiscopus dextralis Britanniæ et sedis Landaviæ a Pepiau Rege Ercycg cum totâ suâ libertate.—De Clericis, testes sunt, Elgistus Episcopus, Junabui, Cinguarui, Elhearn; de laicis, Cinvin,[1] et Guidei frater ejus, Colluui, Aircol, Cintunt. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesiâ Landaviæ, et a pastoribus ejus[2] separaverit, anathema sit.[3]

(LUNAPEIUS EPISCOPUS.)

LANN LOUDEN IN ERCYCG.[4]

Sciendum est quod Gurcant, Rex Ercycg,[4] filius Cinvin, dedit Lunapeio Episcopo, et Sanctis Dubricio et Teliauo, et ecclesiæ Landaviæ, et omnibus pastoribus ejus in perpetuo, podum Louden[5], cum tribus unciis agri, et cum sua tota libertate, sine ullo censu homini terreno, magno vel modico, nisi ecclesiæ Landaviæ,[6] et episcopis ejus, et cum tota communione in campo et in silvis, in aqua et in pascuis.—De Clericis, testes sunt, Lunapeius Episcopus, Comereg Abbas Mochros, Ludnou Abbas Bolcros, Elhearn Abbas Languorboe, Guordoce Abbas Lanndeui, Bithen Princeps Lanndougarth, Guenuor[7] Abbas Lanngarthbenni, et alumnus ejus Gurguare; de laicis, Gurcant Rex, et filii ejus Morcant et Caratauc, Gubruc, Guruthon filius Mabon, Gurtauau filius Leliau, Guidcon filius Gurhauar, Conuc, Guorgol filius Clemuis. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesiâ Landaviæ separaverit, anathema sit.

[1] *Cinvin Rex.* O. [2] *Illius.* O [3] *Amen.* O. [4] *Ercyg.* O. [5] Sic O. *Loudeu.* H. [6] *Landav.* O. [7] *Gunnor.* O.

LANN BUDGUALAN.

Rex Gurcant, Cinvin filius, sedens super sepulchrum patris sui, et[1] pro anima illius, dedit Deo, et Sanctis Dubricio, et Teliauo, et in manu Lunapei Episcopi, podum Sancti Budgualan, cum duabus unciis, et media uncia in circuitu podi, et cum tota libertate, sine aliquo censu magno vel modico, ulli homini terreno, nisi ecclesiæ Sanctorum Dubricii et Teliaui de Landavia et[2] in perpetuo.—De Clericis, testes sunt, Lunapeius Episcopus, Comereg Abbas Mochros, Ludnou Abbas Bolgros, Guordocui Abbas Lanndeui, Anauoc Magister, Bithen Princeps Landougarth, Guernabui Princeps Garthbenni, et alumnus ejus Gurguare: de laicis, Gurcant Rex, Vebrersel filius Eifest, Guordoi filius Mabon, Gurtauaui.—Finis illius[3] est, A vado Selinam[4] super transversum, usque in flumine magno juxta rivulum Circhan, in circuitu fluminis Guy, totus angulus datus est Deo, et Dubricio, et Lunapeio Episcopo. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, et a pastoribus ejus, anathema sit.

(COMEREGIUS EPISCOPUS.)

LANN CINMARCH, ET LANN DEUI, ET LANN JUNABUI, ET LANN GURBOE, ET PODUM MAFURN, ET LANN CALCUCH, ET LANN CERNIU.

Sciat clerus et populus dextralis Britanniæ quod Athruis, Rex Guenti regionis, dedit Deo, et Sanctis Dubricio et Teliauo, et in manu Comegerii Episcopi, ecclesiam Cynmarchi discipuli Sancti Dubricii, cum toto territorio suo, id est,

[1] *Et* abundat. O. [2] *Et* deest. O. [3] *Illius* deest. O. [4] *Seliuam*. O.

Manaur troumur, et Landeui, et Lann Junabui, et Lann Guoruoe in campo Molochu, et podum Mafurn, et Lanncalcuch, et Lann Cerniu, cum suâ totâ terrâ, sine aliquo hærede, nisi ad voluntatem episcoporum Landaviæ, et cum sua tota libertate, et tota communione in campo et in silvis, in aqua et in pascuis, in perpetuo. Et Rex Athruis circumiens territorium totum in gyro suo, sparso pulvere sepulchri Sancti Cynuarchi[1] discipuli Sancti Dubricii, per totum confinium, antecedente sancta cruce cum aspergine aquæ benedictæ, et præsente Episcopo Comeregio, cum suo clero, solus Rex portabat evangelium in dorso, confirmans eleemosinam factam pro animâ patris sui Mourici in perpetuo; et data sibi benedictione, simul et absolutione facta, commendavit semetipsum, anima et corpore, præsenti episcopo, et suis successoribus in ecclesia Landaviæ. De Clericis, testes sunt, Comeregius Episcopus, Ludon Abbas Bolgros, Elhearn Abbas Lannguruoe, Gurdocoe Abbas Lanndeui, Guernabui, Guritpenni, Guruarui, Lann Enniaun, Bithen, Lannceuid; de laicis, Rex Athruis, Gouediau, Gurguol cum agro suo, Catrguidan, Judguallaun, Morgan. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Finis est, Mainaur troumur, a fissura vallis annuc in Guy, sursum longitudine vallis ad fossam in valle, fossa custodiente juxta viam latam per longitudinem ad Pull Mouric, sursum dividente Pull Mouric dir pant maur nant catguistil, ar i hit iuinid diol huch dir taran pull dir tauc ad cumulum ir iuenn, trui ir coit dirguairet dir claud ar i hit bet i Guy, cann i choretou dirguairet bet pant anhuc, ubi incepit.

[1] *Cynmarthi*. O.

[ARGUISTIL EPISCOPUS.]

LANN COIT.

Sciens Idon Rex se esse corruptibilis naturæ, et putridæ, et memor facinorum suorum, factus est amator mandatorum Dei, ut transacta vita præsenti, perveniret ad gaudia[1] paradisi. Et ita quadam die, cum esset inter principes suos, dixit, "Immolo Deo, et Sancto Petro, et Sanctis "Dubricio, et Teliauo, et præsenti Arguistlo pontifici, et "omnibus successoribus suis in ecclesia Landaviæ in per-"petuo, Lann Coit, cum tribus unciis agri, et cum omni "sua libertate in silva et in aquis, in campo et in pascuis, "et cum ancipitre, sine ullo censu magno vel modico ulli "homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus "in perpetuo." De Clericis, testes sunt, Arguistil Episcopus, Conan, Elguaret, Adguen, Conuran: de laicis, Idon Rex, Gurhai, Jouan, Biuoc,[2] Biuan, Gurgal, Guinan.[3] Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit.

(GUTUAN EPISCOPUS.)

LANN MIHACGHEL[4] TREF CERIAU, IN BRECHENIAUC.[5]

Reges, Teudur filius Rein, et Elgistil filius Augusti, reges Brecheiniauc, juraverunt super altare Sancti Dubricii, per sancta sanctorum, antepositis sacris voluminibus, et reliquiis, quod nullus alteri insidiasset, et quod firmam pacem inter se tenerent sine dolo; et præsente Gutuano[6] Episcopo cum clericis suis, et tali pacto insuper quod si unus alteri dolum faceret, totam suam hæreditatem quietam clamaret,

[1] *Gaudium.* O. [2] *Binoc.* O. [3] *Guimam.* O. [4] *Mihacgel.* O. [5] *Brecheuim.* O. [6] *Gurvanno.* O.

et iret in peregrinationem, viduato regno suo, et mansurus semper[1] in exilio. Post hæc Diabolus, qui patrem nostrum Adam, primum parentem nostrum, subdola admonitione sua projecit e paradiso (id est, de sede deliciarum cum pace quieta)—ille idem fecit fraude sua, quod Teudur Rex, rupta pace, occidit Elgist filium August, utrumque faciens homicidium simul et perjurium. Quo facto et audito, Episcopus Gurvan, simul cum clero suo, homicidam simul et perjurum excommunicavit, denudando altaria Dei, et prosternendo cruces ad terram simul et reliquias sanctorum, et ablata sibi tota communione Christianorum. Post hæc videns Rex Teudur pati non posse maledictionem, et justitiæ rigorem, quæsivit veniam[2] compuncto corde, cum effusis lachrymis, et imposito sibi jugo pœnitentiæ ad modum qualitatis et quantitatis; ne terra sua despoliata fieret, carens principe, consilio fratrum totius parochiæ, illum fecit remanere in regno, emendaturum in omnibus suum scelus, eleemosyna et oratione et jejunio. Rex Teudur imprimis offert Deo, data sibi tanta remissione, et Sancto Dubricio, et Gurvanno præsenti, et suis omnibus successoribus in ecclesia Landaviæ, et Sanctorum Dubricii et Teliaui, Lann Mihacel[3] tref Ceriau, cum suâ totâ terrâ, et cum omni suâ libertate, et tota communione in campo et in silvis, in aquâ et in pascuis, sine ullo censu homini terreno nisi ecclesiæ Landaviæ, et pastoribus ejus.[4] De Clericis, testes sunt, Guruann[5] Episcopus, Eliud, Cuan, Concu; de laicis,[6] Teudur Rex, Conurit filius Concolen, Petran, Eliuu, Bacuc. Quicunque custodierit, benedicetur; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen. Finis illius est, De via magna, quæ est ab austro per spineum

[1] *In* suppletur. E. [2] *Veniam* deest. O. [3] *Michel.* O. [4] *Suis.* O. [5] *Gutuan.* O. [6] O habet *testes sunt.*

rubum, inde usque ad rivulum Tanguel,[1] qui est ab aquilone; inde per rivulum orientem versus, usque ad fontem Cenian; postea a fonte Cenian per siccam vallem quæ ducit sursum usque ad prædictam viam magnam iterum[2] quæ est ab austro, ubi incepit.

(GUODLOU EPISCOPUS.)

VILLA HISPANT.

Sciendum quod Cuchein filius Gloui dedit villam vallis, cum tribus modiis suis, Deo, et Sanctis Dubricio, et Teliauo, et in manu Guodloui Episcopi, et Guingualuin,[3] cum sua progenie serviturum ecclesiæ Landaviæ, et pastoribus ejus in perpetuo, cum tota libertate sua, in campo et in aquis, in silva et in pascuis. De Clericis, testes sunt, Guidlonius[4] Episcopus, Auncr, Scituc, Edilfred, Conan, Ludguoret, Leui, Guingual, Gurcinnuf, Dofran; de laicis, Cuchein filius Gloui, Dofngarth, Reu, Gurdocui, Eudeat, Abraham. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, excommunicetur.[5] Amen.

(EDILBIU EPISCOPUS.[6])

Dedit quoque Gurcant partem agri trans viam pro anima sua, Deo, et Sancto Dubricio, et in manu Edilbiu Episcopi, et omnibus successoribus ejus in ecclesia Landaviæ in perpetuo, cum sua tota libertate. Et Bonus dedit alium agrum de sua uncia, sicut dedit Gurcant. De Clericis,

[1] Sic O. *Riangoll.* H. [2] *Iterum* deest. O. [3] *Gumgualum.* O. [4] Ita MSS. [5] *Anathema sit.* O. [6] Nullum titulum habet hoc documentum. E.

testes sunt Edulbiu Episcopus cum clericis suis; de laicis, Gurcant, Bonus, Cuchcin, Elcon. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

(GRECIELIS EPISCOPUS.)

CILPEDEC[1] IN ERCICG.[2]

Notandum est omnibus Christianis in dextrali parte Britanniæ habitantibus, et maximè infra[3] Guy et Tyui cognitum, quod Fanu filius Benjamin, dedit ecclesiam Cilpedec,[1] cum agro suo circa se, pro animâ suâ, Deo, et Sancto Dubricio, et in manu Grecielis Episcopi, (sine ullo censu ulli homini terreno, et liberam ab omni debito habitantibus in ea, et habitaturis, in perpetuo,) et omnibus successoribus suis in ecclesia Sanctorum Dubricii, et Teliaui, et ita clamavit eam quietam ab omni re, Fanu simul et Gedeon, verbo Mourici Regis; qui jussit omnibus resolvere ecclesias in sua regione, omnes juxta legem Dei amplius permansuras. De Clericis, testes sunt, Grecielis Episcopus, Nud lector, Canan,[4] Guoruoe, Apis, Conguoret, Portur, Loguanaul, Vidui, Merchion, Uidon,[5] Joubin;[6] de laicis vero, Rex Mouricius, Fanu et filius Enniaun et Geadeaun, Concum, Guincum, Cinum, Bonus, Nir, Aircol. Quicunque custodierit, custodiat illum Deus; qui autem violaverit, anathema sit.

CUM MOURICG IN ERGYNG.

Resolvit quoque Guinneum ecclesiam Cummouric, verbo Mourici Regis et imperio, et reddidit Deo, et Sancto Du-

[1] *Cilpedic.* O. [2] *Ercicg.* O. [3] Pro *intra.* [4] *Cauan.* O. [5] *Joudon.* O. [6] Sic O. *Ioubin.* H.

bricio, et in manu Grecielis Episcopi, liberam cum sua tellure ab omni fiscali tributo.—Finis illius a rivulo Iguern usque ad clivium. Et augmentum trans viam dedit Morgen, de villa sua, simili modo liberum ab omni re; et iterum verbo, et consensu Regis Mourici, cum omni communione in aqua et in silvis, in campo et in pascuis. De Clericis, testes sunt, Grecielis Episcopus, Nud lector, Conon, Guruoe, Apis, Conguaret, Portur, Loguonaul, Judio, Merchion, Judon, Juobui; de laicis, Rex Mouricus, Guincum, Conuin, Bonus, Ner, Aircol. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

Notum[1] sit quod Gulferi, et Cinuin, et Nir, filii Gurcan, et Bonus cum filiis suis, dederunt agrum in deserto super ripam Meinbui, cum duobus modiis suis, sine ullo censu homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus, Deo, et Sanctis Dubricio, et Teliauo, et Grecieli Episcopo, et omnibus successoribus suis in ecclesia Petri apostoli, et Sanctorum Dubricii et Teliaui Landaviæ, et cum tota communione in campo et in silvis, in aqua et in pascuis, in perpetuo. De Clericis, testes sunt, Grecielis Episcopus, Nud, Eman, Judon, Loubu, Guordoc, Riceneu, Conduut; de laicis, Gulferi, Cinuiuon,[2] Nir filius[3] Gurcant, Bonus, Calancan,[4] Guruan, Rubunren, Lilli, Guinalan, Morhed, Coll. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit.

[1] Nullum titulum habet hoc documentum. B. [2] *Einuion.* O. [3] Sic O. *filii.* H. [4] *Ealcan.* O.

VII.[1] ECCLESIÆ, I. LANN BUDGUALAN IN OSTIO CRICAN SUPER GUY, II. MERTHIR CYNFALL, III. LANN MOCHA, IV. LANTYPALLAI, V. LANN DINUIL, VI. MAFURN, VII. MABLE.

Sciant omnes Christiani quod Britcon hail, filius Deuon, immolavit VI. ecclesias in una die, Deo, et Sancto Dubricio, pro salute animæ suæ, et in manu Grecielis Episcopi, et omnibus successoribus suis in ecclesiâ Sanctorum Dubricii, et Teliaui, et cum sua tota libertate, et omni communione, in campo et in silvis, in aqua et in pascuis, et cum suis territoriis omnibus, imprimis ecclesia, id est, ecclesia Lann Budgualan in ostio[2] Crican, quæ dudum fuerat Sancti Dubricii; et Merthir cynfall, cum omni tellure sua, id est, tribus modiis terræ, et agrum quem dedit Judhail, et augmentum præterea quod[3] Biuon dederat huic ecclesiæ; et Lann bocha,[4] dederunt simul Britcon et Ilinc, Deo, et Sanctis Dubricio, et Teliauo, et Grecieli Episcopo Landaviæ, et omnibus pastoribus illius in perpetuo, cum toto agro suo, et tota libertate, et finibus istis subscriptis, et verbo Mourici Regis liberam ab omni servitio. De Clericis, testes sunt Grecielis Episcopus, Nud, Simon, Iscipllan, Araun, Blainrit,[5] Judon, Joubiu, Gurou, Cincuan; de laicis,* Mouricus Rex, Britcon[6] et Ilinc, Gloui, Biuoniu, Lilli, Cunuireg. Finis illius incipit a fossa usque ad castell meirch, ex hinc tendit ad vallem Lembi, usque ad vallem Cilcurch, rectè in longitudine vallis usque Baudur, deinde in longitudine Eilin usque ad caput silvæ, deinde per medium silvæ tendit usque ad caput nant pedecou, deinde dirtnougiunn usque ad rufum vadum, sa-

[1] Sic O. *VI.* H. [2] Sic O. *hostio.* H. [3] Sic O. *quam.* H. [4] *Mocha.* O. [5] *Blamrit.* O. [6] *Bitton.* O.

tatiuni huc diraballenn henntreiguonui, deinde ad rubum de salicibus descendit in primam fossam, ubi inceptus est finis. Quicunque custodierit, benedicetur; qui autem ab ecclesia Landaviæ separaverit, excommunicetur.[1] Ecclesia[2] Tipallai, et ecclesia[2] Dinuil, atque Mafurn, et ecclesia[2] Mable habens sex modios cum silvâ et campo. Finis illius est, Or glasguern dir dubnnant du, dehinc per transversum inter flumen Jacob, et Brinn[3] cornou, iterum per silvam, dehinc descendit in Manach rivulo, rectè dirhalannauc, rectè per silvam dironcir bet in finnaun eithaf, fraxinâ custodiente, tendit rectè inter duo castella ad longam iusulam Istiz donec descendit in rivulo Trodi. Finis Lanntypallai, licat arganhell ar traus ir coit, ar hit i claud diluch ir eilin hit[4] ir pant nihit di cestill meirch, inniaun[5] dicil traus imais ar hit i claud bet duuir in dair, ar hit i pant trui i coit bet licat argannel, ubi incepit. Finis Lanncinfall,[6] Cirn[7] cinfall ital ir foss ar hit ir foss, dilicat finnaun efrdil i guuer nihit bet mingui, mingui nihit bet pull rud diuinid bet talir brinn diguairet dilech forch diaper gefiat, gefiat nihit dital ir aithnauc ad dextram irall, maliduc i claud bet cirn cinfall ubi incepit. Finis Lanndinuil, Mouric digenou pant pull penhic, per medium maliduc ir pant diuinid bet i ford maur di pull iceth, juxta viam magnam or pull dirguairet maliduc ir pant trefguid ad dextram[8] dircarn dirford, ar hit[4] ir ford cilliuen nihit trui coit, ar hit i ford bet Mouric in hisich pull maliduc mouric diuinid, ar i hit bet genou pant pull pennic ubi incepit. Finis Mafurn, Di guarralt rudlan dour.[9]

[1] Sic O. *excommunientur.* H. [2] Sic O. *ecclesiam.* H. [3] *Briun.* O. [4] *Hir.* O. [5] *Innaun.* O. [6] *Lanncynfall.* O. [7] *Cirne.* O. [8] *Ad dextram* desunt. O. [9] *Dour* deest. O.

Lann Cumm.

Insinuandum est quod Cinuelin resolvit immolavitque Lann cumm cum suo agro, id est, tribus modiis terræ, Deo, et Sancto Dubricio, et Teliauo, et Grecieli Episcopo, et omnibus successoribus ejus in ecclesia Landaviæ in perpetuo, pro anima sua, cum sua tota libertate, et tota communione, in campo et in silvis, in aqua et in pascuis, sine ullo censu homini terreno nisi ecclesiæ Landaviæ, et pastoribus ejus. De Clericis, testes sunt Grecielis Episcopus, Conguas, Nud, Balcas, Riud, Seitir, Idnerth,[1] Clutis, Guorou; de laicis Cinuelin, Gloui, Judnou, Gurci, Gefti. Qui custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Finis illius est, O aper nant bis imich, maliduc bis diuinid ar i hit bet inblain bet ir ford, or ford dirard ar hit irard versus occasum, bet cecin iralt or dirguairet bet rit yr onnenn ar nant broueni, ar i hit bet nant foss pluum ar hit diuinid istrathafren, or blain bet i cecin, ar hit ir cecin bet i ford dirard, ar hit irard bet licat ir finnaun, ar hit dirguairet bet ibic maliduc bic dirguairet o aper bis, ubi incepit.

[2]Mainerch[3] filius Milfrit, et Gumer filius Jacuan, dederunt agrum trium modiorum Deo, et Dubricio, simul et Teliauo, et Grecieli Episcopo, et omnibus successoribus suis in ecclesia Landaviæ, in perpetuo, super ripam[4] Ambyr fluminis,[5] et liberum ab omni tributo magno et[6] parvo. Finis illius est, Vadum Pallan ad fossam, fossa ducente ad cumulum Glas, et a cumulo e regione usque ad Amyr flu-

[1] *Idnert.* O. [2] Nullum titulum habet hoc documentum. E. [3] *Manierch.* O. [4] *Ripam* deest. O. [5] *Flumen.* O. [6] *Vel.* O.

men, cum parte illius agri de silva Mamilet. De Clericis, testes sunt Grecielis Episcopus, Conan, Nud, Jouanaul, Dissaith, Elfin, Joubui, Judon, Gefei, Cian; de laicis, Mainerch, Guinier, Canna, Ciuan, Jacann, Guodnis, Lemenic. Qui custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

(BERTHGUINUS EPISCOPUS.)

Ecclesia Ystrathafren.

Sciendum est quod dedit Morcant, filius Athruis, ecclesiam Istrathafren, cum uncia agri, Deo, et Sanctis Dubricio, et Teliauo, et in manu Berthguini Episcopi, et omnibus successoribus ejus in ecclesia Landaviæ. Finis illius est, A silva usque ad mare, et usque ad podum Ceuid, et cum sua tota[1] libertate, in campo et in silvis, in aqua et in pascuis. Finis, O guarthaf luin ili usque ad mare, et a glasguern behet louern. De Clericis, testes sunt Berthguinus Episcopus, Samuel Magister, Trycan; de laicis, Morcant Rex, Judhail, Biuhearn, Conum[2] filius Huibilm, Bace, Guruithon filius Elcon. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Postea Ithail Rex, filius Morcant, ablata prædicta ecclesia[3] cum sua tellure ecclesiæ Landaviæ, et pastori[3] suo Berthguino, quadam vi, et laicali invasione, reddidit eidem Berthguino Episcopo, et successoribus ejus in perpetuo, totam, cum prædicta libertate, et cum prædictis finibus, et omnibus coretibus undique, et prædictis attestantibus.

[1] *Tota* deest. O. [2] *Conim.* O. [3] Forte leg. *ecclesiâ ei pastore.*

Sciendum[1] est nobis[2] quod dedit Ilias podum[3] quatuor modiorum agri circa se, cum omni censu suo, magno vel modico, Deo, et Dubricio, et Teliauo, et Berthguino Episcopo, et omnis successoribus ecclesiæ Landaviæ in perpetuo. Facta est ista eleemosyna in aper Mynuy, verbo, et consensu Ithail patris, et filiorum Fernuail et Mouric, et cum omni sua libertate, et omni communione, in campo et in silvis, in aqua et in pascuis, et tribus abbatibus attestantibus, Dagan Abbate Carbani vallis, Saturn Abbate Docunni, Eluoed Abbate Ilduti, Trican Lectore. De laicis, testes sunt[4] Judhael Rex, cum filiis Fernuail et Mouric, Ilias, Elcun, Mabsu, Judnerth filius Judgualon, Dounerth filius Judic, Ceriau, Judnoe. Quicunque custodierit, benedicetur; qui vero violaverit, maledicetur.

Villa Conuc.

Sciendum est quod Conuilius filius Gurcenni, verbo Morcanti et filii ejus Ithail, dedit villam, in qua sepulchrum est Gurai, id est, villam Conuc, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, cum sua tota libertate, et tota communione, in campo et in aquis, in silva et in pascuis, et Berthguino Episcopo, et episcopis omnibus Landaviæ in perpetuo; et cum data eleemosyna præcepit Cornul filio suo Conuc, et filiis suis a generatione in generationem, ut semper servirent altari Landaviæ de prædicto agro. Finis illius, A vertice montis Gurai usque amnem Euenhi; latitudo autem a fossa magna usque ad[5] fossam contra mare. De Clericis, testes sunt Berthguinus Episcopus, Sulgen Abbas Carbani vallis, Saturn Abbas Docgunni,

[1] Nullum titulum habet hoc documentum. E. [2] Forte leg. *vobis*. E.
[3] *Podum* deest. O. [4] *Testes sunt* desunt. O. [5] *Ad* deest. O.

Gurhaual Abbas Ilduti; de laicis, Morcant Rex, et filius ejus Ithail, Conuil, Vinet, Conduut, Cuncuman, Mabsu, Gurhitir, Samuel, Judic, Guednerth filius Morcanti. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

Ager helic, et Ager tencu.

Reges Clotri, et Judguallaun,[1] antepositis evangeliis sacris, et reliquiis super altare ecclesiæ Garthbenni, coram Episcopo Berthguino, simul cum clero, juraverunt ut simul inter se firmam pacem tenerent sine dolo et dampno in omnibus; et tali pacto, quisquis illorum rumperet, totum regnum suum quietum clamaret, pergens in peregrinationem vitæ ad finem, in exilio, nec posset redimere se, neque regnum auro nec argento. Post intervallum, occidit Rex Clotri (rupta pace sua) Judguallann, utrumque faciens homicidium et perjurium fraude subdola. Audito tam grandi facinore, et violata pace, surrexit Episcopus, et fecit convenire ad sacram sinodum Landaviæ, omnes clericos totius parochiæ ab ostio[2] Taratyr super Guy usque ad ripam Tyui; et plena synodo excommunicavit regem cum sua progenie, simul et regnum; denudando altaria Dei, et deponendo cruces ad terram; et dimissit patriam sine baptismo, et communione. Post hæc Rex non potuit pati tantam excommunicationem, quæsivit veniam cum magna devotione, et advocavit Episcopum Berthguinum cum tribus abbatibus suis, Sulgen Abbate Carbani[3] vallis, Saturn Abbate Docunni, Gurhaual Abbate Ilduti, ut venirent obviam ei ad ecclesiam Garthbenni; ut, sicut eam violaverat, et ejus refugium, faciens homicidium, et perjurium, ex alia

[1] *Iudguallan*. O. [2] Sic O. *hostio*. H. [3] *Carbani* deest. O.

parte faceret eam emendatam, sufferens divinum judicium cum emendatione tam corpore, quam anima, cum jejunio, oratione, et eleemosyna. Qui postquam convenerunt ad ecclesiam Garthbenni, judicaverunt illum transgressorem mandatorum Dei, ut quod promiserat jurando, et simul voverat sacramento, faceret sine aliquo obstaculo; et obtemperans Deo, et mandatis Dei, et Episcopi, reliquit patriam, et ivit in peregrinationem. Et post multum temporis,[1] rediit ad patriam suam, et quæsivit veniam apud Episcopum, per Morcant Regem intercessorem suum; et audita ejus prece, dimisit eum in patria emendaturum se in omnibus, et facturum condignam justitiam; et accepto sibi jugo pœnitentiæ in omnibus, immolavit Deo, et Sanctis Dubricio, Teliauo, Oudoceo, et Berthguino Episcopo, et omnibus sibi succedentibus in ecclesia Landaviæ, agrum Helic, cum tribus unciis agri, et agrum Tencu,[2] cum duabus unciis agri, cum omni libertate sua, et tota communione pervia incolis, in campo et in silvis, in aqua et in pascuis. De Clericis, testes, Berthguinus Episcopus, cum tribus abbatibus suis prædictis; de laicis, Clotri, Morcant, Jaco, Guednerth, Elioc, Gurgauarn, Comereg, Cuguaret, Catem, Conuiu, Lourone, Mordoc, Biuhearn, Mab Ibleid. Qui custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

Conblus[3] filius Jaco immolavit agrum trium modiorum super ripam Guy pro anima sua, Deo, et Sanctis Dubricio, Teliauo, Oudoceo, et Berthguino Episcopo Landaviæ, et omnibus pastoribus illius in æternum. De Clericis, testes sunt Berthguinus Episcopus, Gurcuieith,[4] Conuoe, Jouan

[1] *Tempus*. O. [2] *Teneu*. O. [3] Nullum titulum habet. E. [4] *Gurciverth*. O.

filius Meilic, Rioual, Confur; et hoc factum est in ecclesia Garthbenni;[1] de laicis, Conblus, Conon, Gueithgual, Guorcon, Guesinut. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

VILLA STRAT.

Sciendum sit quod Elfin dedit villam Strat haner pro anima sua, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et omnibus pastoribus ecclesiæ Landaviæ, et cum tota sua libertate in perpetuo.

VILLA GUINNONUI.

Ithail[2] Rex, et Judon hæreditarius filius Ceriau, immolaverunt[3] villam Guinnonui juxta paludem Mourici, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Berthguino Episcopo, et omnibus successoribus suis in ecclesia Landaviæ, cum sua tota libertate, in campo et in silvis, in aqua et in pascuis, in perpetuo. De Clericis, testes sunt Berthguinus Episcopus, Guruodu, Tutnerth, Eetelic, Candau, Judonai; de laicis, Ithail Rex, Judon, et cæteri. Quicunque custodierit benedictus sit, qui vero[4] ab ecclesiâ Landaviæ separaverit, maledictus sit. Amen.

CUM CERRUC.

Ithail Rex, filius Morcanti, et filii ejus Fernuail et Mouric, immolaverunt tres uncias agri pleni in medio Cum Cerruc, id est, villam quæ fuit Guroc, Deo, et Sanctis Dubri-

[1] *Gerthbenni.* O. [2] Sic O. *Juthail.* H. [3] *Immolavit.* O. [4] *Autem.* O.

cio, Teliauo, et Oudoceo, et Berthguino Episcopo, et omnibus successoribus suis Landaviæ, et cum tota sua libertate, et omni communione, in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Berthguinus Episcopus, Danoc Abbas Carbani vallis, Eluod Abbas Ilduti, —— Abbas Docunni;[1] de laicis, Ithail Rex, et filii ejus Fernuail et Mouric, Mabsu, Elfin, Juthnerth filius Judguellon, Deunerth filius Judic, Cuii filius Judalcan,[2] Agemarhan, Judane. Qui custodierit, custodiat illum Deus; qui vero[3] ab ecclesia Landaviæ separaverit, anathema sit. Amen.

In Guent uchcoit aper menei juxta frut mur finmainaur Lann Garth.

Post hæc Ithail[4] Rex commendavit pro anima sua Aper Menei, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, quæ prius fuerat data sibi a Morcanto Rege, et Berthguino Episcopo, et omnibus successoribus suis Landaviæ, cum sua tota libertate, et omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Berthguinus Episcopus, Gnouan Abbas altaris Catoci, et Fomre Abbas Ilduti, —— Abbas Docunni; de laicis, Ithail[5] Rex, cum filiis suis Mouric et Fernuail, Gafran hæreditarius, Elfin filius Guidgen, Gurcant, Guallonir, Judnerth, Mabsu, Judic, Guellerion, Ceri, Cunuor, Gleu, Guruodu, Gurdoc, Arthur, Conocan, Conet. Quicunque custodierit, benedicetur; qui autem ab ecclesia Landaviæ separaverit, excommunicetur.

[1] Sic O. *Docguinni.* H. [2] *Deunerth filius Judic, Cuii filius Judalcan,* desunt. O. [3] *Autem.* O. [4] Sic O. *Juthail.* H. [5] Sic O. *Judhail.* H.

LANN CATGUALATYR.

Scitote, charissimi[1] fratres, quod in tempore Oudocei Episcopi, diabolica admonitione occidit Guidnerth fratrem suum Merchion causa contentionis regni; et perpetrato homicidio, fratricida excommunicatus est a beato Oudoceo, et a Synodo simul congregata ab ostio[2] Guy usque ad[3] ostium[2] Tyui, Landaviæ; et ita remansit, depositis crucibus ad terram, simul et cimbalis[4] versis, tribus annis, sub eadem excommunicatione, et ex toto sine aliqua Christianorum communione. Finitis tribus annis, requisivit veniam apud beatum Oudoceum, et datâ ei veniâ, misit eum in peregrinationem usque ad archiepiscopum Dolensem in Cornugalliam[5] propter veteranam amicitiam, et cognitionem, quam sancti patres habuerant antecessores sui inter se, Sanctus Teliaus videlicet, et Sanctus Samson, Archiepiscopus primus Dolensis civitatis; et propter aliam causam, eo quod ipse Guidnerth, et Brittones, et Archiepiscopus illius terræ, essent unius linguæ, et unius nationis, quamvis dividerentur spatio terrarum, et tanto melius poterat renunciare scelus suum, et indulgentiam requirere, cognito suo sermone. Post hæc data sibi remissione, cum sigillatis literis, rediit ante caput anni ad patriam, et ad beatum Oudoceum; et quia nondum fecerat annum, (quem promiserat) in exulatu, neque finierat, noluit illum absolvere, sed potius in eadem fieret excommunicatione, non servato ab eo primo jugo pœnitentiæ. Manente eo in eadem prævaricatione, et excommunicatione, ante finem anni Sanctus Oudoceus famosissimæ vitæ Episcopus Landaviæ[6] transivit ad Dominum;

[1] Sic O. *karissimi.* H. [2] Sic O. *hostio et hostium.* H. [3] *Ad* deest. O. [4] Id est, *campanis.* B. [5] Seu potius in Britannia Minori, ut notat Dugd. [6] *Landaviæ* deest. O.

cui successit Berthguinus Episcopus[1] Landaviæ, quem Morcant Rex, simul et Guednerth requisierunt apud Landaviam, cum multis senioribus Morcannuc, uno ore deprecantes Episcopum (videntes cruces adhuc depositas in terram, simul et reliquias, cum cimbalis, super Guednerth) ut veniam daret Guednerth fratricidæ, et ut solveret excommunicationem, elevando cruces de terra et reliquias sanctorum. Post hæc Guednerth promittens emendationem vitæ suæ amplius in jejunio et oratione et eleemosyna, fusis lachrymis, cum magna devotione absolutus est ab[2] Episcopo, et juncta sibi pœnitentia plenaria ad modum culpæ. Postmodum Guednerth, memor divini sermonis, "Sicut aqua extinguit ignem, "ita eleemosyna peccatum," donavit Deo, et Sanctis Dubricio, Teliauo,[3] et Oudoceo, et in manu Berthguini Episcopi, et omnibus successoribus suis ecclesiæ Landaviæ, Lann Catgualatyr, cum omni sua tellure, cum silva, et cum maritimis, et cum omni sua libertate, sine ullo censu homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus, et cum refugio suo in perpetuo. De Clericis, testes sunt Berthguinus Episcopus, Gunuiu lector, Confur, Conguarui, Torchan; de laicis, Morcant Rex, Guednerth, Judic filius Nud, Jacob filius Mabsu, Guengarth, Elioc, Gabran, Elfin, Samuel. Qui custodierit, benedictus sit; qui vero[4] violaverit, maledictus sit. Amen. Finis illius est, Aper nant alun inicors maliduc inant diuinid bet iblain, o blain trus icecin iniaun statim diblain ir sichnant; in alia parte, ir cecyn maliduc ir sichnant dirguairet bet ir pant in i coit maliduc ir sychnant ad dextram in hit dirgairet[5] bet crib[6] ir alt emil[7] cestill dinan, maliduc cecyn crib i ralt ar i hit diriu[8] merchiau, ar hit ir riu[9] dirguairet bet licat igulible, igulible in i hit dir-

[1] Sic O. *Episcopus* deest. H. [2] Sic O. *de*. H. [3] Sic O. *Teliau*. H. [4] *Vero* deest. O. [5] Sic O. *diguairet*. H. [6] *Beterib*. O. [7] *Onul*. O. [8] *Dirui*. O. [9] *Rui*. O.

guairet het i cors, trui i cors iniaun dicirchu hentref merchitir, or hentref dirmarulinniou[1] versus occasum ar hit cecyn cethin[2] trui ir cors bet lontre tunbulch, or lontre tunbulch iniaun trui ir cors bet aper nant alun, ubi incepit.

Ecclesia Tytuuc super ripam Guy, id est, ecclesia Tituuc Sancti.[3]

Notandum est quod dedit[4] Judhail podium Henllann super ripam Guy cum agro quatuor modiorum circa se, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Berthguini Episcopi, et omnibus successoribus ejus in ecclesia Landaviæ, cum tota libertate sua, et omni communione in campo et in aquis, in silva[5] et in pascuis, et cum coretibus suis, sine ullo censu homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus, et Rex Ithail, et Mouric filius ejus commendaverunt eleemosynam istam sanctis prædictis pro anima Athruis filii in perpetua consecratione. Finis illius podi est, Inter duos rivulos Irguidinn usque Guy flumen. De Clericis, testes sunt Berthguinus Episcopus, Dillug, Morneb, Conguare; de laicis, Judhail Rex testis,[6] Junet, Guincon,[7] Judguoret, Melguas, Catgueithen, Luidoc. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

Cemeis.

Rotri dedit pro anima sua, verbo et consensu Morcant Regis, agrum Cemeis, in[8] ostio Humri[9] rivuli, de propria

[1] *Ulimuou.* O. [2] *Cethin* deest. O. [3] *Id est ecclesia Tituuc Sancti* desunt. O. [4] *Dedit* deest. O. [5] *In silvis, in aqua.* O. [6] *Testis* deest. O. [7] *Gumcon.* O. [8] Sic O. *hostio.* H. [9] *Umri.* O.

hæreditate sua cum duabus unciis agri Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Berthguini Episcopi, cum sua tota libertate, in perpetuo, sine ullo censu homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus. De Clericis, testes sunt Berthguinus Episcopus, Sulgen Abbas Catoci, Saturn Abbas Docunni, Gurhaual Abbas Ilduti; de laicis, Morcant Rex, Clodri, Jaco, Guaidnerth, Elcoc, Gurgauarn, Ciuaret, Catem, Louronui, Mordoc, Biuhearn, Mab Iibleid. Post longum tempus resolvit Ouleu captivitatem illius agri de potestate laici, et reddidit Deo, et Dubricio, Teliauo, et Oudoceo, liberatum ab omni laicali invasione, Grecieli Episcopo, pro anima sua; et post intervallum temporis, resolvit iterum Fau totam captivitatem illius agri, et laicalem invasionem, et liberatum reddidit in manu Cerentiri Episcopi Landaviæ, et cum prædictis duabus unciis agri, inter silvam et campum, et aquam. Quicunque custodierit, benedictus sit; qui autem violaverit, anathema sit. Amen. Finis illius est, Aper humir[1] in uisc maliduc bet iblain huisc, ar i hit bet aper nant bichan maliduc diuinid, dir bron iralt ad dextram, dir ard trui irdouciuui[2] ar hit irard nihit ny bron iralt di circhu blain nant humis, id est, nant merthir, ubi incepit.

JUDBIU.

Videns Mabsu præsentem vitam caducam esse, et corruptibilem, emit vitam incorruptibilem pro corruptibili, eleemosynam faciens, Deum recognovit dando villam Judbiu[3] pro anima sua, super altare Sanctorum Dubricii, Teliaui, et Oudocei, et in manu Berthguini Episcopi, cum sua tota libertate, et omni communione in campo et in aquis, in silva

[1] *Hunuir.* O. [2] *Irdocuiui.* O. [3] Sic O. *Judoiu*, H.

et in pascuis, et omnibus successoribus suis in perpetuo. De Clericis, testes sunt Berthguinus Episcopus, Torchan,[1] Confur, Conguare, Ili; de laicis vero Mabsu, Guordoc, Riataf, Condouan, Oudem, Heuel, Judnerth, Mabsu filius Guobeith, Cunhearn, Cuncum, Bledris. Facta hac donatione, confirmavit iterum Mabsu eleemosynam suam firmam esse, et non vacillatam;[2] et fecit Berthguino Episcopo et familiæ Landaviæ convivium benè præordinatum, in medio Ercyg,[3] et congregatis melioribus hominibus totius Ercycg, commendavit villam prædictam Berthguino Episcopo, et successoribus suis[4] in perpetuo, liberatam ab omni fiscali tributo. Qui custodierit, benedicetur; qui vero violaverit, maledicetur. Amen.

Gurmarch.

Sciendum est quod emit Riataf unciam agri Gurmarch a filiis Clodri, Gueidocui, Conuin pro xxiiii. vaccis[5] et Saxonica muliere, et gladio prætioso, et equo valente, verbo Judhaili Regis; et consensu, et præsentia Judhaili Regis, et nobilium seniorum Ercycg, duo fratres prædicti, Gueidocui et Conuin, clamaverunt terram illam quietam ab omni re, mittentes manus suas in manu Berthguini Episcopi ut nunquam terram illam clamarent neque posteritas eorum, accepto sibi prætio, ut diximus. Post hæc, dedit Riataf, præsentibus duobus fratribus prædictis, et præsente Rege Judhailo, terram Gurmarch, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu[6] Berthguini Episcopi, et omnibus successoribus suis in ecclesia Landaviæ, cum sua tota libertate, sine ullo censu, magno vel modico, ulli homini ter-

[1] *Torcan.* O. [2] Sic O. *vaticillatam.* H. [3] *Ercycg.* O. [4] *Ejus.* O. [5] *Vaccis* forte supplendum, deest. MSS. [6] *Manu* deest. O.

reno, nisi ecclesiæ Landaviæ, et pastoribus ejus. De Clericis, testes sunt Berthguinus Episcopus, Turchan, Guenoc, Gurcuid, Eli; de laicis, Judhail Rex, Riatam,[1] Guidei et Cinuin[2] fratres, Cinuor,[3] Gurden, Judbiu, Gurcenus, Pascen. Qui custodierit, custodiat illum Deus; qui vero ab ecclesia Landaviæ arripuerit, anathema sit. Amen.

VILLA NIS.

Videndum est sane quod accepit Ilias, filius Morglas, unciam agri plenam, villam Nis, in prætio fratris sui, Catgen nomine, quem occiderat Conuor filius Jacob. Postea dedit Conuor de propria sua hæreditate, et cum sua tota libertate, et pro anima illius Catguen, quem occiderat, et cum dono Ilias fratris occisi, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Berthguini Episcopi,[4] et omnibus suis successoribus in ecclesia Landaviæ, in perpetuo. De Clericis, testes sunt Berthguinus Episcopus, Guenoc, Conguaret, Gurcueith; de laicis, tres fratres Gistlerth[5] et Meruin, et duo filii fratres ejus,[6] Mabsu filius Guobeith, Teudus[7] filius Conblus, Cleisguith, Dibro, Laudat, Gurgain. Quicunque[8] custodierit, benedictus sit; qui violaverit, maledictus sit. Amen.

Ilias[9] pro anima sua[10] et pro scriptione nominis sui in libro vitæ, dedit podium in medio Aper Myngui,[11] cum agro quatuor modiorum circa se, verbo Judhaili Regis, filiorumque ejus Fernuail et Mouric, et cum omni censu a magno usque ad modicum, Sanctis Dubricio, Teliauo, et Oudoceo,

[1] *Riataf.* O. [2] *Cinur.* O. [3] *Emuor.* O. [4] *Episcopi* deest. O. [5] Sic O. *Gistlerh.* H. [6] *Ei.* O. [7] *Teudus* deest. O. [8] *Qui.* O. [9] Nullus titulus adest. B. [10] *Sua* deest. O. [11] *Mingui.* O.

et in manu Berthguini Episcopi, et omnibus successoribus suis in ecclesia Landaviæ, et cum omni sua libertate, et tota communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Berthguinus Episcopus, Turchan, Dagan Abbas Carbani vallis, Elguoid Abbas Ilduti, Saturn[1] Abbas Docunni; de laicis, Judhail Rex, Fernuail et Mouric filii ejus, Ilias, Elfin, Mabsu, Judnerth filius Judguallaun, Diunerth filius Judic, Ceriau, Guoruodu, Conhac, Judnoc. Quicunque[2] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

LAN TISSOI.

Prævidendum est nobis quod Conhac, de propria sua hæreditate dedit podum Sancti Tissoi,[3] alumni Sancti Dubricii, quod fuerat ejusdem Dubricii ab antiquo tempore, pro redemptione animæ suæ, Deo, et Sancto Petro apostolo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Berthguini Episcopi, et omnibus successoribus ejus in ecclesia Landaviæ, et cum tota sua libertate, in campo et in silvis, in aqua et in pascuis, et cum omni silva sua, libera, cum glandine,[4] et accipitre in silva manente, sine ullo censu, magno vel modico, ulli homini terreno, nisi ecclesiæ Landaviæ, et servientibus suis. De Clericis, testes sunt Berthguinus Episcopus, Turchan, Confur, Samuel, Deui, Morhep; de laicis, Judhail Rex, Conhage, Gabran, Mabsu, Ceriau, Judnerth, Guruodu. Quicunque custodierit, benedicetur; qui vero violaverit, excommunicetur. Amen. Finis illius est, Inter silvam et campum, et infra rivulum El-

[1] *Saturni.* O. [2] *Qui.* O. [3] *Tysoi.* O. [4] Sic, pro *glande*, vel *glandibus.* B. *Qui.* O.

gui et Pill; et in alia parte, o ilgui bet pill versus orientem, o aper ceninuc in ilgui, ar hit ceninuc diuinid bet aper i finnaun, ár hit i finnaun bet i blain,[1] or blain ar hit ir pant dirguairet bet pill, ar hit pill bet nant murn, ar hit murn bet iblain, bet cair enuin, o emil ir cair toll coit bet blain, lucheinahi[2] maliduc dirguairet bet maincinahi[3] bet ilgui, ar hit ilgui bet aper cennichuc,[4] ubi incepit.

PENN HELLEI.[5]

Elfin largitus est in eleemosyna Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Berthguino Episcopo, et omnibus successoribus suis in ecclesiâ Landaviæ, agrum Penn Helei in medio Sergunhid, cum omni sua libertate, et tota communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Berthguinus Episcopus, Confur præsbyter, Conguarui, Tirchan, Ili, Deui; de laicis, Elfin, Elcu, Congueithen, Conuin, Eres, Dubron, Morguid. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ[6] separaverit, anathema sit. Amen.

TULL[7] COIT IN BELLA AQUA.

Sciatis quod Elfin dedit agrum Estrat ager, id est Toll Coit, pro animâ sua, cum sex modiis terræ, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Berthguino Episcopo, et omnibus successoribus suis in ecclesia Landaviæ, in perpetuo, cum tota sua libertate, et omni communione, verbo Judhaili Regis, et consensu. De Clericis, testes sunt Berthguinus Episcopus, Gunuiu lector, Confur, Conguaret;

[1] *Bet blain.* O. [2] *Lucheinaliu.* O. [3] *Maincinalu.* O. [4] Sic O. *Cannichuc.* H. [5] *Helei.* O. [6] *Landaviæ* deest. O. [7] *Tvu.* O.

de laicis, Concar, Guorhoidil, Aironbrit, Confice, Guorbuth, Hinbui. Finis, Ab oculo fontis Toll Coit usque ad[1] fossam paludis in capite, et ab occidente per transversum usque ad petram Jacinthinam, valle ducente usque ad petram Onbrit. Quicunque[2] custodierit, custodiat illum Deus; qui vero[3] violaverit, anathema sit. Amen.

MACHYNYS.

Post obitum Guinan, tenuit Gurcan regionem patris sui, simul et novercam incestuosè; propter quam, excommunicatus est a Berthguino Episcopo, et a plena Sinodo congregata in unum Landaviæ, ab[4] ostio Taratyr usque ad[4] ostium Tyui; et facta excommunicatione, et depositis crucibus ad terram, cum sanctis reliquiis, et versis cimbalis, requisivit veniam, et resolutionem, dimissa[5] noverca, cum satisfactione, per Regem Judhailum intercessorem suum. Et data ei veniâ cum emendatione vitæ, jejunio, et[6] oratione, et eleemosynâ, dedit terram Machynys, agrum sex modiorum, Deo, et Petro apostolo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Episcopo Berthguino, et omnibus suis successoribus in ecclesia Landaviæ in perpetuo, cum totâ suâ libertate, et omni communione in campo et in aquis, in silva[7] et in pascuis; et ita quod ipse juravit nunquam retracturus hanc eleemosynam; et ita super altare Sancti Petri apostoli, et Sanctorum Dubricii, Teliaui, Oudocei, Landaviæ; et facta sibi excommunicatione, quicunque de linea sua, aut de alia origine, ab ecclesia Landaviæ separaverit. Et recepit uxorem propriam, filiam Elfin. De Clericis, testes sunt Berthguinus Episcopus, Confur, Conguarui, Turchan; de laicis,

[1] *Ad* deest. O. [2] *Qui.* O. [3] *Autem.* O. [4] Sic O. *hostio et hostium.* H.
[5] Sic O. *demissa.* H. [6] *Et* deest. O. [7] *Silvis, in aqua.* O.

Judhail Rex, Gurcan, Gabran, Elfin, Elguarui. Quicunque[1] custodierit, custodiat illum Deus; qui vero[2] ab ecclesiâ Landaviæ, separaverit, anathema sit. Amen.

VILLA BERTUS.

Demonstrandum est vobis, charissimi[3] fratres, quod Judhail Rex, præsente Mourico, coram senioribus Gleuissig,[4] dedit villam Bertus pro anima sua, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo,[5] in sempiterna consecratione sine ullo censu, magno vel modico, ulli homini terreno, nisi ecclesiæ Landaviæ, et Berthguino Episcopo, et successoribus ejus in perpetuo. De Clericis, testes sunt Berthguinus Episcopus, Conuor, Guclerion, Guruodu,[6] Heinif,[7] Eudem, Morheb Abbas podii Deui, Daniel, Elhauaid, Gurcu; de laicis, Judhail[8] Rex, et Mouric filius ejus. Quicunque[9] custodierit, custodiat illum Deus; qui vero violaverit, anathema sit. Amen.

MAERUN.

Conuilius Gurceniu filius emit agrum, id est villam in qua sepulchrum est Gurai, a Morcanto Rege, et a filio ejus Judhail, et ab uxore ejus Ricceneth, et empta villa illa, verbo regis, et consensu, largitus est illam in eleemosyna, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Berthguino Episcopo, et omnibus successoribus suis in ecclesia Landaviæ in perpetuo, cum tota sua libertate, et cum silva, et maritimis, et cum omni communione in aqua et in silvis, in campo et in pascuis. De Clericis, testes sunt

[1] *Qui*. O. [2] *Autem*. O. [3] Sic O. *karissimi*. H. [4] Sic O. *Gleuissicg*. H. [5] *Devioque* additur. H. [6] *Guruadu*. O. [7] *Hemif*. O. Sic O. *Ithail*. H. [9] *Qui*. O.

Berthguinus Episcopus, Sulgen Abbas Carbani vallis, Saturn Abbas Docunni, Guorhauarn Abbas Ilduti; de laicis, Morcant Rex, Judhail filius ejus, Conuilius, Junet,[1] Conteuit, Mabsu, Curhitir, Samuel,[2] Judic, Cenguri filius Gabran, Guaidnerth filius, Morcanti frater. Quicunque custodierit, benedicetur; qui vero violaverit, maledicetur. Finis, I main brith dirclaud bet i pillou bichein, didibleis, dirdraus guern ar i hit[3] bet y penniguern du diluch edilbiu ar hit i[4] claud bet i mor.

GUENNONOE.[5]

Judon filius Ceriau emit villam Guennonoe juxta paludem Mourici, a Judhailo Rege Gleuissig, et a filiis ejus Fernuail et Mourico, et Rotri, in æterna emptione pro XXII. equis indomitis. Et empta villa, quæ prius fuerat Sancti Dubricii a primo tempore, largitus est eam liberam ab omni tributo, sine aliquo servitio magno vel modico, et cum tota libertate sua, et omni communione, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Berthguino Episcopo, et omnibus successoribus suis Landaviæ in perpetuo. De Clericis, testes sunt Berthguinus Episcopus, Guoruodu, Tutnerth, Etelic, Conduun, Ludne; de laicis, Judhail Rex, et filii ejus Arthual, Mouric, Rotri, Ris, Ludon. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesiâ Landaviæ separaverit, anathema sit.

CUM BARRUC, CONUBIA, COLCUCH, LANN CERNIU.[6]

Sciendum est quod evenerunt magnæ tribulationes et vastationes in tempore Telpaldi, et Ithaili Regum Britan-

[1] *Vinet.* O. [2] Sic O. *Sauul.* H. [3] *Hyt.* O. [4] *Ar i hit.* O. [5] *Guenuonoe.* O. [6] *Crernis.* O.

niæ, et a Saxonica gente infidelissima, et maximè in confinibus Britanniæ et Angliæ versus Herefordiam; in tantum quod Britanniæ totum confinium ferè deletum est, et multum extra confinia ex utraque parte Angliæ[1] et Britanniæ, et circa flumen Guy, maximè propter bella, et sæpè facta diurna et nocturna inter utrasque. Post tempus, sedata pace, restituta est in sua, et fortitudine terra sua quamvis deleta, et inhabitata raro homine et rara peste, cuique Britanno in nullis[2] partibus perpetrato fœdere. Et Rex Judhail omnibus superstitibus reddidit patrimonia, quamvis per spatium desolata; et Berthguino Episcopo sua loca reddidit per omnia, et Sanctis Dubricio, Teliauo, et Oudoceo, et omnibus episcopis Landaviæ in perpetuo, et sicut melius fuerant tempore Dubricii Archiepiscopi dextralis Britanniæ, et cum tota sua libertate, et cum omni communione in campo et in silvis, in aqua et in pascuis; et XI^{cim} in numero in propria parochia sua; imprimis Cumbarruc cum tribus unciis, id est Cenubia, Colcuch cum tribus unciis agri, Cenubia, Cornubium, id est, Lancerniu super ripam Dour, podum Mafurn, Lann Guoruoe,[3] Lann lunabui, Lann deui mochros, Lann ebrdil, Bolgros, Lan loudeu, Lann Garan.

Rex[4] Clitauc filius Clitguin, cum esset in regno suo tenens pacem et rigorem justitiæ, factus est martyr virtute et meritis, et corona cœlestis gloriæ cum palma carnalis castimoniæ. Quædam virgo, nata cujusdam potentis, adamit illum; dicens requirentibus se nulli nupturam[5] nisi viro præclaro Clitauco. Audito puellæ responso, et omnibus ab-

[1] Sic O. *Aggliæ*. H. [2] *In illis*. O. [3] *Guoruce*. O. [4] Nullus adest titulus. B. [5] Sic O. *nuptura*. H.

negante ut solito, quidam de sodalibus regis (clauso sibi utero virginis) inflatus maligno spiritu, et spiritu ardoris muliebris,[1] et accipiens fundamentum a fæce temeritatis, et luxuriæ livore, quadam die in venatu occidit Regem Clitauc, innocentem, velut pium agnum, juxta flumen Mingui expectantem venatorum conventum, et tamen verba sacri eloquii cum summa devotione præmeditantem. Defuncto eo, familiares viri, et compatriotæ, et nobilissimæ parentelæ populares, junctis bobus feretris cœperunt corpus de loco auferre, et vadum Myngui[2] transire, et in alia parte fluminis cœperunt juga boum dirumpi, et boves stare, adeo quod nunquam de loco illo præ nimia corporis gravedine poterant corpus movere, quamvis sæpè ligatis torquibus et funibus, tamen ruptis innumerabilibus, ac si igneus obstabat globus; ita nunquam boves movebant gressus quamvis multiplex aderat stimulus. Et videntibus omnibus, et admirantibus, remansit corpus in loco sibi præparato divinitùs; et populus statim propter vitam præclaram, quam in sancto viro præviderat, et sanctitatem, et finem ductum ad coronam martyrii, et post finem, mirabilem levitatem corporis, in secundo gravitatem nimiam, et immobilem, laudes retulit Deo; et visa columna ignis in sequenti nocte, de tumulo, post sepulturam placabilem Deo. Et statim, consilio Episcopi Landaviæ, et cleri, fundatum est ibi oraculum, et benedictum aspergine aquæ in honore martyris Clitauci; et ab illa die cœpit locus pro beato martyre venerari. Quadam die venerunt duo viri de Lannerch glas, inter se irati, et[3] dixerunt, "Concordemur, et tendamus ad Matle, ecclesiam "Sancti Dubritii, et simul juremus super altare illius, ut "oblito invidiæ livore, imo juncto fœdere, semper a modo "simus firmiter amici, in fraterna pace." Qui cum in via

[1] *Mulieris.* O. [2] *Mingui.* O. [3] *Et inter se irati dixerunt.* O.

essent, tendentes ad propositum iter, dixit unus ad alterum, "Pergamus ad locum istum martyris (videlicet Clitauc) "et ad sepulchrum illius, abbreviato itinere nostro, et re- "manente proposito, et super illius tumulum concordemur, "et confirmemus firmam[1] pacem a modo inter nos perpetuam." Et confirmato fœdere, unus in reditu, rupta pace, et violato fœdere, occidit alterum fraude, imo semetipsum, ut dicitur,

"Quicunque alium molitur lædere, primum
Ipsum se jaculo percutiet proprio."[2]

Et statim, facto homicidio, et (ut sic dicam) simul cum perjurio, semetipsum propria lancea perforavit in utero, plaga ducente eum ad interitum, socium dico perductum ad perenne gaudium. Post intervallum temporis, venerunt duo fratres, Lybiau et Guruann, et sororius eorum Cinuur, de regione Pennichenn, relinquentes patriam propter inimicitiam, et ex alia parte eligentes ducere[3] vitam heremitalem, et solitariam, ad locum ubi positum est corpus beati martyris Clitauci super ripam Myngui in Euias; et ibi vitam suam duxerunt, et ecclesiamælioratam, consilio Episcopi Landaviæ, et adjutorio, fundaverunt; et dato sibi toto territorio ex utraque parte Myngui, a Rege Morcannuc, Pennbargaunt, in sempiterna consecratione, et sine ullo censu ullo homini terreno, et cum omni communione data habitantibus, et habitaturis territorium ecclesiæ, in campo et in silvis, in aqua et in pascuis, finem suum duxerunt; et duo fratres castam duxerunt vitam. Sororius vero[4] quinque procreavit filios, unde semper territorium remansit quinpartitum fratribus, et semper posteris et superstitibus.

[1] Sic O. *confirmaturi firmandam.* H. [2] Idem distichon citatur postea.
[3] *Et ducentes* inseruntur. O. [4] *Vero* deest. O.

MERTHIR CLITAUC.

Judhail filius Morcant, Rex Gleuissic, verbo filiorum ejus Fernuail et Mouric, et hæreditariorum, consensu Judhail et Freudur, immolavit Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Clitauco martyri, et Berthguino Episcopo, et omnibus Episcopis Landaviæ,[1] totum territorium Merthir Clitauc, sicut melius data fuit martyri Clitauco, et tribus heremitis, Libiau, Guruan, Cinuur, primis habitatoribus, et cultoribus illius loci post martyrium Clitauci martyris; et cum sua tota libertate, et omni communione, data incolis, et habitaturis, in campo et in silvis, in aqua et in pascuis; et sine ullo censu magno vel modico, ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus[2] in perpetuo; et quasi insulam positam in salo, liberam ab omni servitio, et sine hærede, nisi ad voluntatem, et ad[3] utilitatem Episcopi Landaviæ, et Canonicorum ejusdem ecclesiæ; et cum dato refugio ad voluntatem profugi, sine termino, quamdiu permanere voluerit tutus remaneat sub ejus asylo, ac si esset in Landaviæ patrocinio. De Clericis, testes sunt Berthguinus Episcopus, Dagan Abbas Carbani[4] vallis, Elgoid Abbas Ilduti, Saturn Abbas Docunni, Jouan, Guorcuudh, Heliguid, Ili; de laicis, Judhail Rex, filii ejus Fernuail et Mouric, Judhail et Freudur hæreditarii, Elfin, Mabsu, Conuc, Gaudbiu,[5] Gundon,[6] Eudoui,[7] Guaidnerth. Quicunque[8] custodierit, custodiat illum Deus; qui autem ab ecclesiâ Landaviæ separaverit, anathema sit. Amen. Finis illius est, Lapis iniguoun breith i cecin inihit dirui i curum, dir main i cecin i ralt, arhit cecin diuinid bet i mein

[1] *Successoribus ejus in ecclesia Landaviæ.* O. [2] Sic O. *ejus* deest. H. [3] *Ad* deest. O. [4] Sic O. *Caruani vallis.* H. [5] *Guadbui.* O. [6] *Gunon.* O, [7] *Eudom.* O. [8] *Qui.* O.

ar ciueir nant trineint diguairet, ar i hit bet in elchon, ar i hit diguairet bet ynys alarum iniguartha dir main tillauc dir cruc, dir cruc arall dimynui, mynugui truio di apernant cum cinreith, id est i nant cum dir luch ferdun,[1] nant inihyd bet minid ferdun, di ar ir alt minid ferdun, in hit dir luch ferdun i minid ini hit bet blain hilin, hilin ini hit bet mingui, mingui inihit diguairet bet aper finhaun bist bet iblain, oi blain ir cecin iniaun iuinid dicurchu ir guoun breith ar cecin i minid bet i main: ubi incepit.

Judhail[2] filius Edeluirth,[3] quidam potens vir in Eugias, veniens, comite sibi uxore, dominicâ die, ad audiendum servitium divinum, ad Sanctum Clitauc, monitus est diabolicâ suggestione, et stimulo luxuriæ, cum muliere sua in prato uno super ripam Mingui concumbere; et ita quod in eodem concubitu, volens (perpetrato peccato) separari, nullo modo potuit segregari; imo junctus uxori remansit inseparabilis. Et clamavit voce magna, et dixit sodalibus suis, "Ite ad sepulchrum martyris Clitauci, et ponite ex "mea parte super sanctum altare Clitauci pratum istud, "mea vi injustè sibi ablatum; et mittentes manus vestras "in vadimonium, veluti data dote, et simul junctas, super-"positis quatuor evangeliis antepositis, et ita liberam cla-"mando et quietam ab omni laicali servitio, amodo, nisi "tantum oratione cotidiano; et missa a me salute clericis "ecclesiæ, ut Deum pro me orent intentivè, ut interces-"sione martyris, et eorum oratione, ab hoc intolerabili pec-"cato, simul et horribili ligamine deliberer festinè." Et statim facta eleemosyna, simul et reddita, cum promissa

[1] *I nant cum dir luch ferdun* desunt. O. [2] Documentum hoc non habet titulum. B. [3] *Ediluirth.* O.

emendatione vitæ suæ inantea, in jejunio et oratione et eleemosyna, segregatus est ab infesta conjunctione coram omni populo, laudes Deo, et gratias referens[1] de tam grata deliberatione. Et quod príus fecerat per legatos suos, hoc idem sanus fecit per semetipsum; missis manibus propriis super altare martyris, et confirmando, antepositis sacris evangeliis, et verbo regum Morganhuc,[2] et consilio principum, sine aliqua calumnia, liberum Sanctis Dubricio, Teliauo, et Oudoceo, et martyri Clitauco, et omnibus Episcopis Landaviæ in perpetuo. Filii Cinbleidiou immolaverunt Lochluit martyri Clitauco,[3] et ecclesiæ Landaviæ. Finis Lechou lition Mingui ex una parte, et infra duos rivulos. Finis Lennic infra Mingui et Mingui bet oucimer lech eneuris ex alia parte versus aquilonarem plagam.

(TRICAN EPISCOPUS.)

Villa Elcon.

Erbic filius Elfin pro scriptione nominis sui in Libro Vitæ largitus est in[4] eleemosyna, Deo, et Petro apostolo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi Landaviæ, et omnibus pastoribus suis in perpetuo, villam Elcon super Dubleis,[5] cum sua tota libertate, sine ullo censu, magno vel modico, ulli homini terreno, nisi ecclesiæ Landaviæ, in perpetua consecratione. De Clericis, testes sunt Trichanus Episcopus, Catguaret præsbyter, Confur, Gurhaual; de laicis, Erbic filius Elfin, Conglas, Marchan. Quicunque[6] custodierit, benedictus

[1] *Referentes.* O. [2] *Morcanhuc.* O. [3] Sic O. *Clidauco.* H. [4] *In* deest. O.
[5] *Dibleis.* O. [6] *Qui.* O.

sit; qui autem ab ecclesia Landaviæ separaverit, vi aliqua, aut laicali invasione subdolâ, anathema sit, donec venerit ad emendationem. Amen.

VILLA CATHOUEN.

Post hæc data villa Elcun posita[1] super Dubleis, Deo, et Sanctis, ut prædiximus; idem Erbic tribuit Deo, Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, villam Cathouen filii Hindec, cum omni censu suo, et tota libertate sua, quamdiu lapis fuerit super lapidem. De Clericis, testes sunt Trichanus Episcopus, Catguaret præsbyter, Confur, Gurhaual; de laicis, Erbic, Cobreidian, Sentir, Deui, Eloibui. Quicunque custodierit, benedicetur; qui autem ab ecclesia Landaviæ separaverit, eradicetur funditùs cum progenie. Amen.

TIR DIMUNER.

Evidendum est quod Fernuail largitus est terram unciæ agri, quæ vocatur Tir Dimuner circa longum lignum, coram senioribus Guenti, et Ercicg, propter malum quod fecerat generatio ejus in Cemeis, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, et omnibus Episcopis Landaviæ in perpetuo, et cum sua tota libertate. De Clericis, testes sunt Trichanus Episcopus, Ili, Jouan, Guorcueith, Conboe, Elcuid, Guoron, Guorhabui; de laicis, Fernuail, Conmor, Cinuelin, Amann, Heinif filius Conscuit. Quicunque[2] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

[1] Sic B. *postea*. MSS. [2] *Qui*. O.

Merthir Tecmed.

Fratres charissimi,[1] sciatis quod Brii[2] filius Vidbui dedit Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, et omnibus Episcopis Landaviæ, podum Merthir Tecmed, cum dimidia uncia agri circa se, pro anima sua, sine ullo censu homini terreno; verbo et consensu duorum filiorum Riderch, Ceretic, et Judic, simul et concessione generationis suæ in perpetuo. De Clericis, testes sunt Trichanus Episcopus, Conguaret præsbyter, Confur, Guorabui, Cosoc, Jouan, Gulecet; de laicis, Bledbui, Congaet filius Congueithe, Biuc, Conhorget, Letan. Quicunque[3] custodierit, benedictus sit; qui autem violaverit, maledictus sit. Amen.

Ecclesia Trylec lann Mainuon.

Referamus gratias Deo quod Rex Fernuail, compunctus corde et animo, largitus est in eleemosyna Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, et omnibus Episcopis Landaviæ in sempiterna consecratione, ecclesiam Trilec, cum tribus modiis terræ, et cum tota libertate, ut insulam in salo: et ita Rex Fernuail, tenens curiam suam in medio Cemeis, in ostio[4] Humir, clamavit eam quietam ab omni servitio, nisi tantum oratione. De Clericis, testes sunt Trichanus Episcopus, Ili, Jauan, Cueith, Conmoi, Helicguid, Guoron, Guorabui, Hilin; de laicis, Fernuail, Conmur, Eudolen, Conan, Heinif filius Conscuit. Post multum vero temporis resolvit Mouricus filius Arthuail hanc ecclesiam a laicali potestate, coram filiis suis Brochuail et Fernuail, et reddidit eam liberam Sanctis Du-

[1] Sic O. *karissimi.* H. [2] *Brig.* O. [3] *Qui.* O. [4] Sic O. *hostio.* H.

bricio, &c. et ecclesiæ Landaviæ, et Cerenhiro Episcopo ejusdem ecclesiæ, in perpetuo.[1] De Clericis, testes sunt Cerennhirus Episcopus, Nud, Tuthed, Talan, Erchan, Siaun; de laicis, Mouric Rex cum filiis suis Brochuail et Fernuail, Samson, Dunguallaun, Morbran, Tutmab, Merchbui. Quicunque[2] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Finis, infra duo flumina Aghiti maur, et Aghiti bichan.

Hen Lenhic, Lann Guern in Ercicg.

Intuendum est nobis quod Catuuth filius Coffro agrum trium modiorum, id est, quartam partem unciæ agri, immolavit Deo, id est, ecclesiam Hennlennic super ripam Amyr, id est, Lannguern, verbo et consensu Fernuail Regis, in perpetua consecratione crucis Christi, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, et omnibus pastoribus Landaviæ, sine fine, cum sua libertate, et cum omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Trichanus Episcopus, Catguaret, Jouhan, Confur, Gurhaereu, Tanat præsbyter;[3] de laicis vero, Fernuail Rex, Catuud, Isaac, Combresel. Finis illius, inter Amyr et viam jacinthinam, latitudo ejus; et longitudo, usque ad fossam senem. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

Gurthebiruid[4] lann Gungarui super Trodi.

Conuur, filius Jacoi emit ecclesiam Gurthebiruid[4] cum uncia agri, et semiuncia circa se a Fernuailo Rege, filio Judhaili,

[1] *Ecclesiæ Landaviæ in perpetuo, nec non Cerenhiro Episcopo ejusdem ecclesiæ*. O. [2] *Qui*. O. [3] Sic O. *Præsbiter*. H. [4] Sic O. *Gurthebiruic*. H.

pro equo optimo in pretio XII^cim^ vaccarum [et ancipitre in pretio XII^cim^ vaccarum] cum cane valente, qui occidebat aves cum ancipitre, in pretio trium vaccarum, et alterum equum in pretio trium vaccarum; et ita emptam, liberam ab omni servitio, verbo Regis Fernuail, largitus est eam Deo, et Petro apostolo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, et omnibus Episcopis Landaviæ in perpetuo, cum tota sua libertate, et omni communione, sine ullo censu homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus. De Clericis, testes sunt Trichanus Episcopus, Guorcaed,[1] Eli, Conuoe,[2] Dilluc; de laicis, Fernuail Rex, Conuur, Meruin, Elian,[3] Britcun,[4] Elias, Conuin[5] filius Tenci. Quicunque custodierit, benedictus sit; qui autem violaverit, maledictus sit. Amen. Finis illius est, Ir ford ar trodi, ar hit ir ford maur diuinid bet ir onnen, or onnen trus ir ford iniaun dir ispidatenn iruch ir doutir dilicat cum cetguinn ari hit bet i ford, trus i ford bet i nant i meineich, ar i hit bet trodi, maliduc trodi diuinid bet ir rit ar trodi, ubi incepit.

VILLA ELLGNOU INGILORINID.[6]

Conuc filius Conuil emit villam Breican[7] a Judhailo Rege, Morcanti filio, quæ alio nomine vocatur villa Ellgnou, pro duobus equis, uno in pretio octo vaccarum, altero in pretio trium vaccarum, et gladio in pretio XII. vaccarum, et cornu in pretio X. vaccarum, et altero in pretio XIIII. vaccarum; et ita emptam, liberatam ab omni servitio, verbo Judhaili Regis, et consensu, largitus est eam in eleemosynâ Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu

[1] *Guorcoed.* O. [2] *Conoe.* O. [3] *Eliau.* O. [4] *Briton.* O. [5] *Conun.* O. [6] *Juguormid.* O. [7] *Breicau.* O.

Trichani Episcopi Landaviæ, et omnibus successoribus ejus in perpetuo, et cum tota sua libertate in campo et in silvis, in aqua et in pascuis. Finis illius est, A villa Guoidhearn longitudo[1] ejus ad villam Congint: latitudo[2] ejus a villa Conlipan,[3] usque villam Marchleu. De Clericis, testes sunt Trichanus Episcopus, Catguoret, Cobreida, Deuui, Guorhaual, Cossoc, Jauan, Seitir, Guorhaboe, Hilin, Guarlonir;[4] de laicis, Judhail Rex, et filii ejus Mouric et Fernuail, et Rotri, Conuc, Derbui, et Elgnou hæres Freudur, Eloc, Serguan, Morleu, Concuan, Deui, Gellan, Morcleis, Lunbui, Bonus, Nir, Erbic. Quicunque[5] custodierit, custodiat illum Deus; qui vero ab ecclesia Landaviæ separaverit, anathema sit. Amen.

VILLA TANCUOR, VILLA DEUI, VILLA ILLIMAN.

Bricon filius Guincon emit agrum trium unciarum, videlicet,[6] villam Tancuor filii Condu, et villam Deui filii Just, et villam Iliman filii Samson, a Fernuail et filiis ejus Mourico et Gurcant, pro septem equis in pretio XXVIII. vaccarum, et vestimento toto unius hominis in pretio XIIII. vaccarum, et gladio in pretio XII. vaccarum, et ancipitre in pretio sex vaccarum, cum quatuor canibus in pretio XIIII. vaccarum; et cum tota sua libertate, quietas ab omni servitio; liberavit eas (pro anima sua) verbo Fernuaili Regis et consensu, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, et omnibus Episcopis Landaviæ in perpetuo; cum omni sua communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Trichanus Episcopus, Guorciubeith, Conuoi, Morciuanu,[7]

[1] Sic O. *longitudine.* H. [2] Sic O. *latitudine.* H. [3] *Coulipan.* O. [4] *Guarlouir.* O. [5] *Qui.* O. [6] *Id est.* O. [7] *Morcinau.* O.

Dincat, Accipe; de laicis, Fernuail et filii sui Mouric et Guorcant, Conmor, Meruin, Cron filius Morciuanu, Clotuc, Guoruone, Ilbri filius Junet, Morcu, Deui. Quicunque[1] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, reus sit. Amen.

[TURION.]

Matoc filius Guinan emit unciam agri, quæ vocatur Turion, a Fernuailo, filio Judhaili, præsentibus filiis suis Mourico[2] et Gurcanto, pro ancipitre in pretio XII. vaccarum, et pro duobus equis in pretio sex vaccarum, et cornu in pretio sex unciarum argenti, et scrupulum in pretio XII. vaccarum, et linea coccinea; et ita emptam, ab omni servitio quietam largitus est illam pro salute animæ suæ, verbo et consensu Regis, et filiorum ejus Mourici et Gurcanti, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, et omnibus Episcopis Landaviæ in perpetuo. De Clericis, testes sunt Trichanus Episcopus, Catgueithen præsbyter; de laicis, Fernuail Rex, et filii ejus Mouric et Gurcant, Matoc, Haarubiu, Guorcu, Riuoret filius Anaugen. Quicunque[1] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

STRAT ELEI.

Sciendum est quod Cors filius Gabran immolavit quatuor modios terræ, Strat Elei,[3] pro commercio regni cœlestis, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, et omnibus Episcopis Landaviæ in perpetuo, cum omni sua libertate, et quietam ab omni servitio,

[1] *Qui.* O. [2] *Maurico.* O. [3] *Clei.* O.

et cum tota communione in campo et in silvis, in aqua et in pascuis, et cum omnibus piscibus suis, verbo et consensu Regum Mourici et Ris, filiorum Judhaili Regis Gleuissicg. De Clericis, testes sunt Trichanus Episcopus, Catguoret, Cobreigen; de laicis, Mouric Rex, et frater ejus Ris, Cors, Cabran, Erbic, Brochuail, Guallonir, Bledud. Finis illius est, in latitudine, or tonou cinscuit bi het Eli.

Villa Procluui, id est, Tref Irisceiauc.

Sciendum est quod Conuil Gurgeni filius, cum filio suo Gernivet, emerunt villam Procluui, juxta Nadauan, a Judhailo Rege Gleuissicg filio Morcant pro duobus equis, in pretio octo vaccarum, et tuba in pretio XXIV. vaccarum, et pallio dato reginæ in pretio sex unciarum, cum equo in pretio quatuor unciarum; et emptam illam, (ut prædiximus) verbo regis et consensu, immolaverunt eam ad honorem sepulturæ suæ, liberam ab omni servitio, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, et omnibus episcopis Landaviæ in perpetuo, et cum omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Trichanus Episcopus, Catguoret, Cobreiden, Deui, Gurhaual, Jauan, Gurpoi, Seitir, Trecor, Cain, cum tribus abbatibus, Sulgeno Abbate Caruani[1] vallis, Saturno Abbate Docunni, Gurhaual Abbate Ilduti;[2] de laicis, Judhail Rex, Freudur, Eluc, Guinuc, Morleu, Deui filius Conglis præsbyteri, Gellan, Guodon, Lunbui, Bonus, Erbic, Ellgleu, Deriu. Quicunque[3] custodierit, benedictus sit; qui vero violaverit, maledictus sit. Amen.[4]

[1] *Carbani.* O. [2] *Ilduto.* O. [3] *Qui.* O. [4] Sic O. *Amen* deest. H.

Lann Helicon.

Eliud et Conone, et Guoidcen, et Erdtibui, filii Euguen, dederunt ecclesiam cum castello agri circa eam, liberam ab omni servitio laicali, verbo et consensu Brochuail Regis, et tradiderunt[1] eam quietam ab omni calumniâ, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Trichani Episcopi, et omnibus episcopis Landaviæ in perpetuo. Et Trichanus Episcopus, congregatis tribus abbatibus, et attestantibus in unum, et omnibus clericis totius parochiæ ab ostio[2] Taratyr super ripam Guy, usque ad ostium[2] Tyui; et coram omnibus, super quatuor evangelia firmata eleemosyna, benedixit ei simul cum sobole; et juncta ei pœnitentia de omni facinore absolutum eum a peccatorum sorde. De Clericis, testes sunt Trichanus[3] Episcopus, Sulgen Abbas Caruani[4] vallis, Saturn Abbas Docunni, Guorhaual Abbas Ilduti; de laicis, Brochuail Rex, Deuui, Trahearn,[5] Confur. Et circuita illa, antecedente sancta cruce cum cymbalis sonantibus, et aspergine aquæ benedictæ, cum sacris evangeliis, præsentibus per totum confinium dixit Episcopus, "Quicunque custodierit, custodiat illum Deus; "qui autem ab ecclesia Landaviæ separaverit, anathema "sit. Amen."[6]

(ELUOGUS EPISCOPUS.)

Eluogus Episcopus sequitur Trichanum Episcopum tempore Mourici, Ris, Ferunail, Rotri, filiorum Regis Gleuissicg.

[1] Sic O. *tradidit.* H. [2] Sic O. *hostio* et *hostium.* H. [3] Sic O. *Tirchanus.* H. [4] *Carbani.* O. [5] *Trahearne.* O. [6] Sic O. *Amen* deest. H.

(CATGUARET EPISCOPUS.)

Ecclesia Ma Mouric, id est, Lann Vuien.

Sciendum est omnibus Christianis, quod Gabran filius Cors immolavit (pro anima sua) in eleemosyna, Deo, et Petro apostolo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Catguareti Episcopi, et omnibus episcopis Landaviæ in perpetuo, ecclesiam Ma Mouric, id est, Lannvuien, cum sex modiis terræ circa se, et cum omni sua libertate, et tota communione in campo et in silvis, in aqua et in pascuis, sine ullo censu ulli homini terreno, magno vel modico, nisi ecclesiæ Landaviæ et pastoribus ejus in æternum; verbo et consensu Regis Gurgauarn filii Fernuail. De Clericis, testes sunt Catguaret[1] Episcopus, Cibreithan, Conmoe, Haerngen, Gurabui, Lunbrit, Riual, Guernalui,[2] Jauan, Guallonir; de laicis, Gurngauarn Rex filius Fernuail, Cors, Coheic, Ilias, Tenbui, Glesni,[3] Elldoc.[4] Quicunque[5] custodierit, benedictus sit; qui vero violaverit, maledictus sit. Amen.[6] Finis illius est, Or ford maur di blain ir betguos, ar hit ir betguos, ar hit ir pant dirguairet bet cehir dirguairet bet aper ir guuer ar ihit diuinid versus orientem dilicat i guuer in medio miscein,[7] o licat i guuer diuinid dircoit trui i coit bet diar iralt, or alt dirguairet dinant cein, ar hit bet pennar ciueir versus austrum, harlech melen diar irallt, or lech ar hit ir cecin bet ir mainti, or mainti diguairet dir pant di nant sulcein, sulcein ar i hit bet cehir, trui cehir dibronn iniaun dir alt iuinid versus aquilonem, diguuer licat laguernnuc ar i hit iniaun diuinid bet ir auallen, or auallen[8] dir luhin maur, ar hit iluin ver-

[1] *Catguoret.* MSS. [2] Sic O. *Guerngalui.* H. [3] *Glesin.* O. [4] *Elidoc.* O. [5] *Qui.* O. [6] *Amen* deest. O. [7] *Iniscein.* O. [8] Sic O. *aballenn.* H.

sus orientem di messur pritguen, o messur pritguen ar hit i ford maur diuinid bet pennarciueir hapennibetques in parte dextera, ubi incepit.

Brynn Lyguni, et[1] Mathenni.[2]

Fernuail filius Judhail dedit uxori suæ Ceincair, in modum dotis, cum hæredibus suis, Crin nomine, filio Morciuanu, et omnibus pecudibus suis domesticis, et campestribus, Brinnluguni, et[1] cum tribus modiis terræ Mathenni,[2] Mustuir Mur, cum omni suâ libertate. Quæ postquam accepit a Domino suo, rege prædicto, terras istas cum suis omnibus finibus et habitatoribus, simul cum sua prole, in perpetuo, dixit et verbo regis, et consensu simul, et donatione, "Immolo Deo, et Sancto Petro, et[1] Sanctis Dubri-"cio, Teliauo. et Oudoceo, et in manu Catguareti Episcopi, "et omnibus episcopis Landaviæ in perpetuo, cum sua tota "dignitate, et libertate, et omni communione in campo et "in silvis, in aqua et in pascuis." De Clericis, testes sunt Catguaret Episcopus, ——— de laicis, Fernuail Rex filius Judhail, et uxor ejus Ceincair, Elioc, Aidan, Cinfic, Guorceiveith, Gualluc, Giduc filius Dimel.

Mathenni.

Post hæc, ablata illa tellure, et quadam laicali vi, et potestate ab ecclesia Landaviæ, et a Catguareto Episcopo calumniata sæpè, reddidit eam ecclesiam Mathenni cum tribus modiis terræ, Morcunris[3] pro anima sua, ne fieret particeps excommunicationis factæ sibi et omnibus ecclesiam illam cum sua tellure habitaturis, nisi per gratiam et con-

[1] *Et* deest. O. [2] *Matheni.* O. [3] *Morcimris.* O.

cessionem Catguareti Episcopi, et omnium episcoporum Landaviæ, verbo Athruis Regis et testimonio, cum suis attestantibus, Morcunbris,[1] Moreb, Morglas. Quicunque[2] custodierit, custodiat illum Deus; qui vero ab ecclesia Landaviæ separaverit, anathema sit. Amen. Finis illius est, O licat idiuguinid ar hit guuer bet hennpont, ar hit henpont dirguairet bet guilca, guilca[3] ar i hit diuinid bet pennarciuer, ir pant in parte dextera ar hit ir pant versus occasum, bet penn arciueir, armein adinant ar hit ir pant dirguairet bet licat ir diuguinid, ubi incepit.

Guinna.

Notum sit omnibus Christianis quod Ris filius Judhail, Rex Gleuissicg, immolavit Deo, simul cum Domnguaret hæreditario, tres modios agri Guinna, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Catguareti Episcopi, et omnium episcoporum Landaviæ, et[4] cum sua tota libertate, et omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Catguaret Episcopus, Sulgen, Rubon, Conul, Mabon; de laicis, Ris Rex, Guoidnerth, Merchion, Merchir, Meic. Quicunque[2] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit.[5] Amen.

Louhai.

Conuelin filius Conuc emit agrum Louhai trium modiorum a Rege Rotri filio Judhail pro duobus equis prætiosis, et duobus vestimentis; et emptum illum, liberum ab omni

[1] *Morcimbris.* O. [2] *Qui.* O. [3] *Guilca* deest. O. [4] Sic O. *et* deest. H.
[5] *Excommunicetur.* O.

fiscalo tributo, immolavit eum verbo regis, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Catguareti Episcopi, et omnibus episcopis Landaviæ in perpetuo, cum tota sua libertate, et omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Catguaret Episcopus, Samson, Tetmic, Guoidil, Guraboi, Gurhaual, Dubric; de laicis,[1] Rotri, Couelin, Pascenn, Aidan, Saith, Lunguid, Mailcon. Quicunque custodierit, benedictus sit; qui autem ab ecclesia Landaviæ violaverit, maledictus sit.[2] Amen.[3] Finis illius est, Aper Catfrut in Guy, ar i hit diuinid bet penn ar ciueir, hadrech din dirn dir alt diuinid di drec din dirn, o drec din dirn diguairet di Guy, maliduc Guy ar i hit, cum coretibus bet aper catfrut, ubi incepit.

Cair Riou.[4]

Athruis Rex, Fernuail filius, immolavit Cair Riou[4] cum uncia agri, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Catguareti Episcopi, et omnibus episcopis Landaviæ, cum sua tota libertate in perpetuo; et Leubrit hæreditarius accepit agrum a Catguareto Episcopo, et a Landaviæ clero, daturus eis omni anno sex modios cervisiæ, cum omni suo debito in pane et in carne, et cum sextario mellis, et ad voluntatem episcopi quamdiu[5] sibi placeret, et suo capitulo, quietam ab illo clamabat, et a[6] prole sua in perpetuo. De Clericis, testes sunt Catguaret Episcopus, Leubrit,[7] Gloduuu, Cinuin, Dubric, Guinarun; de lai-

[1] *De Clericis, testes sunt, Catguoret Episcopus, Sulgen, Rubon, Conul, Mabon; de laicis, Ris Rex, Guoidnerth, Merchir, Meic.* O. [2] *Qui custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit.* O. [3] Sic O. *Amen* deest. H. [4] Sic O. *Cariou.* H. [5] *Quandam.* O. [6] Sic B. *a* deest. MSS. [7] *Leubric.* O.

cis, Athruis Rex filius Fernuail, Loubrit, Riaual, Serir, Guernabue,[1] Collan, Cinim. Finis illius est, inter distin, et liminan, usque vallem Manochi, de valle Morcant usque ad fontem Baraliuen clivo ducente ad rivulum Penlucan, dir pull rud dulin ducente usque distin. Quicunque[2] custodierit, benedictus sit; qui violaverit, maledictus sit. Amen.[3]

Din Birrion.

Cinuelin filius Conuc, immolavit Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Catguareti Episcopi, et omnibus episcopis Landaviæ, Din Birrion, verbo et consensu Regis Rotri filii[4] Judhail, cum tribus modiis terræ, et cum suâ totâ libertate, et omni communione in campo et in silvis, in aqua[5] et in pascuis. De Clericis, testes sunt Catguaret Episcopus, Guodel, Lulic, Guorapui.

Gueruduc.[6]

Ris Rex filius Judhail, largitus est villam Gueruduc[6] cum IX. modiis terræ pro salute animæ suæ, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Catguareti Episcopi, et omnium episcoporum Landaviæ in perpetuo, cum sua tota libertate, sine ullo censu, magno vel modico, ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus; et fecit illum agrum refugium habitantibus, et habitaturis,[7] et requisituris quacunque de causa gaudii aut lætitiæ sine fine. De Clericis, testes sunt Catguaret Episcopus, Samson, Gurtri, Guengale, Teican, Ungust, Gloui-

[1] *Guerabue.* O. [2] *Qui.* O. [3] Sic O. *Qui violaverit maledictus sit. Amen* desunt. H. [4] Sic O. *filius.* H. [5] *Aqua, in silvis.* O. [6] *Guerituc.* O. [7] *Habituris.* O.

bui, Seitir, Guodel, Riaual, Luling, Dubric: de laicis, Ris Rex, Gurniuet, Conbresel, Dauan, Jacob, Conuit, Conbui, Guobeith, Gurdaual, Glesni, Elmare, Pascent, Collbui. Quicunque[1] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit.

Merthir Maches.

Gors filius Erbic, compunctus corde, et animo, et requirens veniam de amissis suis apud Deum, per intercessionem Sanctorum Dubricii, Teliaui, et Oudocei apud Landaviam, et a Catguareto Episcopo ejusdem ecclesiæ, indulgentiam, et remissionem peccatorum suorum, dixit, "Offero "Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu "Catguareti Episcopi, et omnibus episcopis Landaviæ, ec- "clesiam Merthir Maches cum tribus modiis terræ circa "se, et cum sua tota libertate, et omni communione in "campo et in silvis, in aqua et in pascuis, sine ullo censu, "magno vel modico, ulli homini terreno, nisi ecclesiæ Lan- "daviæ, et pastoribus ejus in perpetuo:" concedente, et affirmante Gugauarn Rege filio Fernuail.[2] De Clericis, testes sunt Catguaret Episcopus, Donbreidian, Mastrut, Conuoe,[3] Lunbrit, Riaual, Jauan, Guallonir; de laicis, Gors, Coheic, Ilias, Tenbui, Glesni, Elldoc. Quicunque custodierit, benedictus sit;[4] qui autem violaverit, maledictus sit.

(CERENHIR EPISCOPUS.)

Merthir buceil, Merthir minor, et Tir Collou.

Cognitum sit omnibus Christianis regibus, et principibus, et catholicis viris utriusque ordinis, clericalis tam lai-

[1] *Qui.* O. [2] Sic O. *Fernmail.* H. [3] *Conuoc.* O. [4] *Custodiat illum Deus.* O.

calis, in dextera parte Britanniæ maximè habitantibus, quod Gallun filius Cidrich, motus ira et furore, surrexit contra dominum suum, elevato suo capite, Houel videlicet, Regem Gleuissicg, filium Ris, rupta sua pace; et voluit ei auferre terram Lantiuei vi sua, et fortitudine. Et audita lite, et contentione inter regem, et principem, per totam regionem, hortatus est Cerenhir, Episcopus Landaviæ, eos concordari, facta pace. Et ei obtemperantes, audita prece, venerunt ad Landaviam, cum magno milite, et super altare Sanctorum Dubricii, Teliaui, et Oudocei, antepositis sacris evangeliis, juraverunt pacem amplius sine aliqua fraude, et insidiis; præsentibus tribus abbatibus, Elisael Abbate Catoci, Elised Abbate Ilduti, —— Abbate Docunni, Ciuaret lectore, Guerngen, Ruid, Esne, Pascen; præsentibus laicis, Mor, Merchitir, Judcant, Embresel. Post hæc Rex Houel, rupta sua pace; faciens utrumque homicidium simul et perjurium, occidit Gallun[1] per dolum, et occiso eo, congregavit Episcopus totam sinodum apud Landaviam, congregatis in unum clericis totiusparochiæ, ab ostio[2] Taratyr[3] in Guy usque ad ostium[2] Tyui,[4] omnibus, et una voce, depositis crucibus ad terram, et versis cymbalis, simul cum reliquiis sanctorum ablatis altari, et projectis in terram, excommunicavit regem, auferens ei totam Christianorum communionem, et in eadem excommunicatione mansit ferè per annum integrum. Post hæc, Rex non sustinens tantam excommunicationem, meritis suis exigentibus, quæsivit veniam apud Landaviam, nudis pedibus, cum effusis lachrymis, et data venia ei cum juncta pœnitentia publica, homicidii simul et perjurii,[5] consilio patruelis sui Mourici, promittens[6] emendationem tam animæ quam corporis amplius, in jejunio, et[7] oratione, et

[1] Sic O. *Gallcun*. H. [2] Sic O. *hostio* et *hostium*. H. [3] Sic O. *Taratir* H. [4] Sic O. *Tiui*. H. [5] *Adulterii*. O. [6] *Pro*. O. [7] *Et* deest. O.

eleemosyna, largitus est Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Cerenhir Episcopi, et omnibus episcopis Landaviæ in perpetuo, coram prædictis, et attestantibus illis omnibus, Merthir Buceil, et Merthir Minor,[1] cum quatuor modiis terræ circa se, et semi-modium Tir Collou, cum suâ totâ libertate, sine ullo censu, ulli[2] homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus, et cum[3] tota communione in campo et in silvis, in aqua et in pascuis. Quicunque custodierit, benedictus sit; qui autem violaverit, maledictus sit. Amen. Finis Merthir Minor,[1] O penn arciueir aper finnaun uanon ar euhenhi trui gueir claud ar hit ir foss bet ir cruc, or cruc dirguairet dir mein iniaun di ocmur di pull ilech, or pull iniaun digenou ir pant, ar hit ir pant di pull i colimet di claud i pen iralt, ar hit ir claud dir[4] sichpull dir hit ir iniaun dir claud, i claud in hit di pant tref Saturn[5] pant diguairet bet pant tir cinbis dir creic versus orientem, ar hit i claud dir pull, ar hit i claud dir pant inihit iniaun digueli banadil guailaut iluin ar ocmur, ocmur nihit diguairet bet cimer euenhi ni hit diuinid bet aper finnaun uanon.

VILLA GULIBLE.

Regnante Mourico Rege Gleuissicg, filio Judhail, convenerunt Ili filius Conblus, simul et Camauc ad monasterium Landaviæ; et præsente Cerenhiro Episcopo cum suo clero, firmaverunt pacem suam, deleta et oblita veterana inimicitia; jurantes ambo super altare Petri apostoli, et Sanctorum Dubricii, Teliaui, et Oudocei, antepositis sacris evangeliis, et sanctorum reliquiis. Post intervallum, ille qui stabat præsentia Dei cum gaudio in cœlesti paradiso,

[1] Sic O. *miuor*. H. [2] *Ulli* deest. O. [3] *Cum* deest. O. [4] *Dix*. O. [5] *Saturi*. O.

et per semetipsum præsumendo, dicens, "Ponam sedem "meam in aquilone, et ero similis Altissimo," et cadens invidiæ livore, et superbiæ traxit secum, de summo throno, partem ad barathrum, de consentientibus sibi immundis spiritibus partem[1] misit in aera. Et qui Adam proto-parentem nostrum, factum verbo Dei æternum et sanctum, et positum in sede deliciarum cum summa fœlicitate et gaudio, decepit fraude sua subdola, et projectum de paradiso cum uxore egentem et tristem,[2] amisso suo gaudio; ille idem antiquus hostis, stimulo invidiæ suæ adhuc remanente, et in prole fecit prædictos[3] discordari,[4] rupta pace sua, in tantum quod Ili, membrum Antichristi, occidit Camauc insidiosè, utrumque faciens homicidium simul et perjurium. Post hæc, audita fama nequitiæ, et impietatis per totum regnum, Episcopus Carenhir adunavit totum clerum totius parochiæ infra Taratyr super ripam Guy et ostium[5] Tyui[6] apud Landaviam; et consilio totius Synodi, abstulit prædicto Ili homicidæ, et perjuro (depositis crucibus ad terram, simul et reliquiis sanctorum cum cymbalis) totam Christianorum communionem et participationem. Et ita per aliquantulum temporis mansit excommunicatus; et vi et rigore justitiæ compulsus, non valens amplius sustinere sarcinam nequitiæ, et facinus, requisivit veniam, effusis lachrymis, cum nudis pedibus, apud Episcopum Cerenhir, et in Landavia; et data sibi venia pœnitentiæ,[7] et ad modum utriusque culpæ homicidii, et perjurii,[8] simul et excommunicationis, stans in medio ecclesiæ, promisit emendaturum[9] se in omnibus jejunio, et oratione, et eleemosyna; et verbo Mourici Regis, et consensu, largitus est Deo, pro salute animæ suæ, et Sanctis Dubricio, Teliauo, et Oudoceo, et

[1] *Parte.* O. [2] *Et tristem* deest. O. [3] Sic O. *prædictis.* H. [4] Sic B. *discordiari.* MSS. [5] Sic O. *hostium.* H. [6] Sic O. *Tiui.* H. [7] Sic O. *pœnitentia.* H. [8] Sic O. *adulterii.* H. [9] *Emendaturus.* O.

in manu Cerenhir Episcopi, et omnibus episcopis Landaviæ in perpetuo, villam Gulible minorem cum sua tota libertate, et omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Cerenhir Episcopus, Elisael[1] Abbas Catoci, Elisad Abbas[2] Ilduti,——— Abbas Docunni, Nud, Judnerth, Conblus, Guernonoe,[3] et filii ejus, Gurdoc, Joubui, Catguaret, Gloui, Caratauc; de laicis, Mouric, Ili, Alexander, Ili filius Manachan, Guorfrit, Albrit. Quicunque[4] custodierit, custodiat illum Deus; quicunque[4] vero ab ecclesia Landaviæ separaverit, anathema sit.

Lann Culan.

Cinuin filius Gurcant immolavit Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Cerenhiro Episcopo,[5] et omnibus episcopis Landaviæ in perpetuo, Lann Culan, cum omni agro suo, et cum tribus modiis terræ, id est, dimidium semiunciæ agri, verbo et consensu Brochmail Regis, filii Mouric, cum sua tota libertate, sine ullo censu, ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in sempiternum; et cum refugio suo[6] manentibus, et mansuris, et requisituris pro aliqua causa facinoris ecclesiam illam, et totam suam tellurem, et quamdiu profugus voluerit sine termino, in pace quieta, et cum omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Cerenhir Episcopus, Nouis, Nud, Conan, Catguoret, Seitir, Guoretris, Conblus,[7] Judnerth, Heinif; de laicis vero, Brochmail[8] filius Mouric, Gistlerth, Judguallaun, Ili, Aircol, Elisei. Quicunque[4] custodierit, benedicetur;[9] qui autem violaverit, maledicetur. Amen.

[1] *Elisael.* O. [2] Sic O. *Abbate.* H. [3] *Guernone.* O. [4] *Qui.* O. [5] *In manu Cerenhiri Episcopi.* O. [6] *Suo* deest. O. [7] Sic O. *Cinblus.* H. [8] Sic O. *Brochuail.* H. [9] *Benedictus sit.* O.

Villa Pennonn et Sant Tylull.

Aquod filius Jouaf, venit quadam die ad ostium[1] ecclesiæ Sanctorum Dubricii, Teliaui, Oudocei de Landavia, et facto litigio iræ mixto, inter utramque familiam illius et[2] episcopi; et ita cum furore nimio, venit ad ostium[1] ecclesiæ, et jactis lapidibus in ostium[1] ecclesiæ, versus est in fugam sub anathemate; et pro emendatione culpæ suæ, simul et familiæ, post paucos dies requisivit veniam, et facta sibi absolutione recognoscenti culpam transgressionis cum nimio mœrore, immolavit Deo, verbo Mourici Regis Morcannuc, villam Pennonn, cum ecclesiâ suâ Lanntylull, et cum tribus modiis terræ, et cum sex modiis tritici, et sanctis confessoribus, Dubricio, Teliauo, Oudoceo, et Cerenhiro Episcopo, et omnibus episcopis Landaviæ, et cum refugio suo, et cum tota sua libertate, liberam ab omni regali servitio, nisi tantum oratione; et cum data communione incolis in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt, Cerenhir Episcopus, Nud, Tuthed, Seitir, Judnerth, Guoretris, Bleinguid, Dibran; de laicis vero, Mouricus Rex, Aquod, Judnerth filius ejus, et frater ejus Briauail, Orytur, Judcant, Merchbui, Illtud, Blainrit, Ruid, Conleui.[3] Finis illius est, de valle brachan per longitudinem latæ viæ, usque ad[4] fontem, de fonte, via lata ducente usque vadum dubleis, ab occidentali parte de nant brachan per longitudinem fossæ, fossâ ducente, rectè usque ad aliam fossam, longitudine illius usque riu guorgued,[5] or riu e regione usque penni claud, longitudine ir claud dir anguairet bet i cecin, or cecin bet i brinn hinn hitian bet dubleis.

[1] Sic O. *hostium.* H. [2] *Et* deest. O. [3] *Cleu.* O. [4] *Ad* deest. O. [5] *Guorged.* O.

(NOBIS EPISCOPUS.)

NOBIS, Episcopus nonus decimus.

(PATER EPISCOPUS.)

ECCLESIA MAINUON,[1] ID EST, VILLA GUICON.[2]

Nougui Rex, filius Guriat, vastavit Arcoit filium Dissaith, in podo Mainuon, in medio Trilec podo Sanctorum Dubricii, Teliaui, et Oudocei per iram suam, et furore nimio, et violato[3] sanctorum refugio, Episcopus Pater congregavit clericos totius parochiæ intra Taratyr et Tyui, propter factam vim sacrilegii. Et audiens Nougui Rex adventum episcopi, et conventam Synodum negotio sacrilegii, et violati refugii, veniam requisivit apud Patrem Episcopum et totam synodum in ecclesia Mainuon, et[4] redditis rebus ecclesiæ omnibus cum satisfactione, et cum lachrymarum effusione, pronus cadens in terram, et data sibi venia, et juncta pœnitentia, largitus est in[5] eleemosynâ Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Patri Episcopo, et omnibus episcopis Landaviæ, villam Guidcon, cum toto suo territorio, id est, cum tribus modiis terræ, et cum tota sua libertate, et omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt, Pater Episcopus, Dissaith lector, Dimin sacerdos, Congual, Equonimus, Leumarch filius Tuta, Osul filius Cinuelin; de laicis, Nougui[6] Rex, Guoraul filius Brechiaul, Edillurth filius Edrit, Mailseru filius Duta. Quicunque[7] custodierit, custodiat illum Deus; qui vero ab ecclesiâ Landaviæ separaverit, anathema sit. Amen.

[1] *Mamuon.* O. [2] *Guicou.* O. [3] *Furorem violato.* O. [4] *Et* deest. O. [5] *In* deest. O. [6] *Nogui.* O. [7] *Qui.* O.

TERRITORIUM LANN BEDUI, SINODUS.

Anno DCCCCLV. indictione XIII. a nativitate Domini, hoc nefarium opus factum est. In diebus enim Nougui[1] filii Guriat, atque Patris Episcopi sedis episcopalis famosissimæ, quæ ad ripam Tavi fluminis posita est, quadam die, tempore messis, quidam diaconus nomine[2] Ili filius Beli, quem in uno, eodemque anno ordinaverat episcopus, transiens per segetes, obviavit ei quidam rusticus, nomine Merchitir[3] filius Judiuc,[4] vituperando dicens, ait, "Quid tibi, timidissime, et armis?" Dum verbis vituperationis colloquebantur, irruit Merthitir in eum, extendens manum ad gladium ejus; gladio evaginato, succidit digitum illius diaconi. Dirivante autem sanguine ejus, ait ad eum, "Reverte ad me, ut ligas[5] digitum meum." Convertens autem ad eum, et ligans digitum ejus, jugulavit eum diaconus, et statim defunctus est. Ipse autem diaconus vertens se in fugam, declinavit ad ecclesiam Sanctorum Jarmen et Febric, refugium inquirens. Dum hæc[6] autem aguntur, nunciatum est amicis defuncti. Postea congregati sunt amicorum ejus multi, et conati sunt frangere ecclesiam, in qua erat diaconus. Tunc affuit famosissimus ille vir Bledcuirit filius Enniaun, qui prohibuit eos ne ecclesiam frangerent: quod scelus erat dictu. Novissimè vero affuerunt sex viri de familia Nougui; quorum autem[7] sunt nomina Birtulf, et[8] Britilm frater ejus, Budat, et Briguan filius ejus, et alii duo fratres filii Cinnilic, Guodcun et Alla. Statim venientes, irruerunt in ecclesiam, et occiderunt diaconum ante altare sanctorum (scelus dictu) resperso sanguine in altari, et in parietibus ecclesiæ. His malis peractis, nuntiatum est Epis-

[1] *Nogui.* O. [2] *Nomine* deest. O. [3] *Merthitir.* O. [4] *Juduc.* O. [5] *Liges.* O. [6] Sic O *hæc* deest. H. [7] *Aut.* O. [8] Sic B. *et* deest. MSS.

copo[1] qui tunc morabatur apud Houel Britannicum Regem, in regione Brachani. Ipse statim, ut audivit, transmisit nuntios ad monasteria omnium provinciarum totius parochiæ infra ostium[2] Taratyr ig Guy, usque ad ripam Tuigui (quarum obedientiæ subjectæ sunt ecclesiæ Landaviæ, et sanctis ejusdem, Dubricii, Teliaui, Oudocei, et Patri Episcopo, et omnibus Episcopis succedentibus in perpetuo) ut congregarentur sacerdotes, diaconi, et omnes gradus ecclesiastici, et in unum convenirent. Audiente quoque Nougui, cum optimatibus suis, totius ecclesiæ maledictionem irruentem in se, et descendentem super eum, non audens tale pondus maledictionis sustinere, inito consilio cum doctissimis regionis suæ, et legatis transmissis, appellavit episcopum ad se Postea vero obviaverunt sibi Nougui, et episcopus cum optimatibus suis, in Guentonia urbe, et ex consilio omnium doctorum utriusque partis, dati sunt illi VI viri crudeles in manu episcopi. Adducti sunt ad monasterium Sancti Teliaui, illis facientibus sex menses in ferreis carceribus. Nougui iterum postulavit ut adducerentur viri illi ad supradictum monasterium in quo occiderant diaconum, et illic divinum judicium acciperent. Sinodo quoque judicante, definitum est ut unusquisque eorum suum agrum, suamque totam substantiam, insuper et prætium animæ suæ, hoc est[3] septem libras argenti redderet ecclesiæ quam maculaverat. Sed hoc prætereundum non est, quod ante judicium, redacti sunt viri illi; Idguallaun filius Moruid, et Guinan, Junathan, et Guelfrid, tres filii Ceretic, et totus ager generationis Guoruot cum campo et fontibus, cum silvis et accipitribus, cum omni censu qui antea dabatur Regi, in manu Episcopi, et in potestate ecclesiæ Sancti Teliaui. Determinatis his omnibus, divino

[1] *Episcopo* deest. O. [2] Sic O. *hostium*. H. [3] Sic B. *est* deest. MSS.

judicio, surrexit Episcopus in medio, et omnes steterunt juxta eum tenentes evangelium; et ait ad Nogui, "Pone "manum tuam super hoc evangelium." Et extendit Nogui manum super evangelium, dicens, "Sit hæc terra cum in-"colis suis, in sempiternâ consecratione Deo, et Sanctis Du-"bricio, Teliauo, et Oudoceo, et Patri Episcopo, et omnibus "episcopis Landaviæ, libera ab omni laicali servitio, nisi "tantum oratione quotidiana,[1] in perpetuo." De Clericis, testes sunt Pater Episcopus, Dium sacerdos, Dissaith lector, Enun et Marthi filii Catgen,[2] Luguach et Brum filii Duta, Arcoit, Conblust et Guinan, Brein filius Guorcu; de laicis, Nogui Rex, Gistlerth, Iuor,[3] Cinuarch,[4] Ili, Bledruis. Quicunque[5] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen. Finis Lannuedeui, i claud ir pant fin Lannuedeui hafin tonoumur, id est, pibhenn eholch[6] ar hit ir[7] pant diuinid di torriralt, di claud tros tref ar hit ir claud frut iguern, trus i frut dir foss difinnaun diguinid a ruen, ar hit ir nant, ar hit nan gunos, maliduc i pant bet tralucg teudus dir claud ar i hit trui ir coit ar hit ir claud bet i pant pibenn eholch,[8] ubi incepit. Glin mannou et ros ireithin ha cilcoit bet acghiti ha fincil catan pertinent territorio Lannuedeui, et ecclesiæ Landaviæ, et pastoribus ejus.

Cair Nonou.[9]

Bledruis filius Guollguinn,[10] jacens in ægritudine ducente eum ad mortem, in honore sepulturæ suæ, largitus est Cairnonou, cum uncia agri, et dimidia unciæ, id est, dimidiam

[1] Sic O. *cotidiana*. H. [2] *Catguet*. O. [3] *Mor*. O. [4] *Cinuarth*. O. [5] *Qui*. O. [6] *Piblieu ehoich*. O. [7] Sic O. *i pant*. H. [8] *Ehoich*. O. [9] *Nonui*. O. [10] *Guollguinin*. O.

partem totius agri Cairnonou, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Patri Episcopo, et omnibus episcopis Landaviæ in perpetuo, cum tota sua libertate, et cum coretibus suis, sine ullo censu homini terreno, nisi ecclesiæ Landaviæ, habitantibus incolis, et habitaturis; data communione in campo et in silvis, in aquâ et in pascuis, verbo et consensu Nougui Regis. De Clericis, testes sunt Pater Episcopus, Guorgonui filius Guruetu Abbas Guentoniæ urbis, Diuin sacerdos, Dissaith lector, Aircot lector, Marchi filius Catgen Abbas ecclesiæ Sancti Michaelis, Loumarch et Bruin[1] filii Duta; de laicis vero,[2] Nougui Rex, Bledruis tenens evangelium firmando donum suum, Bletcuurit et Riderch filii Enniaun. Quicunque[3] custodierit, benedictus sit; qui autem violaverit, maledictus sit. Amen.

(GULFRIDUS EPISCOPUS.)

TREFICARN PONT.

Loumarch filius Catguocan deprædatus est Aperguenfrut, et cepit Eicolf filium Cinhor cum omnibus suis rebus supellectilibus, et bestiis domesticis et campestribus; et facta illa iniquitate, cum nimiâ irâ et furore, in territorio Sanctorum Dubricii, Teliaui, Oudocei, et refugio; mandavit Episcopus Gulbrit clericos ecclesiastici ordinis de omni parochia infra ostium[4] Taratyr supra ripam Guy, et ripam Tyui, apud Lannoudochui, et audita congregatione, simul et adunata pro tanta transgressione, Loumarch requisivit veniam inclinans se ad terram, flexis genibus, et effusis lachrimis coram Episcopo, et coram antepositis sacris reliquiis, crucibus, et cymbalis, offerens se passurum et ac-

[1] *Brum.* O. [2] *Vero* deest. O. [3] *Qui.* O. [4] Sic O. *hostium.* H.

cepturum (recognoscendo delictum) canonicam sententiam, et judicium. Inito consilio cum Synodo et cum quibusdam parochiæ optimis viris laicalis ordinis, et catholicæ fidei, condonavit ei Episcopus, redditis sibi et suis omnibus rebus suæ vastationis, data sibi remissione, et juncta pœnitentia in[1] modum culpæ. Et post datam veniam, Loumarch largitus est in eleemosyna, villam Treficarn pont, cum tribus modiis terræ, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Gulfridi Episcopi, et omnibus episcopis Landaviæ in perpetuo, cum tota sua libertate, et cum omni communione in campo et in silvis, in aqua et in[1] pascuis, verbo et consensu Catell Regis Guenti, filii Arthmail. De Clericis, testes sunt Gulfridus Episcopus, Diuin sacerdos, Duuumguallaun Abbas Lanenniaun, id est, Lann Oudocui, Dissaith lector, Aircot doctor, Heinif filius Catgen, Loumarch filius Duta; de laicis, Catell Rex filius Arthuail, Loumarch, Cinuelin filius Branud, Eugein filius Auod, Gulfre filius Elcu, Morcenni filius Dull, Edrit filius Cilbresel.[2] Quicunque[3] custodierit, custodiat illum Deus; qui autem ab ecclesiâ Landaviæ separaverit, anathema sit. Amen.

VILLA SEGAN.

Patens sit omnibus Christum colentibus, maximè in dextrali parte Britanniæ habitantibus, quod Asser filius Marchuid occidit dolo Gulagguin, propter quod homicidium emendandum apud Deum et homines, inita pace ex utraque parte[4] parentelæ, largitus est in eleemosyna[5] pro anima defuncti, Asser, simul et pater suus Marchuid, vil-

[1] Sic O. *in* deest. H. [2] *Cithresel.* O. [3] *Qui.* O. [4] Sic O. *utroque pariete.* H. [5] *Eleemosynam.* O.

lam Segan, cum novem modiis agri,[1] Deo, et Petro apostolo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Gulfridi Episcopi, et omnibus episcopis Landaviæ in perpetuo; Catello Rege, filio Arthuail, jubente et concedente; sine ullo censu, magno vel modico, ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus, cum sua tota libertate, et omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Gulfrit Episcopus, Diuin præsbyter, Dissaith lector, Cingual, Heinif, Tutnerth;[2] de laicis vero, Catell Rex filius Arthuail, Marchuid filius Bledgur, et Asser filius ejus homicida, Merchiaun, Edrit, Drim, Conuin. Quicunque custodierit, benedicetur;[3] qui autem violaverit, maledicetur.[4] Finis illius est, A vado dubleis, via magna custodiente usque petram magnam, via lata custodiente, et erigente trans viam usque ad puteum Dotei, a puteo Dotei ad fossam erigit, fossa custodiente per medium gronne usque tumulum guian, fossa custodiente, et rectè tendente ad lapidem longum, a lapide longo ad paludem nigrum, usque dum descendit in Dugleis.

TREF RET JUXTA MERTHIR MINOR IN MARCA.

Catguocaun[5] Rex filius Ouein, immolavit pro animâ suâ et animabus patris, et omnium parentum suorum, villam Ret, cum tribus modiis terræ, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Gulfrido Episcopo, cum omnibus episcopis Landaviæ, et cum tota sua libertate, et data communione incolis illius terræ in campo et in silvis, in aqua et in pascuis, et[6] sine ullo censu ulli[7] homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo. De

[1] *Terræ.* O. [2] *Tutner.* O. [3] *Custodiat illum Deus.* O. [4] *Anathema sit.* O.
[5] *Catguoret.* O. [6] *Et* deest. O. [7] *Ulli* deest. O.

Clericis, testes sunt Gulfridus Episcopus, Dissaith scriptor, Enun, Cinguall, Diuin sacerdos, Tutnerth, Riuelgar, Aircol, Dunna; de laicis vero, Catcugaun Rex, Riguallaun, Elstan, Marchi, Cutulf,[1] Etrit, March, Aidan sacerdos, Draicun lector. Finis illius est, longitudine, a merthirgliuis[2] usque ad amnem Ocmur; latitudine autem, a tiri cair usque ad villam Oufreu. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

(NUD EPISCOPUS.)

DE MERTHIR IUN ET ARON.

Gulfert, Hegoi, Arguistil filii Beli, et familia illorum, litigaverunt prius verbis, ut dicitur, "De minimis majora crescunt." Postea pugnaverunt cum familia Nud Episcopi Landaviæ, manentis tunc temporis apud Langarth; et facto fœdere inter utrosque, requisierunt viri prædicti veniam pro incepta injuria ab eorum parte, et peracta nimia crudelitate. Et juncta eis pœnitentia ad modum culpæ, dixerunt, "Immolamus, et bono animo reddidimus Deo, et Sanctis "Dubricio, Teliauo, et Oudoceo, totum territorium sanctorum martyrum Julii et Aron, (quod prius fuerat Sancti "Dubricii, in priori tempore) et Nud Episcopo, et omnibus "præsulibus Landaviæ; et cum tota sua libertate, et liberam ab omni servitio regali, et[3] cum tota sua dignitate "et privilegio, et refugio, et quasi insulam liberam in salo, "et omni laicali servitio, nisi tantum oratione quotidiana, "et semper sedes episcopi singularis et perennis Landaviæ; "et data incolis tota communione in campo et in silvis, in

[1] *Catulf.* O. [2] *Merthirgluuis.* O. [3] *Et* deest. O.

"aqua et in pascuis, et cum coretibus suis silvis et mariti-"mis." De Clericis, testes sunt Nud Episcopus, Tuted, Guerngen, Guretris, Judguoret, Sed, Elguoid; de laicis, Mouric, filii ejus Brochuail et Fernuail, Heardur, Celetir, Cajaun, Emris, Brechiaul, Clotuc, Ruguallaun. Data benedictione conservaturis eleemosynam istam in servitio ecclesiæ Landaviæ, facto autem anathemate separaturis ab ecclesia Landaviæ, et a pastoribus ejus. Finis illius est, pennir claud ar uisc maliduc ir claud, ar i hit dibronn irall, ar hit ir claud bet blain nant[1] merthir, id est, amir, oi blain dir pant diuinid bet blain nant lechou maliduc lechou dirguairet bet genou pant ar parth dehou[2] ar hit ir pant diuinid bet i blain dir claud ar i hit versus occasum di duiscuid ir alt diblain nant bet ir allt tudion[3] ar hit ir nant bet uisc, uisc arihit cum coretibus suis bet penni claud, ubi incepit.

Cair Duicil.

Pater et Filius et Spiritus Sanctus, tres in personis, unus in deitate, et substantia, inspiravit per gratiam ipsius, et causa salutis suæ creaturæ factæ ad imaginem et ad[4] similitudinem sui, cor lapideum Engistil, cujusdam divitis jacentis in infirmitate, et pondere peccatorum, et conversus Engistil ad Dominum, accepta sibi remissione peccatorum de Episcopo Nud, per intercessionem Sanctorum Dubricii, Teliaui, et Oudocei, largitus est in eleemosyna castellum Dinducill, id est, Cair Duicil, cum ecclesiâ suâ, et tribus modiis terræ per circuitum arcis supra montem, et infra montem, et cum suis omnibus finibus undique, et cum tota sua libertate, et omni communione in campo et in

[1] *Mant.* O. [2] *Ir delou.* O. [3] *Tudiou.* O. [4] *Ad* deest. O. [5] Sic O. *Hiuel.* H.

silvis, in aqua et in pascuis, verbo et consensu Houel[5] Regis, filii Ris. De Clericis, testes sunt Nud Episcopus, Bleinguid, Ruid, Guinalau, Gurgarheru; de laicis vero, Houel Rex, Engist, Sauian,[1] Birran, Auallguid. Quicunque[2] custodierit, benedicetur;[3] qui vero[4] violaverit, maledicetur.

Villa Eliau.

Eliau, filius Acheru, immolavit agrum unius modii pro scriptione nominis sui in libro vitæ, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Nud Episcopo, et omnibus episcopis Landaviæ in perpetuo, et cum sua tota libertate, sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ et pastoribus ejus. De Clericis, testes sunt Nud Episcopus, Judnerth, Guoidei, Blainrit, Sciplan; de laicis, Houel[5] Rex, Eliau, Judic, Lilli, Cuiguerth, Breichaul. Finis illius est vallis leprosorum, a valle usque ad fontem Cincarui,[6] rectè via ducente dehinc usque ad torrentem, iterum territorio declinante per circuitum ad eundem vallem leprosorum. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

Ecclesia Dincat.

Tutmar, compunctus corde, et animo, implendo Domini præceptum dicentis, "Date et dabitur vobis," pro commercio regni cœlestis, donavit ecclesiam Dincat cum tribus modiis terræ, Deo, et Petro apostolo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Nud Episcopo, et omnibus pasto-

[1] *Suiau.* O. [2] *Qui.* O. [3] *Custodiat illum Deus.* O. [4] *Autem.* O. [5] Sic O. *Hiuel.* H. [6] *Cingarui.* O.

ribus Landaviæ, et pro anima patris sui Poul, cum sua tota libertate, et omni communione in campo et in silvis, in aqua et in pascuis, et verbo Regis Houel, filii Ris. De Clericis, testes sunt Nud Episcopus, Tutet, Banugar sacerdos, Judnerth,[1] Eggoid; de laicis Houel[2] Rex, Tutmab, Morci, Guidcimarch,[3] Dunna,[4] Guanar. Quicunque[5] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen. Finis illius est, aper cam frut in trodi maliduc diuinid bet i foss ad dextram, ar hit foss ar traus dir nant ar i hit diguairet bet licat finnaun i cleuion, trus i foss hatrus i cecin bet inant ibuch, ar hit inant bet i foss ad sinistram di circhu trodi, inant bichan arihit bet trodi, dirit iguein ar trodi, trui trodi ar hit ir foss diuinid ar hit i nant bet iblain, oi blain trus i cecin diblain nant arall maliduc inant arihit diaper henglas, henglas[6] ar i hit bet trodi diuinid bet aper cam frut, ubi incepit.

Ecclesia Gueithirin.

Cors et Moruid donaverunt ecclesiam Gueithirin cum agro trium modiorum circa se. Et post intervallum largitus est Cors per semetipsum alios tres modios terræ, supra viam, juxta alium agrum supradictum, cum silva sua et placitis suis, et cum omni sua libertate, et verbo Regis Houel, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Nud Episcopo, et omnibus episcopis Landaviæ in sempiternum; sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ; et pro anima regis, semper data libera, et quieta ab omni tributo, et servitio laicali. De Clericis, testes sunt Nud Episcopus, Elised Abbas Ilduti, Judnerth, Gurdoc,

[1] *Juderth.* O. [2] Sic O. *Heuguel.* H. [3] *Guidcinnarch.* O. [4] *Duna.* O. [5] *Qui.* O. [6] *Henglas* deest. O.

Elguoid; de laicis Hiuel Rex, Merchiaun, Guinan filius Moruui. Quicunque[1] custodierit, benedictus sit; qui autem violaverit maledictus sit. Finis, O aperpull ly fann in trodi ar hit guuer i pull iniaun, bet iblain, or blain iniaun trus i cecin bet cinluin, cinluin in i hit diuinid bet in fin tref petir in ipant ad dexteram, ar hit ir pant bet ir carn litan diar ir[2] allt, or carn litan ad dexteram iniaun dirguairet bet rit ir euic aratguedauc, or rit iniaun[3] trus i cecin ad dexteram bet licat coluin, coluin inihit dirguairet bet iluin, or luin bet i cruc, or cruc ar hit ir luin bet trodi dir rit, or rit maliduc trodi dirguairet bet pull lifan, ubi incepit.

Pen creic in Ercicg super Guy.

Post multum temporis largitus est Hiuel Rex, filius Ris, Penncreic pro animâ suâ, et animabus parentum suorum, et amicorum, cum totâ suâ tellure, et omni libertate, et quieta[4] ab omni servitio laicali, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Nud Episcopo, et omnibus episcopis Landaviæ in perpetuo. De Clericis, testes sunt Nud Episcopus, Heinif, Elguoid, Johui; de laicis, Hiuel Rex, Mouric, Merchiaun. Quicunque[5] custodierit, custodiat illum Deus; qui autem ab ecclesiâ Landaviæ separaverit, anathema sit.

Ystrat Hafren.

Post intervallum temporis, Rex Hiuel, filius Ris, reddidit Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, in manu Nud Episcopi, et omnibus episcopis Landaviæ in perpetuo, ecclesiam Strat hafren, cum finibus suis, O guarthaf luin

[1] *Qui.* O. [2] *Ar.* O. [3] *Uaun.* O. [4] Forte *quietam*, ut in sequente documento. E. [5] *Qui.* O.

ili, usque ad mare, et a glasguern behet longuern; ablatam sibi per tempus, laicali invasione; et ita quietam ab omni servitio et calumnia, sicut melius fuit tempore Morcanti Regis Gleuissicg, filii Athruis, contemporanei Berthguini Episcopi Landaviæ. De Clericis, testes sunt Nud Episcopus, Elised Abbas Ilduti, Judnerth, Merchuui, Bledcuurit; de laicis, Rex Hiuel, Merchiaun, Gurbodu, Gurci, Talan clericus et hæres. Quicunque[1] custodierit, benedictus sit;[2] qui autem violaverit, maledictus sit.[3]

ECCLESIA RIU.

Guorai filius Judic reddidit Deo et Sanctis Dubricio, Teliauo, et Oudoceo, ecclesiam Riu, cum tribus modiis terræ circa se (quæ prius fuerat, in priori tempore Sancti Dubricii dextralis Britanniæ Archiepiscopi) et Nud Episcopo, et omnibus episcopis Landaviæ in perpetuo, et cum tota libertate, sine ullo censu, magno vel modico, ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in sempiternum, cum omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Episcopus Nud, Elised Abbas Ilduti, Judnerth; de laicis, Hiuel Rex, Merchiaun. Quicunque[4] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit.

VILLA BRANUC.

Notum sit omnibus incolis dexteralis Britanniæ quod Abraham tribuit Deo, et Sanctis Dubricio, Teliauo, et Ou-

[1] *Qui.* O. [2] *Custodiat illum Deus.* O. [3] *Ab ecclesia Landaviæ separaverit, anathema sit.* O. [4] *Qui.* O.

doceo, et in manu Nud Episcopi, et omnibus successoribus suis in ecclesia Landaviæ in perpetuo, villam Branuc, cum duobus modiis terræ, et cum suâ totâ libertate, sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus. Et[1] cum ea dedit campum monachorum juxta messes oper humr, et cum aratris suis in oper humir. De Clericis, testes sunt Nud Episcopus, Conan, Judnerth, Equonimus,[2] Lutmin[3] de Hennlantituic, Concan de Lansuluc, Mailsereu de Lanntimoi, Eithin de Garthbenni; de laicis, Hiuel Rex filius Ris, Abraham, Ciuarheru, Salomon, Cenpit, Cenbresel, Idguallon, Guorhitir, Judnerth filius Auagon, Meic. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit.

(CIUEILIAUC EPISCOPUS.)

LANN MEIRIPENNROS.[4]

Brochmail filius Mouric dedit pro anima sua, ecclesiam Sanctæ Mariæ, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, cum tribus modiis agri circa se, quam primus immolaverat[5] filiæ suæ virginitatis castimoniæ, et in moniali velamine perfectæ, ut ibi habitaret ducens vitam suam usque ad mortem. Quæ decepta diabolica admonitione, et suggestione seducta est, opprimente eam Etgar, filio Leui, et concepta incestuosè peperit filium, per cujus partum deducta est ad interitum. Post hæc facta est contentio de ecclesia illa, et ejus territorio, inter Brochmail et Episcopum Ciueilliauc; congregatis omnibus clericis, et omnibus

[1] *Et* deest. O. [2] *Equonumus*. O. [3] *Lutim*. O. [4] *Meir penros*. O. [5] *Immolaverat* deest. O.

sapientibus, qui erant a Tyui usque Guy, ut judicarent inter Episcopum et Brochmail; et vero judicio clericorum totius Synodi, ecclesia prædicta cum tota tellure, dirationata Episcopo Ciueilliauc, et ecclesiæ Landaviæ in perpetuo. Et facto judicio ex utraque parte[1] concesso, dixit Brochmail,[2] "Immolo Deo, et jurando confirmo hanc ecclesiam, cum sua tota tellure, et tota libertate, Deo et sanctis prædictis, et omnibus episcopis Landaviæ in perpetuo, sine ullo censu ulli[3] homini terreno, nisi pastoribus Landaviæ, et cum tota communione in campo et in silvis, in aqua et in pascuis." De Clericis, testes sunt Ciueilliauc[4] Episcopus, Catger lector, Pascenn, Guoreu, Nemcit, Auagon; de laicis, Brochmail,[2] Caratguit, Maildun, Duinerth, Guallchen, Eudius. Quicunque[5] custodierit, benedictus sit;[6] qui autem ab ecclesiâ Landaviæ separaverit, maledictus sit.[7] Amen.[8]

Tir Cynir.

Nud filius Gurcinnif[9] tribuit pro salute animæ suæ agrum Cynir,[10] Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Ciueilliauc pontificis, et omnibus episcopis Landaviæ, cum tota sua libertate, et omni communione in campo et in silvis, in aqua et in pascuis, verbo et consensu Brochmail filii Mouric. De Clericis, testes sunt Episcopus Ciueilliauc,[4] Catgen, Gualluc, Guoreu, Morcunris, Duagan; de laicis, Brochmail, Hegui, Caratguinn, Eliuc, Cincen, Leui. Quicunque custodierit, custodiat illum Deus; qui autem[11] ab ecclesia Landaviæ separaverit, anathema sit.

[1] Sic O. *pariete*. H. [2] Sic O. *Brochuail*. H. [3] *Ulli* deest. O. [4] Sic O. *Cineilliauc*. H. [5] *Qui*. O. [6] *Custodiat illum Deus*. O. [7] *Maledicetur*. O. [8] Sic O. *Amen* deest. H. [9] *Gurcinnis*. O. [10] Sic O. *Cinir*. H. [11] *Vero*. O.

Tref Lili.

Eiset Yrsimus immolavit Tref Ili, cum tribus modiis terræ, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Ciueilliauc Episcopi, et omnibus pastoribus Landaviæ, verbo et consensu Brochmail,[1] cum sua tota libertate, et omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Cineilliauc Episcopus, Catgen, Auagon; de laicis, Brochmail, Hegui, Caratguinn.[2] Quicunque custodierit, benedictus sit; qui vero violaverit, maledictus sit.

Tref peren, id est, Lann Mihacgel[3] Maur.

Sciendum est quod discordia facta est inter utramque familiam Ciuelliauc Episcopi, et Brochmail[4] filii Mouric apud Landaviam. Et facta injuria et incepta a familia Brochmaili, motus est Episcopus, et congregavit omnes clericos usque ad inferiores gradus; missis legatis per totam parochiam intra ostium[5] Taratir in Guy, usque ad ostium[5] Tyui; et adunatis illis, voluit Brochmailum, et totam familiam suam sibi forisfactam, et Deo exosam propter suam nequitiam et injuriam, excommunicare coram omni populo in plena sinodo. Et audiens Brochmail tantam summotionem super se, quæsivit veniam, et indulgentiam apud Landaviam. Nec aliter habere potuit, nisi sufferret canonicum judicium; et discusso judicio, judicatum est Episcopo prætium faciei suæ longitudine, et latitudine in puro auro, cum emendatione facienda familiæ suæ, et condignum honorem suum, et nobilitatem parentelæ suæ. Et Rex Broch-

[1] Sic O. *Brochuail.* H. [2] *Caratgun.* O. [3] *Mighacgell.* O. [4] Sic O. *Brochuail.* H. [5] Sic O. *hostium.* H.

mail judicium sufferre non potuit; et alio modo aurum redemit, largiendo Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Ciueilliauc[1] Episcopi, villam Tref peren cum sex modiis terræ, et omnibus episcopis Landaviæ in perpetuo, et cum tota sua libertate, et omni communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Ciueiliauc Episcopus, Catgen, Gualluc, Pascen, Auagon, Morcunris; de laicis, Brochmail Rex, Conan, Gurcant, Caratguin, Nud. Quicunque[2] custodierit, custodiat illum Deus; qui vero[3] ab ecclesia Landaviæ separaverit, anathema sit. Amen. Finis illius est, O riu tunuil usque ad fossam, deinde ad viam quæ vadit de Merthir gerem, et vadit ad alteram viam quæ ducit ad carneu; deinde a riu celli cintur, via custodiente ad collem,[4] valle cliduan tota rectè pergit per illam usque ad viam quæ venit a sant ilien. Finis Perenn in maritima,[5] et vadit a poll i caith usque ad Sabrinam, et ab urbe XII. jugerorum usque ad poll erbin dimidiam partem illius terræ hit bet tref perenn duobis jugeris dividentibus.

Yscuit[6] Cyst.

Brochuail filius Mouric pro animâ suâ, et animâ patris sui, reddidit Yscuit[6] Cyst, cum tribus modiis terræ, et cum coretibus suis in Sabrina, et in Mouric, ex utraque parte ripæ, Deo et Petro apostolo, et[7] Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Ciueilliauc[1] Episcopi, et omnibus episcopis Landaviæ, et cum tota sua libertate, et omni communione data incolis, et habitaturis terram illam, sine fine, per totam regionem Guenti in campo et in silvis, in

[1] Sic O. *Cimeilliauc.* H. [2] *Qui.* O. [3] *Autem.* O. [4] *Vallem.* O. [5] *Maritimo.* O. [6] *Ycuit.* O. [7] *Et* deest. O.

aqua et in pascuis, et cum navium libera applicatione in ostio[1] pull Mouric, et cum navibus anfractis in toto confinio illius terræ et maris, et in omnibus rebus applicatis, sine ullo censu ulli homini terreno,[2] nisi pastoribus Landaviæ in perpetuo. De Clericis, testes sunt Ciueilliauc Episcopus, Catgen, Aceru, Tuteth, Guinda; de laicis, Brochmail Rex, Branud, Iliud, Cinuin,[3] Nud, Luigui. Quicunque[4] custodierit, benedicetur; qui autem violaverit,[5] maledicetur. Amen.

VILLA CYUIU.

March filius Pepiau largitus est, et reddidit pro salute animæ suæ villam Cyuiu, agrum trium modiorum, et membrum de territorio Merthir Teudiric (juncta sibi pœnitentia, et data veniâ de homicidio quod fecerat de consobrino suo, videlicet Hortulf nomine) Deo, et Sanctis Dubricio, et Episcopo Cimeilliauc,[6] et omnibus episcopis Landaviæ, et cum omni sua libertate, in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Cimeilliauc Episcopus, Catgen filius Bleinguid, Guinda, Congual, Branud; de laicis, Brochmail Rex, Caranguin, Cuchein, Dull, Auguod. Quicunque custodierit, custodiat illum Deus; qui vero ab ecclesia Landaviæ separaverit, anathema sit. Amen.

CASTELL CONSCUIT, ET ECCLUIS SANT BREIT INSIMUL.

Brochmail filius Mouric immolavit duas ecclesias, et reddidit pro redemptione animæ suæ ecclesiam Castell Conscuit, et ecclesiam Brigidæ cum sex modiis terræ, ambas

[1] Sic O. *hostio.* H. [2] *Terreno* deest. O. [3] *Emuin.* O. [4] *Qui.* O. [5] *Ab ecclesiâ Landaviæ separaverit.* O. [6] *Ciueilliauc.* O.

Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Cimeilliauc[1] Episcopi, et omnibus episcopis Landaviæ, et cum tota libertate, et omni communione data incolis in campo et in silvis, in aqua et in pascuis, et cum libera applicatione navium in ostio Taroci, et cum coretibus suis omnibus, sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo. De Clericis, testes sunt Ciueilliauc Episcopus, Catguen, Aceru, Tuteh, Guinda; de laicis, Brochmail Rex, Branuid, Iliud, Cinuin, Nud, Legui, Hesmunt. Quicunque[2] custodierit, sit absolutus a peccatorum sorde;[3] qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen. Finis illarum est, Aper taroci maliduc taroc ari hit bet i pant, maliduc ir pant per medium diuinid bet i blain dir cruc in fin tref peren ad dextram dir cruc arall, or cruc dir carnou fin tref peren, or carn dicilid diguairet bet imor hafren cum coretibus suis, et anfractibus navium, cum applicatione libera in ostio Taroci ubi incepit.

Sciendum[4] est quod Hiugel Rex, filius Ris, largitus est in eleemosina Ermint et Cathoroc, filios Cremic, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Episcopo Ciueilliauc, et omnibus episcopis Landaviæ, cum suis omnibus rebus in perpetuo, et cum omni sua libertate; et pro anima uxoris suæ Leuci, et animabus filiorum suorum, et Yuein et Arthuail, et filiorum Ermithridh, et Nest; et cum sua tota progenie, in sempiterna servitute ecclesiæ Landaviæ. De Clericis, testes sunt Ciueilliauc Episcopus, Asser, Tuthed, Bleinguid, Judnerth; de laicis vero, Hiugel Rex, Meirchiaun, Gucaun. Quicunque[2] custodierit, sit absolutus a peccatorum sorde, qui vero violaverit, anathema sit. Amen.

[1] *Ciueilliauc.* O. [2] *Qui.* O. [3] *Custodiat illum Deus.* O. [4] Hæc donatio non habet titulum. E.

VILLA BIRRAN.

Arthmail Rex immolavit pro salute animæ suæ villam Cair Birran, cum quatuor modiis agri, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Ciueilliauco Episcopo, et omnibus præsulibus Landaviæ, liberam ab omni regali servitio, et sine ullo censu, magno vel modico, ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo; et data incolis communione in campo et in silvis, in aqua et in pascuis. Finis illius, O guor lurch Judgual, usque ad frut elhaith hac obrenan picet in.[1] Data benedictione omnibus servaturis hanc donationem in servitio Landavensis ecclesiæ; separaturis autem sub perpetuo anathemate. De Clericis, testes sunt Cimeilliauc[2] Episcopus, Guinda, Tuteth, Judnerth; de laicis, Arthmail Rex, Gouur, Meirchiaun, Teudus, Branud, Loudoc.

Dcccc^{mo}.xx^{o}.VII°. Cimeilliauc[2] Episcopus migravit ad Dominum.

(LIBIAU EPISCOPUS.)

VILLA TREF CERIAU, ID EST, LANN MIHACHEL MEIBION GRATLAUN.

Notum sit omnibus in dextrali[3] plagâ Britanniæ habitantibus, quod facta est contentio magna inter Libiau Episcopum Landaviæ, et Teudur Regem Brecheniauc, filium Elised, propter hoc quod Teudur Rex dimisit Episcopum se unum in monasterio suo Lancors, ablato sibi convivio suo vi et fortitudine. Et facta sibi tam grandi invasione, surrexit Episcopus in crastino cum tota familia sua, et reliquit Regem sub maledictione et perpetuo anathemate; et congre-

[1] *Picetni.* O. [2] *Ciueilliauc.* O. [3] Sic B. *dextra.* MSS.

gatis omnibus clericis totius parochiæ intra ostium[1] Taratyr in Guy et ostium[1] Tyui[2] positæ, et in plena Sinodo apud Landaviam fecit Regem anathematizari. Et relatum est Regi, et Episcopo Sancti[3] David, Lumberth nomine, de facto anathemate. Et post intervallum temporis, missis legatis ad Episcopum Libiau, et recepta legatione, convenerunt insimul in monasterio Lancors. Et judicatum est Episcopo Libiau prætium totius familiæ suæ, ut redderetur sibi quinquies (familiæ quidem quæ tunc temporis fuerat cum Episcopo quando ablatum fuit sibi vi convivium suum) et prætium ejusdem Episcopi, ut redderetur sibi septies, hoc est ccccccc[as]. mancusas in auro puro. Teudur Rex videns judicium sufferre non posse, per intercessorem suum Episcopum Lumberth quæsivit veniam, cum accepta pœnitentia, offerens villam Tref ceriau, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Libiau Episcopo, et omnibus episcopis Landaviæ in perpetuo. Data sibi venia, accepit Episcopus Libiau terram illam, cum sua tota libertate sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo, et cum tota communione in campo et silvis, in aqua et pascuis. Finis illius est, De via magna quæ est[4] ab austro per spineum rubum, inde usque ad rivulum tangeiel,[5] quæ est ab aquilone, inde per rivulum orientem versus usque ad[6] fontem chenian, postea a fonte Chenian per siccam vallem quæ ducit sursum usque ad prædictam viam magnam iterum, quæ est ab austro. De Clericis, testes sunt Libiau Episcopus, Lumberth Episcopus, Eneuris præsbyter, Duun præsbyter, Marchuid, Cherenir, Reuelgur, Dissaith, Henip, Redun, Canatam, Conuc;[7]

[1] Sic O. *hostium.* H. [2] Sic O. *Tuigui.* H. [3] Sic B. *sancti* deest. MSS. [4] *Est* deest. O. [5] *Tangueiel.* O. [6] *Ad* deest. O. [7] *Comic.* O.

de laicis, Teudur Rex, Mor, Sulbrit, Elstan,[1] Bran, Serus, Abel, Davin. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

PENN IBEI IN ROSULGEN.[2]

Sciendum est nobis[3] quod Grifud Rex, filius Yugein, largitus est in[4] eleemosyna quatuor modios agri Pennibei, et in sempiterna consecratione, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Libiauo Episcopo, et omnibus episcopis Landaviæ, liberam ut insulam in medio maris, sine ullo censu ulli homini terreno, nisi pastoribus Landaviæ, et clero ejusdem; et propter emendationem vitæ suæ, et propter tres prævaricationes quas fecerat contra Deum et sanctos; primo, tenendo Idmab filium Idcant in monasterio Sancti Cinguali ecclesiæ Sanctorum Dubricii, Teliaui, et Oudocei, et violando refugium; secundo, vastando Ciuarheru filium Crashaiou in monasterio Sancti Cinuuri, id est, Lannberugall; tertio, vendendo portum Dulon, ecclesiam Sancti Dubricii a primo tempore sine licentia episcopi, quibusdam hominibus. Et emendatis his tribus prævaricationibus, commendavit prædictam tellurem pro salute animæ suæ, ut prædictum est. Finis illius est, in longitudine, a vertice montis usque ad rivulum Mithri; latitudo autem ejus, a dimidio silvæ quæ est ab oriente, usque ad agrum Cinguali, qui est ab occasu cum duobis agris Meinporth.[5] Quorum finis est a mari in longitudine usque ad petram jacintham, latitudine autem a fossa orientali usque agrum filiorum Grucauc, cum hæredibus suis Boduc, atque Eunin, et cum uno modio agri, qui est juxta Telic. Finis illius, a

[1] *Elistan*. O. [2] *Rogoulgen*. O. [3] Forte leg. *vobis*. [4] *In* deest. O. [5] *Memporth*. O.

mari usque portum capræ, et ita inter duas fossas per longitudinem, usque ad petram jacintham. De Clericis, testes sunt Libiau Episcopus, Cerennhir, Equonimus, Dibin præsbyter, Dissaith scriptor, Enun, Marchi, Guithrit, Loumarch, Guainint, Cinon;[1] de laicis, Grifud filius Yugein,[2] Bleinbui, Beli, Grucinan, Mailbrigit[3] sacerdos, Elci lector, Euilaun, Branud, Marchi, Conan. Quicunque custodierit, custodiat illum Deus; qui vero ab ecclesiâ Landaviæ separaverit, anathema sit. Amen.

Dcccc^{mo}.xx^{o}.IX°. Libiau Episcopus migravit ad Dominum, et ordinationis suæ anno tertio.

(GUCANUS EPISCOPUS.)

Morcant Hen, filius Yugein, Rex Morcannuc, contemporaneus Etgari Regis Anglorum, reddidit ejusdem admonitione, et Dunstani Dorobernensis ecclesiæ archiepiscopi exhortatione, et commendatis literis, Gucauno Episcopo Landaviæ, omnia territoria ejusdem ecclesiæ, et cum omni sua dignitate et privilegio, et sicut melius fuit tempore Sanctorum Dubricii, Teliaui, et Oudocei, prædecessorum suorum, liberas ab omni servitio per totam Gualliam; non tam per regnum Morcanti Regis, regnantis per septem regiones infra ostium[4] Guy, et ostium[4] Tyui, quam per regnum Hiuel Da filii Cattell, regnantis per totam Gualliam; et istas nominatim ecclesias, cum suis territoriis omnibus, ecclesias Machumur videlicet, Lann luit, et Lannuannar, et Lannguoronoi, et Lannmihacel cruc[5] cornou, et Lanntituil et Lannmihacgel i pull, et Lanngunnhoill, et Lannnisien, et Lannguerntniauc, et multas alias; et verbo

[1] *Cimon*. O. [2] *Yngein*. O. [3] *Mailbrigitur*. O. [4] Sic O. *hostium*. H.
[5] *Lanmihagel crug*. O.

filiorum suorum, Iguein, Idguallaun, Cattell, Cinuin, et omnium optimatum totius Regni Morcannuc, et præsentibus clericis suis innumerabilibus. Finis Lann luit machumur, lecha ex una parte occidentali dir pant diguairet ar hit bet liman, maliduc liman diuinid bet i pant, maliduc i pant ar traus ad his guaissaf liguallaun filius tutbulch, ar hit ir nant trui ir pant bet i blain, dinant arall,[1] maliduc ar i hit bet pann discinn in lecha, maliduc lecha dirguairet bet genou[2] ir pant a cuid in liman ubi incepit. Finis Lann uannar de machumur, o aper nant distir haliman, nant distir diuinid bet i pant maliduc i pant bet i nant bichan, maliduc dirguairet bet liman, liman[3] ar i hit bet distir, ubi incepit. Finis Lannguoronoi, Mingui ex una parte dicirahu[4] ir pant inicecin versus occasum inparte aquilonali ecclesiæ, or pant dirguairet dilicat finnaun dioci ar hit iguuer bet nant catlan, catlan inihit bet aper periron catlan nihit bet mingui, mingui nihit diuinid bet penn[5] arciueir ar pant inicecin, ubi incepit ar mingui. Finis Lann tituill, i foss in parte dextrali maliduc dirguairet bet trodi, ar hit i foss diuinid di all arhit cecin crib irall bet i penn ir all dir foss, ar hit ir foss bet nant meneich, nant meneich ni hit bet trodi,[6] trodi dirguairet bet penn ir foss ubi incepit. Finis Lanmihacgel[7] cruc cornou, i gueir claud ar i hit in austro bet guuer trui ir gueir claud ar, hit ir guuer diguairet bet hodni,[8] hodni[8] diuinid bet aper i finnaun bechan maliduc i guuer diuinid dilicat, oi licat trus ir all iniaun dirguairet bet i guoun ir gueir claud, ubi incepit. Finis Lannmihacgel, i pull cecin ir all inicreic[9] ar parth gullengin dir eccluis bet mouric di penn ir inis ad huchti hapenn ir all ad Isti. Finis Lann nissien,

[1] *Diuinid ar allt.* O. [2] *Gonou.* O. [3] *Liuan.* H. [4] *Dicirchu.* O. [5] *Pann.* O. [6] *Foss ar hit ir foss bet nant meneich, nant meneich ni hit bet trodi,* desunt. O. [7] *Lanihacgel.* O. [8] *Hodin.* O. [9] *Al inicreit.* O.

O penn irui inis teireru arglan[1] ilgui, ilgui ni hit diuinid bet nant cichmann, nant cichmann ni hit bet i blain, oi blain diluin helic diblain aghiti maur, ar i hit dirguairet bet irguoun in parth gulleuin dirmainti iniaun diblain acgiti[2] bechan, oi blain diuinid di all hilguid trui ir coit[3] dir riu, ar hit ir riu ibron ir all adis ir eccluis nissien, ar i hit dirguairet inis teireru hit[4] ilgui, ubi incepit. Finis Lannguern tunauc,[5] dubleis digenou ir foss cuin, ar hihit diuinid dir alt dir carn fin penncelli guennuc, ar hit ir foss versus orientem bet pann discinn diguairet i penn celli guennuc inir pant ar hit ir pant, ar hit ir claud versus austrum diguairet bet licat ir finnaun, oi licat diuinid versus orientem ar hit ir guuer ir allt diuinid di circhu bronn irallt dirminid, ar hit ir guuer bet imain, or main inioun trus ir minid dir guoun dirguliple, i perued[6] ir guoun, ar hit ir guliple versus aquilonalem plagam dir foss maur i cecin ir minid maliduc ir foss dirguairet dir ford maur, trus i ford ar hit i foss bet guenuin[7] meirch, ar i hit diuinid dir coit bet iblain, oi blain versus occasum in traus trus ir coit di dubleis maliduc dubleis diguairet bet penn ir foss, ubi incepit.

LANCARVAN.

Perpetualiter regnanti Domino nostro Jesu Christo, honor, laus, et perennis doxa per infinita sæcula. Ego Merchiaun filius Riderch propter plurima delicta, immensaque crimina ad te, qui es fons indulgentiæ largifluus affectuosis nisibus imo lachrimosis planctibus pœnitentialiter, suppliciterque,[8] nimia aviditate (Deus meus!) reverti desidero; hæc jugiter recolens quod Petrus amarissimè flevit, et ve-

[1] *Argla.* O. [2] *Achgiti.* O. [3] *Ceci.* O. [4] *Bet.* O. [5] *Tumauc.* O. [6] *Perned.* O. [7] *Guenuin.* O. [8] *Et supplicitur.* O.

niam impetravit;[1] Paulus conversus, confestim apostolus; latro credidit, paradisum coluit. Inclytis igitur confessoribus Dubricio, Teliauo,[2] Oudoceo, et Gucauno Episcopo utrisque gemmis decorato, sapientia videlicet sanctarum scripturarum divinæ et humanæ, et regali nobilitate parentelæ, simul cum dignitate pontificalis cathedræ, Abbati totius dignitatis ecclesiæ Sancti Catoci Lancarvaniæ, simul et hæreditario jure, hos duos fratres Gustin et Ebba, cum sua paterna hæreditate, et cum captura piscium, ut merear beata tranquillitate adipisci perenne gaudium, tribuo pro animabus conjugis meæ, et parentum meorum Riderch et Acgareat[3] cum sua tota libertate, et sine ullo censu ulli homini terreno nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo, et cum libera communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Gucaunus Episcopus, Eidef lector urbis Guenti, Bledgur, Gulbrit, Catgen, Gurci, Duna; de laicis vero, Arthmail Rex filius Nougui, concedens hanc eleemosynam in perpetuo, Merchiaun, et filius ejus[4] Gurcant, Gurci filius Gurcunanu, Malcant, Gunda. Quicunque[5] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

LANNMIHACGELL LECHRIT ET VILLA STIFILOT.

Arthmail Rex Guenti, filius Nogui, occidit fratrem suum Elised, imo semetipsum; ut est metricè dictum,—

"Quicunque alium molitur lædere, primum
Ipsum se jaculo percutiet proprio."

[1] Sic B. *perpetravit* MSS. [2] *Et.* O. [3] *Acgaret.* O. [4] *Ejus* deest. O. [5] *Qui.* O.

Et facto tam execrabili homicidio, et humano generi exoso, Episcopus Gucaunus missis legatis per totam parochiam sibi subditam et obtemperantem ecclesiæ suæ Landaviæ, propter clericos omnes de majoribus gradibus usque ad inferiores gradus,[1] ut simul convenirent apud Landaviam; et congregatis illis omnibus, de fine ad finem (ut prædiximus) affirmante tota synodo fecit Regem anathematizari. Et ablata sibi tota Christianorum communitate, et audito sibi facto anathemate, requisivit veniam lachrymabili devotione apud Landaviam; et injuncta sibi pœnitentia de fratricidio perpetrato, largitus est in eleemosyna, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Gucauno Episcopo, et omnibus præsulibus[2] Landaviæ in perpetuo, Lanmihacgel lechrit, cum tertia parte prati. Finis illius est, Or rit artaroci ar hit ir pont meiniauc trui irgueir claud digenou i nant ar hit i gu pant iuinid dirallt, ar hit ir allt versus aquilonem ar hit ir allt in hit bet i penn ar ciueir hagenou ir pant versus occidentem dilicat ir guuer ir pant, ar hit ir pant bet pann discinn in taroci, taroci[3] in hit bet inrit,[4] ubi incepit. Et quatuor modios villa Stifilot, limite servante a poll hir guid huc usque ad pull higuarac per longitudinem, et a fraxino stilifat usque ad tref[5] guascar, in latitudine; et cum sua tota libertate, et omni communione data incolis in campo et in silvis, in aqua et in pascuis, et sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus[6] in perpetuo. De Clericis, testes sunt Gucaunus Episcopus, Eidef lector urbis Guenti, Bledgur,[7] Equonimus, Eutigirn præsbyter, Catgen filius Dissaith, Gurci filius Marci, Gorui filius Breint; de laicis vero, Arthmail filius Nogui, Nogui filius Guriat, Merchiaun filius Riderch, Brichmar,

[1] *Gradus* deest. O. [2] *Episcopis*. O. [3] *Taroci* deest. O. [4] *Nirit*. O. [5] *Tre*. O. [6] *Ejus* deest. O. [7] *Bledgor*. O.

Gurci filius Gurcimanu, duo filii Albrit,[1] Sigrit et Hiueid. Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ[2] separaverit, anathema sit. Amen.

Villa Sevan.

Laur et filius ejus Deheueint, compuncti corde et animo, et data sibi pœnitentia pro homicidio ab eis perpetrato (Merchi videlicet) largiti sunt in eleemosina, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Gucauno Episcopo, et omnibus præsulibus Landaviæ, villam Seuan, cum tribus modiis terræ, verbo et consensu Idguallaun Regis, filii Morcant, cum sua tota libertate, et sine ullo censu ulli homini terreno nisi ecclesiæ Landaviæ,[3] et pastoribus ejus in perpetuo. De Clericis, testes sunt Gucaunus Episcopus, Dissaith lector, Hergualt, Sed scriptor, Hiueid, Marchuid, Eutigirn sacerdos, Rim, Guenerbiu cocus; de laicis, Idguallaun Rex, Aircol, Drich. Quicunque custodierit, benedictus sit; qui autem violaverit, maledictus sit. Amen.

Dcccc^{mo}.lxxx^{o}.ii^{o}.[4] incarnationis Domini anno, Gucaunus Episcopus Landaviæ consecratus a metropolitano Dunstano, Dorobernensis ecclesiæ Archiepiscopo, data sibi virga pastorali in regali curia a summo Rege Anglorum Ætgaro, præsentibus suffraganeis suis Episcopis Angliæ, Birthelmo Episcopo, Alfuuoldo Episcopo, Adheluuoldo Episcopo, Oswaldo Uuicorniæ Episcopo, et præsentibus abbatibus, Al-

[1] *Abrit.* O. [2] Sic O. *Landaviæ* deest. H. [3] Sic B. *Landaviæ* deest. MSS.
[4] A.D. 982. Usserius in tractatu de Religione Hib. et Brit. p. 81, hujus historiolæ partem citans, ait, "vel dccclxxii. potius," quasi verus fuisset annus 872: sed cum Edgarus Rex Angliæ fuit ab anno 959 usque ad 975, forsan ille corrigendum voluit "972," omisso uno "x." e notatione codicis. Dugdalus ita legit, "Incarnationis Domini A. dccccLxxxii." B

frico Abbate, Æswuicg[1] Abbate, et astantibus Ducibus, Alfere Duce, Alphea Duce, Æthestan Duce, cum multis aliis clericis et laicis. Post datam sibi apostolicam dignitatem, migravit ad Dominum.

(MARCHLUID EPISCOPUS.)

Marchluid Episcopus Landaviæ, tempore filiorum Morcant, Ouein, Idguallaun, Catell, Cinuin.[2]

(BLEDRI EPISCOPUS.[3])

Sciendum est quod quatuor alumni Ili, id est, Elmoin, Nud, Melguas, Arguistil immolaverunt Lannguronoi,[4] cum modio agri, et semimodio, pro animabus suis, Deo, et sanctis confessoribus Dubricio, Teliauo, et Oudoceo, verbo et consensu Regis Morcanhuc, Ris videlicet filii Ouein, simul et donatione ejus in perpetua oblatione, et sine ullo censu ulli homini terreno, nisi Episcopo Landaviæ, et in manu ejusdem Episcopi, Bledri nomine; et cum omni communione incolis, in aqua et in pascuis, in campo et in silvis. De Clericis, testes sunt Bledri Episcopus, Joseb præsbyter, et decanus Landaviæ, Eli, Friauc, Auguinn; de laicis vero testes,[5] Ris filius Ouein Rex, Gurcant filius Merchiaun, Bledgu filius[6] Ceretic, Edilm filius Teudus, Merchiaun filius Arthbleid, Conan filius Jacouan. Et cum data benedictione omnibus servantibus, et servaturis hanc eleemosinam, cum omni dignitate sua, et libertate in ecclesia Landaviæ; maledictione autem cum perpetuo anathemate violaturis, aut ablaturis laicali vi, aut aliqua tirannica potestate amplius ab ecclesia Landaviæ, et a pastoribus ejus. Amen. Finis

[1] *Adriurcus.* O. [2] *Cininin.* O. [3] Nomen Episcopi positum est pro titulo. E. [4] *Lannguoronoi.* O. [5] *Vero testes* desunt. O. [6] *Filius* deest. O.

illius est, O rit y cerr[1] bet cecyn bet finnaun guaidan, or finnaun hit y cecyn bet targuus, trui targuus hit dou ceniou yntraus bet finnaun he collenn ynn traus bet celli rudan huit, hi euen bet tarnus, o tarnus bet tref gloyuid hit i euen bet minugui, id est, teir eru iss rit deueit.

¶ Istud hic scriptum est, pro eo quod charta illa, in qua scriptum erat, præ nimia vetustate ferè tabefacta est.

Sciant omnes Christiani quod septem sunt Cantref in dominio Morcannuc, et in episcopatu suo similiter ecclesiæ, scilicet Landaviæ. Primus quidem cantref est Bican; secundus vero cantref est Guyr, et Cædwel, et Carnwaliaun; tercius vero[2] cantref est Wurhinit;[3] quartus cantref Penychen; quintus cantref Gunlyuch et Edelyvon;[4] sextus cantref Wenyscoyt; septimus cantref Wenthuccoyt, et Ystradyw, et Ewyas, qui ambo vocantur semper Deu wur laweys[5] went huc coyt. Dewenthuc coyt sunt, et insuper hoc[6] ergyn, et anergyn,[7] sicut in isto gref Teliau reperitur per totum finem Morgannuc per circuitum. Insuper[8] autem scitote quod in uno tempore fuerunt Edgar Rex totius Britanniæ, et Huwel da, et Morgan Hen; et isti duo tamen erant subjecti Regi Edgaro. Morgan Hen obtinuit quoque tunc temporis totum Morgannhuc in pace, et quietè; sed Huwel da voluit auferre huic Ystradiw,[9] et Ewyas tunc temporis, si posset: quo audito,

[1] *I cers.* O. [2] *Tertius est Cantref.* O. [3] *Wurhunt.* O. [4] *Edelybon.* O [5] *Lawyes.* O. [6] *Hoc* deest. O. [7] *Tan ergyn.* O. [8] Spelmanus in annotationibus suis super Leges Hoelis Dha (quod circa A.D. 940 scriptas fuisse judicavit) totam sequentem narrationem, edidit e folio 103 ipsius codicis, inter Concilia I. 414. Wilkins autem habet in calce operis sui Concil. IV. 773. B. [9] *Ystradui.* O.

Rex Edgarus advocavit Huwel Da, et Morgan Hen, et filium suum Huweyn, ad curiam suam; et ibi in pleno concilio, Rex Edgarus tractavit de litigatione ambo-rum; et repertum est justo judicio curiæ Regis Edgari, quod Huwel Da nequiter egisset contra Morgan Hen, et filium suum Huweyn; et depulsus est Huwel Da ab his duabus terris, scilicet Istradiu,[1] et Euias in perpetuum, sine recuperatione. Et postea Rex Edgar dedit, et concessit Huweno filio Morgan Hen illas duas terras, videlicet Istradiw et Euias, nominatim in episcopatu Landaviæ constitutas, sicuti suam propriam hæreditatem; et illas easdem duas terras sibi et hæredibus suis per chartam[2] suam sine calumnia[3] alicujus terreni hominis confirmavit. Communi vero assensu et testimonio omniumArchiepiscoporum,Episcoporum, et Abbatum, Comitum, et Baronum totius Angliæ et Walliæ factum est; et quod maledictus esset a Deo Patre, qui illas duas terras a dominio Morgannuc, et parochia Landaviæ unquam separaret, et quod iterum benedictus foret a Domino Jesu Christo, qui hoc observaret, et a cuncto populo Christiano a modo, et usque in sempiternum. Amen. Insuper scitote quod charta[4] illa quæ illo die facta fuit, et scripta coram Rege Edgaro in pleno concilio suo, in ecclesiam Landavensem deposita est. Valete.

Mouric Rex Gulat Morcant, filius Hiuel, reddidit Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Josepho Episcopo, et omnibus[5] præsulibus Landaviæ, villa Elcu ablatam ecclesiæ Landaviæ quadam laicali invasione, et cum sua

[1] *Ystradui.* O. [2] Sic O. *cartam.* H. [3] Sic O. *calumpnia.* H. [4] Sic O. *carta.* H. [5] *Omnibus* deest. O.

tota libertate, sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo; et data communione incolis in campo et in aquis, in silva[1] et in pascuis, et cum uno modio, et semimodio terræ. Finis illius est, A lata via usque ad cruc glas, et a tref marchan usque ad i guern. De Clericis, testes sunt Joseph Episcopus, Ruid sacerdos, Bleinguid, Tecguaret sacerdos Docunni; de laicis, Mouric Rex, Teudur, Dissaith, Etrit. Quicunque custodierit, custodiat illum Deus;[2] qui vero ab ecclesiâ Landaviæ separaverit, anathema sit.

Familia Etguini Regis Guenti, filii Guriat, litigavit cum familiâ Bledri Episcopi Landaviæ, in tantum quod Episcopus solus litigio interfuit, mixto furore nimio, et sanguine ex utraque parte; et volens sedare, stans inter utramque aciem, a quodam scelerato viro familiæ Regis vulneratus est; et effuso sanguine. Et sequestrato litigio, venit Episcopus ad Landaviam, et misit legatos suos per omnes ecclesias totius parochiæ infra[3] ostium[4] Taratyr super ripam Guy, et ostium[4] Tyui positæ, et adunatis omnibus clericis sacri ordinis apud Landaviam, in plena sinodo, fecit Regem anathematizari[5] cum tota familia sua; et reliquit patriam Guenti sub maledictione, et sine baptismo, et ablata sibi tota Christianorum communione. Et posquam Rex Etguin audivit tantam super se submotionem, et factam sibi, et patriæ suæ tam execrabilem excommunicationem,[6] quæsivit veniam cum totâ familiâ suâ, et malefactoribus omnibus apud Landaviam; et in plena sinodo in quantum ad semetipsum pertinebat de factâ injuriâ, accepit indulgentiam et remissionem peccatorum; adductis crudelibus viris ante pe-

[1] *In silvis, in aqua.* O. [2] *Quicunque custodierit, custodiat illum Deus,* omissa sunt in MSS. [3] *Infra* pro *intra.* E. [4] Sic O. *hostium.* H. [5] *Anathematizare.* MSS. [6] Sic O. *execrebili excommunicationi.* H.

des Episcopi, et sibi liberatis[1] ad sustinendum judicium cum veniâ. Et juncta eis pœnitentia, et facta remissione cum data venia; Etguin Rex non aliter credens se purgatum a crimine nisi jejunio, et oratione, et eleemosina, largitus est Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Bledri Episcopo, et pro effusione sanguinis sui, villam Junuhic[2] cum tribus modiis terræ, et cum tota libertate, sine ullo censu ulli homini terreno[3] nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo, et cum omni communione data incolis, in campo et in silvis, in aqua et in pascuis. Finis illius est, O pill cinguid bet nant louhelic in hit bet pill. De Clericis, testes sunt Bledri Episcopus, Gurcant, Cimelliauc,[4] Jouann; de laicis, Etguin Rex, Ellgualt,[5] Gurhi, Etern.[6] Quicunque custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Finis, Nant i gor ex una parte, ex alia parte, nant i guolchitua bet i pill dirronnen versus orientem, or onnen iniaun dirguairet dir nant i guolchetua maliduc bet pill or onnenn in parte alia diblain i guuer maliduc diguairet[7] bet nant i gobb et pill.

Pen celli guenn hucc juxta linguern.

Rotri et Grifud, Reges Guenti, filii Elised, immolaverunt Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Bledri Episcopo, et omnibus pontificibus Landaviæ, pro animabus parentum suorum terram Penn celli guenhuc, cum sua tota libertate; et data communione incolis, in campo et in silvis, in agro et in pascuis, et sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo. Finis illius est, Or[8] duur pill et dimidiam partem linei

[1] Sic B. *libertatis.* MSS. [2] *Lunuhic.* O. [3] *Terreno* deest. O. [4] *Cimeilliauc.* O. [4] *Ellguallt.* O. [5] *Eteru.* O. [6] *Dirguairet.* O. [7] *Or* deest. O.

vallis usque ad salices hir helic luin bet i celli; deinde, valle ducente, usque ad[1] carn guenn. De Clericis, testes sunt, Bledri Episcopus, Dinguallaun, Riuguallaun; de laicis, Rotri et Grifud filii Elised, et Morbui, Gurcinnif,[2] Gurci. Et factum est tempore f[3]—— Quicunque[4] custodierit, benedictus sit; qui autem violaverit, maledictus sit. Amen. Finis, Henlennic cinauc ar pill oper guinnic[5] i pill maliduc guinnic diuinid bet i prid pull, or prid pull di cecin ir allt finn tir lanngunn hoill maliduc cecin irallt versus occasum in hit bet pill, maliduc pill dirguairet bet gunnic, ubi incepit.

Dcccc°.LXXXIII°.[6] anno, electione facta regum Morcannuc, Ouein videlicet, et Idguallaun, Catell et Cinuin filiorum Morcant Hen, Rotri et Grifud filiorum Elised, et totius cleri et populi Morcannuc intra ostium[7] Taratyr in Guy et ostium Tyui[8] positi, et dato sibi baculo in regali curia, a summo Rege Anglorum Adelredo, et a metropolitano Dorobernensis ecclesiæ Albrico Archiepiscopo, Bledri Episcopus Landaviæ[9] consecratus est; et millesimo vigesimo secundo anno incarnationis Domini,[10] ordinationis suæ autem trigesimo nono anno, migravit ad Dominum.

(JOSEPH EPISCOPUS.[11])

Millesimo vigesimo secundo anno incarnationis Domini,[12] consecratus est Joseph Episcopus Landaviæ, Cantuariæ, a metropolitano Dorobernensis ecclesiæ Ælnod,[13] Archiepiscopo, in calendis[14] Octobris, et in primo anno[15] cicli decen-

[1] Sic O. *ad* deest. H. [2] *Gurcinnir.* O. [3] Ita, cum lacuna in MSS. [4] *Qui.* O. [5] *Guinuic.* O. [6] A.D. 983. [7] Sic O. *infra hostium.* H. [8] Sic O. *hostium Tiui.* H. [9] *Landaviæ* deest. O. [10] A.D. 1022. [11] Titulus suppletur. B. [12] A.D. 1022. [13] *Alnod.* O. [14] Sic O. *kalendis.* H. [15] *Anno* deest. O.

novennalis; verbo Regis Anglorum Cnut; et dato sibi baculo in curia illius, electione populi et cleri Landaviæ, et Regum Britanniæ, Regis videlicet Riderch regnantis per totam Gualliam tunc temporis,[1] et Hiuel, subreguli Regis Morcannuc intra ostium[2] Taratir in Guy et ostium[2] Tyui regnantis; et vigesimo quarto ordinationis suæ anno,[3] in via Sancti Petri apostoli,[4] apud Agustan, migravit ad Dominum.

Riderch[5] filius Jestin, Rex Morcannuc, imo totius Gualliæ, excepta tantum insula Euoniæ, quam Jacob filius Idguall per se tenebat; Riderch dico, virum pacificum et mansuetum, omnibus totius regni tam clericis quam laicis, viduis et orphanis jura sua, et hæreditates divina lege, et humana, concedentem, et maximè ecclesiæ Dei, et gubernatoribus ejus, episcopis videlicet, et omnibus de inferioribus gradibus; in cujus tempore nulla desolatio, in montibus nec in plano, nisi tantum tribus villis per totam Gualliam in solitario, Landaviæ quidem et Sanctis ejus[6] Dubricio, Teliauo, et Oudoceo, et Joseph Episcopo ejusdem, concessit ecclesias suas, et earum territoria, per omnia, in pace quieta tenenda, et cum sua dignitate, et omni privilegio consolidata et libertate tota data incolis, et habitaturis, et communione pervia in campo et in aquis, in silva[7] et in pascuis, et ob venerationem catholicæ[8] fidei, et[9] jurejurando, et manum mittendo, præsente Joseph Episcopo, et confirmante super quatuor evangelia, antepositis sacris reliquiis; et ita, ut nunquam glebam unam sciens ablaturus est aliqua vi laicali, aut tirannico furore, aut malo ingenio, aut fraude

[1] Sic O. *tempore*. H. [2] Sic O. *infra hostium*. H. [3] A.D. 1046. [4] *Apostoli* deest. O. [5] Documentum hoc ex excerptis Cantabr. edidit Whartonus in Anglia Sacra II. 669—70. ubi scribit nomina sic, *Rytherch*, *Jestyn*, *Morgannuc*, *Gualliæ*, *Enoniæ*, *Idgwal*. B. [6] *Ejus* deest. O. [7] *In silvis in aqua*. O. [8] Sic O. *katholicæ*. H. [9] *Et* deest. MSS.

subdola de territoriis Landaviæ, et cum toto privilegio dato sibi à[1] tempore Sanctorum Dubricii, Teliaui, Oudocei; hoc est, sine ullo censu, magno vel modico, ulli homini terreno, nisi tantum oratione quotidiana, et ecclesiastico servitio diurno, sine consule, sine proconsule, sine conventu intra[2] patriam nec extra, sine vigiliâ intus nec extra, sine expeditione, et cum omni dignitate curiæ suæ plenaria et (ut[3] sic dicam) in omnibus ut regia; et vovens Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Joseph Episcopi, consolidans et promittens omnibus successoribus suis in perpetuo, ut nunquam dominaretur in aliquâ re ecclesiasticâ, aut[4] ejus possessionibus, nec etiam refugium violaturus, imo conservaturus in omnibus; et concesso eodem refugio territoriis omnibus ejusdem, et confirmato ab eo tali, quale fuit Sancti Dubricii in priori tempore, videlicet quamdiu voluerit profugus Landaviæ, et eorum omnium ubique[5] ecclesiarum sibi subditarum maneat tutus, sine protegente clypeo nisi divino, et sanctorum protectione in ejus asylo, et sine termino, non tantum per diocesin suam dividente Tyugui[6] occidentali plaga, Guy vero in ostio Taratyr in parte orientali sequestrante Angliam, verum etiam intra Episcopatum Sancti David, per totam Demeticam regionem, et Cantref Maur, et Brecheniauc, et Eluail. Et de omnibus subscriptis vestita fuit ecclesia Landaviæ, simul et Episcopus Joseph, pace quietâ, et tranquillâ, tempore regnantis Riderch per totam Gualliam, et admonitione[7] Ælnod[8] Archiepiscopi Cantuariensis, simul cum literis commendatis[9] Cnut regnantis Angliam. In Cantref Maur. I. Lanteliau maur, cum suis duobus territoriis. II. Lannteiliau nant seru. III. Lannteliau garth tevir. IIII. Lann-

[1] *A* deest. O. [2] Sic O. *infra*. H. [3] *Ut* deest. O. [4] *Ut*. MSS. [5] *Que* suppletur. B. [6] *Tyui*. O. [7] *Ammonitione*. O. [8] *Alnod*. O. [9] *Commendatitiis*. O.

teiliau mainaur brunus. V. Lannteliau bechan in deifrin teiui.[1] In Cantref Guarta, VI. Lanteliau Landibrguir mainaur. VII. Lanteliau treficerniau. VIII. Lantoulidauc icair. IX. Lanteliau apercoguin. X. Lanteliau penn tuun. XI. Lannteliau luin guaidan, villa tantum in Euelfre. In Penbro, XII. Lannrath. XIII. Et Lann cronnguern[2] cum tribus territoriis amrath;[3] finis illarum, o frut gurcant hit glanrath. XIV. Tref carn, villa tantum sine ecclesia. XV. Laithti Teliau super ripam ritec, villa[4] tantum juxta Pennalunn.[5] XVI. Menechi arglann ritec juxta Pennalun. XVII. Pull arda juxta mainaur pir, villa tantum. XVIII. Lannteliau, villa tantum. XIX. Eccluis Guiniau,[6] ubi natus est Sanctus Teliaus. XX. Porthmedgen, villa tantum. XXI. Porth manach[7] mainaur manuthiel. XXII. Dingueimhaf[8] in lonion,[9] villa tantum. XXIII. Lannteliau Litgarth, in fin dou cledif, ha chemeis[10] mainaur. XXIV. Lannteliau cil retin in emlin. In Ros, XXV. Lann issan mainaur. XXVI. Bronn lann. XXVII. Lann gurfit. XXVIII. Ciltutuc. XXVIIII. Pennclecir. In Pepitiauc, Mainaur Mathru. XXX. Cenarth maur.[11] In Brechua, XXXI. Lann gurva et mainaur. In cantref Selim, XXXII. Lanncoit. In Cantref Talacharn, XXXIII. Lann cors. XXXIV. Lann mihacgel meibion gratlaun. XXXV. Lann idoudec seith. In Elmail, XXXVI. Lann meilic ha lyguess. XXXVII. Lann teliau iciliou idifriñ machagui.

[1] *Tyui.* O. [2] *Crounguern.* O. [3] *Amrah.* O. [4] Sic O. *villam.* H. [5] O. habet *sine ecclesia* vice *juxta Pennalunn.* E. [6] *Guinau.* O. [7] *Maneich.* O. [8] *Dingueunhaf.* O. [9] *Louion.* O. [10] *Chameis.* O. [11] XXVIII. *Telich clouua. In Penbro, mainaur mathru.* XXIX. *Ciltutuc.* XXX. *Penn clecir. In Pepetiauc, Cenarth maur.* O.

PENNI PRISC TREF ELIAU[1] IN SEGENID, LANNTIUAUC[2] IN PENNICHEN.

Mouric Rex Gulat Morcant, filius Hiuel, firmavit pacem cum Etguino filio Guriat, Regi Gueniscoit; ambo jurantes super reliquias sanctorum, antepositis sacris evangeliis, ut simul tenerent contra Brachanios in fraterna pace, et contra omnes inimicos suos, Anglos (videlicet) ex una parte, dextrales Britannos ultra montanos ex alia parte, præsente Episcopo Landaviæ, Joseph, et præsentibus pluribus de melioribus regni. Et facta juratione, et confirmato fœdere, post intervallum temporis,[3] Mouricus Rex (potius perjurii particeps) rupta pace suâ, et in manu Episcopi consolidatâ, cepit Elguinum, et in carcerem suum missum abstulit ei regnum, simul et lumen oculorum, ducente illum orbitate ad interitum. Et postquam audivit Episcopus violatum fœdus maledixit regem iniquum, et malefactores, et conciliarios pro facto perjurio, et homicidio; advocatis omnibus clericis totius parochiæ intra ostium[4] Taratyr in Guy, et ostium Tyui, apud Landaviam, et confirmantibus sententiam canonicam. Rex nequam videns damnationem suam, et tantam excommunicationem sufferre non posse, requisivit veniam apud Landaviam, et apud Deum, per intercessionem Dubricii, Teliaui, et Oudocei, et Joseph Episcopi, et data sibi venia simul cum juncta pœnitentia, largitus est in eleemosina Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Joseph Episcopo, et omnibus præsulibus Landaviæ villam Pennipriso, id est, difrin anouid, cum sua tota libertate, et data omni communione incolis, in campo et in silvis, in aqua et in pascuis, et sine ullo ser-

[1] *Elidon.* O. [2] *Lanntimauc.* O. [3] Sic O. *temporis* deest. H. [4] Sic O. *infra hostium.* H.

vitio ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo; et alteram villam Tref Eliau in Seghenid, id est (villa filiorum Quichtrit) agrum trium modiorum; et Lanntiuauc, agrum trium modiorum, cum omni sua libertate, et tota communione ut prædictum est. De Clericis, testes sunt Joseph Episcopus, Ruid sacerdos, Cimeilliauc, Equonimus filius Bledgur, Joseph sacerdos Ilduti; de laicis, Mouricus Rex, et Hiugel pater suus, Cincenn filius Gucbric, Breint, Luguine. Finis difrin annouid est o finnaun derguist hit ir allt in hit bet riu[1] tiuuil di pull ir uilenn[2] dircarn luit, erigens sursum pennarciueir cruc ri dir cair bet annouid in hit bet ibudinn. Finis, Tref Eliau, or guoun bet imor longitudine, o tref licotuc bet tref tecan latitudine. Finis Lanntiuauc, latitudo ejus inter coricou, longitudo ejus usque ad longum lapidem. Quicunque[3] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

Riu Brein.

Sciendum est quod Riuguallaun filius Run pugnavit cum Episcopo Joseph, et familia illius, et unum de familiaribus Episcopi amicum perforavit lanceâ; et expulsus a regione tota, simul et sequestratus a tota Christianorum communione per suam nequitiam; tandem, inito fœdere cum Episcopo, et parentibus ejus, accepit pœnitentiam de forisfacto; et facta sibi absolutione, cum concordia perpetrata, et habita cum vulnerati parentela, largitus est, verbo Regis Hiugel, et filii ejus Mourici, hæreditariam suam terram Riubrein, cum sua tota libertate, et cum tertia parte silvæ Ynispeithan, Deo, et Sanctis Dubricio, Teliauo, et Oudo-

[1] *Rui.* O. [2] *Iuilenn.* O. [3] *Qui.* O.

ceo, et Joseph Episcopo, et omnibus præsulibus Landaviæ in perpetuo, et cum omni communione sua data incolis, in campo et in silvis, in aqua et in pascuis, et sine ullo servitio,[1] ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus. Finis illius est, O rit litan arannouid ni[2] hit ir ist leidiauc dipull otin cincenn dir cruc glas[3] dir ford litan hit i foss in hit bet i guoun guenn inhit luin ina. De Clericis, testes sunt Joseph Episcopus, Ruid præsbyter Sancti Teliaui, Sed præsbyter Sancti Catoci, Tecguaret sacerdos Sancti Docunni; de laicis vero, Hiugel Rex, et filius ejus[4] Mouric, Run filius Ceitimor, Cincenn filius Huefric.[5] Quicunque[6] custodierit, custodiat illum Deus; qui autem ab ecclesiâ Landaviæ separaverit, anathema sit. Amen. Finis illius silvæ est, cum illa silva quæ pertinet di inis bratguen, o aper gungleis in taf maliduc ar i hit diuinid bet i blain, oi blain trusso di blain inant du, ar hit i nant du dirguairet bet pann discin inidair cin circhu taf, odina[7] di taf, ar hit taf cum piscibus dirguairet bet aper gungleis, ubi incepit.

Tref Gynnhill.

Gurcant filius Ithail immolavit pro anima sua villam Tref Ginnhill, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Joseph Episcopo, et omnibus præsulibus Landaviæ, et cum sua tota libertate, et data communione incolis, in campo et in silvis, in aqua et in pascuis, et sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo. Finis illius est, O elei[8] via custodiente usque ad Abrenan,[9] erigens sursum transversum

[1] *Censu.* O. [2] *In.* O. [3] *Glay.* O. [4] *Ejus* deest. O. [5] *Cincenn filius Huefric* desunt. O. [6] *Qui.* O. [7] Sic O. *odna.* H. [8] *Olei.* O. [9] *Brenann.* O.

usque dum descendit in elei. De Clericis, testes sunt Joseph Episcopus, Ruid[1] sacerdos, Cimeiliauc, Benedictus; de laicis, Gurcant filius Ithail, Cincenn filius Caratauc, Arit filius Elfin.[2] Quicunque custodierit, benedictus sit; qui autem violaverit, maledictus sit. Amen.

TREF GOLYCH.

Mouric Rex Gulat Morgant filius Hiugel, iratus est cuidam potenti suo viro, et venit cum furore nimio ad Landaviam, frangendo refugium Sanctorum Dubricii, Teliaui, et Oudocei, et accepit ab[3] ostio[4] ecclesiæ uxorem illius viri nomine Seissill,[5] et in præsentia Episcopi Joseph. Et violato refugio sanctorum, et vulnerato quodam de familia Episcopi, et ablata uxore, et vi, et fortitudine; mandavit pontifex per ecclesias totius parochiæ adjacentis ecclesiæ Landaviæ, ab ostio Taratir super ripam Guy usque ad ripam Tigui;[6] et adunatis omnibus clericis de majori gradu usque ad inferiorem, et in[7] plena synodo, anathematizavit regem, potius iniquum mandatorum Dei transgressorem. Et facto anathemate, et per patriam dilatato, Rex requisivit veniam apud Landaviam, imprimis offerens se redditurum raptam uxorem, et vulneratum virum familiarem Episcopi pacare muneribus, cum refugii plena redintegratione, et juncta sibi pœnitentia, cum data venia ad modum culpæ, reddidit villam Tref Gulich, cum tribus modiis terræ, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, quæ antea fuerat illorum, et a tempore Judhail Regis Morcannuc, filii Athruis, contemporanei Oudocei Episcopi; et cum sua tota libertate, et data communione in campo et in silvis,

[1] *Rud.* O. [2] *Elphin.* O. [3] *Ab* deest. O. [4] Sic O. *hostio.* H. [5] *Seisil.* O. [6] *Tyui.* O. [7] *In* deest. O.

in aquâ et in pascuis. De Clericis, testes sunt Joseph Episcopus, Ruid sacerdos, Joseph sacerdos; de laicis, Mouricus Rex, Caratauc filius Gulbrit, Seisill filius[1] Gisterth, Teudur filius Idguin. Finis illius est, Or poguisma dir cruc dir lech in hit i foss di carn gistlerth, hit i foss dicarn guocof hit i carn dir nant hit i nant digurunmi, gurunmi inihit hit gulich, gulich nihit[2] iuinid cann teireru ir ynis rac pouisma deui. Quicunque custodierit, custodiat illum Deus; qui vero ab ecclesia Landaviæ separaverit, anathema sit. Amen.

VILLA FRATRUS SUPER NADAUAN.

Mouricus Rex pro prædicta prævaricatione, immolavit Deo, et sanctis prædictis, et ecclesiæ Landaviæ, et pastoribus ejus in perpetuo villam Fratrus, et cum tota sua libertate, et data communione; et attestantibus prædictis[3] clericis, et laicis; et insuper quatuor libras argenti Episcopo Joseph, et multa dona canonicis suis; et semper se promisit obedientem ecclesiæ, et omnibus suis territoriis rectum auxiliatorem, et fidum defensorem. Et benedixit filiis suis Catguocaun et Ris, ut firmiter tenerent commendationem suam, et eleemosynam in pace quieta, et omnibus suis posteribus,[4] nepotibus, pronepotibus, et omnibus suæ generationis; et maledixit, ex alia parte, omnibus superstitibus suis, quicunque illorum eleemosinam prædictam ab ecclesia Landaviæ, vi et laicali invasione, aut subdola fraude, amplius separaverint. Amen. Finis illius est, Ebirthim,[5] deinde dir carn, or carn dir claud di ard ir allt, diuscuid irallt ni hit diari celli arhit bet i pen, i penn diguairet inhiaun[6] versus occasum dirford maur, trus i ford di penn

[1] *Filius* deest. O. [2] Sic O. *nibit.* H. [3] *Prædictis* deest. O. [4] Pro *posteris.* E. [5] *Ebirchim.* O. [6] *Mluar.* O.

claud, inian nihit arhit i claud dirnant diguairet bet nadauan, ar i hit bet aper epyrthun nihit bet i ford maur nihit bet irit, ubi incepit.

HENRIU IN LEBUND IN WENCIA.[1]

Caratauc filius Riuallaun, unus de comitibus Mourici[1] Regis Morcannuc, fregit refugium Sanctorum Dubricii, Teliaui, et Oudocei, et in comitatu Mourici Regis, et verbo, et[2] auferendo uxorem Seisill, vi et fortitudine ab ostio[3] ecclesiæ, ut prædiximus. Recolens quod malefecerat, nec aliter posse salvari, et liberari ab ira, et maledictione Episcopi Joseph, nisi per jejunium et orationem, et eleemosinam, cœpit lachrimari,[4] et veniam requirere apud Landaviæ præsulem; et juncta sibi pœnitentia ad modum sacrilegii, verbo et consensu Catgucaun Regis Guenti, largitus est in eleemosina Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Joseph Episcopo, et omnibus præsulibus Landaviæ in perpetuo, Lann Petyr in Henriu, et cum tota sua libertate, et sine ullo censu, ulli homini terreno, nisi ecclesiæ Landaviæ, et cum data communione in campo et in silvis, in aqua et in pascuis. De Clericis, testes sunt Joseph Episcopus, Bleinguid, Gueiluirth filius Albrit; de laicis, Catgucaun Rex, Grifud filius Eli, Nir filius Judguallaun, Abraham filius Enniaun, Caratauc et Riugallaun filii Gulfrit, Jouaf[5] filius Riuallaun. Finis illius est, Dubleis, deinde dinant igall in hit bet i blain, o blain ir allt coit guent cecyn[6] ir allt, in hit diuinid bet penn ar ciueir lann mihacgel dir ford maur, iuinid trui coit, ar hit crib ir allt, o crib ir allt iniaun diguairet dilicat nant marchnant, march ar i hit bet dyfleir.

[1] Titulus deest. O. [2] *Mourici* deest. O. [3] Sic O. *Et* deest H. [4] Sic O. *hostio* H. [5] Sic O. *lacrimari*. H. [6] *Jaciaf*. O. [7] *Cecgin*. O.

VILLA CARNOU, ID EST, VILLA CRUCOU LEUIRN, ET VILLA CRUCOU MORCAN.

Merchiaun filius Riderch, cum filio suo Gurcant, dederunt pro redemptione regni cœlestis, Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Joseph Episcopo, et omnibus præsulibus Landaviæ, villam Carnou cum duobus modiis terræ, et villam Crucou leugirn cum tribus modiis terræ, et cum tota sua libertate, et sine ullo servitio, ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo, et data communione incolis,[1] in campo et in silvis, in aqua et in pascuis, verbo et consensu regis. De Clericis, testes sunt Joseph Episcopus, Nobis præsbyter, Gurcant filius Dunna; de laicis, Merchiaun et filius ejus Gurcant, Gurcinnif filius Gurci, Gistrerth filius Gallcun. Quicunque custodierit, benedictus sit;[2] qui autem violaverit, maledictus sit. Amen. Finis crucou morcant, rit aruaith ar mouric ar hit ir ford bet diar ir allt ad dexteram, iniaun di linn dirluin maur trus iford di foss, arhit ir foss diuinid di garthbacat dirluhinn, ex alia parte garthbacat di guartha nant hela, ar hint i pant nant ela dir main, dir ford dir foss, ar hit ir foss bet pull mouric, diguairet guers trui i pull di brinn i cassec, di penni guern iuainaur dir foss, ar i hit diguairet bet pull mouric, ar hit aruaith ubi incepit.

LAN SANT BREIT, IN MAINAUR CRUCMASE.

Catguallaun filius Guriat, intermixtis quibusdam verbis cum quodam homine, Riderch nomine, filio[3] Beli, et in curia Episcopi Joseph apud Landaviam, et in præsentia illius, percussit eum pugno donec fluxit sanguis de naribus, et re-

[1] *Incolis* deest. O. [2] O. habet *custodiat illum Deus* vice *benedictus sit*. E.
[3] *Filii*. MSS.

tentum fecit Episcopus eum, et in carcerem missum, præsentibus parentibus suis, patre suo Guriat, (videlicet) et Gurcano filio Ithail, consobrino suo, cum multis aliis astantibus. Et carceratus, recognovit malefactum suum, et requisivit veniam per intercessores apud Episcopum, offerens Sanctis Dubricio, Teliauo, et Oudoceo, et Episcopo Joseph, ecclesiam sanctæ Brigidæ, cum tribus modiis terræ, et cum finibus subscriptis, et concordiam condignam[1] homini Episcopi. Et inito consilio cum canonicis ecclesiæ, et cum probis hominibus Landaviæ, accepit Episcopus ecclesiam illam, cum suo agro, et cum tota sua libertate, et data communione incolis, in campo et in silvis, in aqua et in pascuis, et verbo patris sui Guriat, et concessione Mourici Regis Morcanhuc,[2] et perpetua donatione confirmata, et missa super altare Sanctorum Dubricii, Teliaui, et Oudocei. De Clericis, testes sunt Episcopus Joseph, Ruid sacerdos, Cimeiliauc, Equonimus; de laicis, Gurcant filius Ithail, Guriat, et filius ejus Catguallaun, Dissaith, Teudur. Finis illius est, Latitudine, o nant brachan bet glesius, longitudine o finnaun liss bet cim er ir dounant brachan. Quicunque[3] custodierit, custodiat illum Deus; qui autem ab ecclesia Landaviæ separaverit, anathema sit. Amen.

CECIN PENN ROS AR GUY.

Seisill filius Gistlerth immolavit Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Joseph Episcopo, et omnibus episcopis[4] Landaviæ, et ecclesiæ Cinfall, Cecin pennros, verbo Grifud filii Riderch in perpetuo, super ripam Mingui, ex alia parte Lanncinfall. Finis illius est, O penn ar ciueir aper finnaun eiurdil trui mingui cecin pennros, arihit

[1] *Concordia indigna.* O. [2] *Morcannuc.* O. [3] *Qui.* O. [4] *Episcopis* suppletur. B.

ad dexteram dircirchu[1] penn gueir claud, audi ar i hit dirguairet bet mingui, nihit bet aper finnaun efrdil, ubi incepit. De Clericis, testes sunt Joseph Episcopus, Ruid præsbyter[2] Landaviæ, Cimeiliauc, Equonimus, Clemens præsbyter Lanncinfall; de laicis, Grifud Rex Morcanhuc filius Riderch, Seisill filius Gistlerth, Audi et Guilstan filii Sigilm hæreditarii, Branud, Guor, et Gunguar[3] filius ejus, Idmab de Lanncinnfall præpositus Episcopi, Riderch et Seisill filii Enud de Lann Mocha.

CECIN PENNICELLI, JUXTA LANN BOCHA.[4]

Riuguallaun filius Tutbulch venit quadam die motus ira et furore, comite sibi sua familia, ad Lann Mocha, et deprædatus est populum illius ecclesiæ; et cum præda veniens, sequentibus eum reliquiis ecclesiæ, cum clamore magno et gemitu, cecidit in fontem Oir, stupefactus nimium, videns piscem grandem[5] in fonte, pro quo equus illius salivit, unde projectus est sessor de equo ad terram; et fracto brachio suo, semivivus advocavit familiam, et quietam clamavit prædam. Et in illo loco largitus est Sanctis Dubricio, Teliauo, et Oudoceo, et Josepho[6] Episcopo, et omnibus episcopis Landaviæ, terram suam hæreditariam Cecin penn icgelli, sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ, et pastoribus ejus in perpetuo. Finis illius est, Licat finnaun oir dirguairet ar hit i guuer bet i pridpull, diguairet digenou ir pant i parth guocled, ar hit ir pant diuinid dir ford maur, ar hit ir ford part gulleum bet finnaun oir, ubi incepit. De Clericis, testes sunt Joseph Episcopus, Ruid præsbyter, Cimeilliauc, canonici Landaviæ, Elcu

[1] *Dirirchu.* O. [2] Sic O. *præsbiter.* H. [3] *Gungar.* O. [4] *Juxta Lann bocha* desunt. O. [5] *Magnum.* O. [6] *Joseph.* O.

præsbyter Lannmocha; de laicis vero, Riderch Rex filius Gistin, Riuguallaun, Bynus filius Merchbiu, Marchuid filius Joude, hæreditarii Gucaun, Seisill filius Elcu de Lannmocha, Gloui filius Fermarch, Enud[1] filius Gloui, Brechiaul filius Guallauc, Nud filius Morgen, Tutleu, Bledgurburr. Quicunque custodierit, custodiat illum Deus; qui vero ab ecclesiâ Landaviæ separaverit, anathema sit. Amen.

(HERWALDUS EPISCOPUS.)

De consecratione Herwaldi Episcopi.

Præstante totius creaturæ visibilis et invisibilis, Auctore et Gubernatore, quem unum substantialiter trinumque personaliter in se, et per se subsistere credimus et confitemur universis orthodoxæ fidei cultoribus universalem vitæ præsentis prosperitatem, et æternalem[2] immortalitatis fœlicitatem. Notum sit benevolæ prudentiæ legentium hoc dictamen, ac intelligentium quod cœlestis Pastor ovilis Christus Dominus, cujus providentia,[3] atque dispensatione totum corpus ecclesiæ terrestris regitur ac disponitur, humilem per manûs impositionem Joseph Episcopi Landaviæ consecratum in sacerdotem Herwaldum, et inter Anglos non modico tempore commorantem, et tam coram ipsis quam coram suæ, id est, Britannicæ gentis potestatibus, gratia et moribus præfulgentem ad sacerdotalem dignitatem fœliciter Landavensis ecclesiæ ejus, largiflua miseratione clementer elegerit. Cujus unanimis electio ab invicto Rege Griffido, monarcha Britonum præpollente, et a Mourico filio Houel, consentientibus præsulibus ac sacerdotibus, atque doctoribus omnibus terræ primoribus, ac magnatibus; et confir-

[1] *Eund.* O. [2] *Æternam.* O. [3] *Prudentia.* O.

mata honorabiliter illius consecratio a summo archiepiscopo Cynisi, et ab aliis Angliæ plurimis episcopis canonicè consummata est; sub cujus manu atque norma, ipse suorum more prædecessorum Episcopus exstitit, præsente Domino glorioso Anglo-Saxonum Basileo Eaduuardo, cunctisque pontificibus et abbatibus, nec non archidiacọnibus,[1] cum omnibus ecclesiæ ordinibus, atque sapientibus, hoc ratum esse firmiter, ac stabiliter adjudicantibus, pariterque benedicentibus in illa famosa synodo quæ Lundoniæ facta est, in hebdomada[2] pentecostes, anno M^{mo}.L^{mo}.IX^{no}. ab incarnatione Domini nostri Jesu Christi;[3] in quo deinceps omnium sapientium consilio hujuscemodi decretum, prolatum atque consolidatum est, ut siquis rex vel dux, aut satrapa, sive princeps, vel quicunque præpotens huic pontifici, vel ejus successoribus, aut loco cui præesse et prodesse missus est, succurrendo ac benefaciendo hoc pactum benedictionum observaverit et[4] adimpleverit, corpore simul et spiritu conservetur in pace, et quiete sanctorum omnium in sæcula sæculorum. Amen.

Henriu Gunnua.

Familia Catgucaun Regis Morcannuc, filii Mourici, in die nativitatis Domini, visitavit Landaviam bono affectu, et (ut dicitur de virgâ Aron versa in draconem,) animus illius familiæ tardus ad sperandum bonum, velox ad faciendum malum; et dilatus[5] præ nimio gaudio tantæ festivitatis, cœpit bacchari[6] copiâ potationis, sequestrata discretione sobrietatis; in tantum quod imperfecti viri amissi vi scientiæ et pietatis, devastaverunt unum familiarem, et ne-

[1] Pro *archidiaconis*. E. [2] *Ebdomoda*. O. [3] Maii 3—29. A.D. 1059. [4] *Et* deest. O. [5] Sic O. *ditatus*. H. [6] *Bacacri*. MSS.

potem Herwaldi[1] Episcopi, Berthutis nomine, virum justum, et medicum totius patriæ. Et facta tam execrabili invasione, et sub alâ Sanctorum Dubricii, Teliaui, Oudocei, et asylo, misit Episcopus legatos suos per omnes ecclesias totius suæ dioceseos[2] obtemperantes sibi intra ostium[3] Taratyr super ripam Guy, et ripam Tyui,[4] ut simul convenirent clerici majoris dignitatis electi, tam quam inferioris apud Landaviam, et in[5] plena synodo, depositis crucibus, cum sanctis reliquiis, ad terram, et versis cymbalis simul et clauso ostio[6] ecclesiæ cum stipatis spinis, et ita carentis servitio et pastore, remansit diebus ac noctibus; facto anathemate familiæ regis et sequestratæ a tota orthodoxæ fidei sorte. Et audita tanta summotione et dilatata per patriam magno strepitu, et murmure, cœpit Rex lachrymari[7] pro damnatione[8] familiæ suæ, desiderans[9] potius pacem cum suo pastore, quam participationem perpetratæ injuriæ. Advocatis omnibus Comitibus suis, requisivit veniam apud Landaviam lachrymabili[10] devotione simul et familia segregata a Christianorum consortio; et audita ejus prece, et data sibi venia simul et familiæ juncta cum pœnitentia canonicè, dixit Rex, positis manibus suis super altare Petri apostoli, et sanctorum confessorum, Dubricii, Teliaui, et Oudocei, et coram utroque populo, clericali et laicali, "Confirmo "hanc eleemosynam, tribuens Deo, Henriu Gunua[11] videli-"cet, et sanctis prædictis et Episcopo Heruualdo, et omni-"bus pontificibus Landaviæ, in sempiterna consecratione, "liberam ab omni servitio sæculari et regali, et cum data "communione incolis, in campo et in silvis, in aqua et in "pascuis." De Clericis, testes sunt Hergualdus[12] Episco-

[1] *Herwaldi.* O. [2] Sic O. *dioceos.* H. [3] Sic O. *infra hostium.* H. [4] Sic O. *Tigui.* H. [5] *In* deest. O. [6] Sic O. *hostio.* H. [7] Sic O. *lachrimari.* H. [8] Sic O. *dampnatione.* H. [9] Sic O. *desideratis.* H. [10] Sic O. *lacrimabili.* H. [11] *Gunnua.* O. [12] *Herwaldo.* O.

pus, Moruarch et Merchuui canonici, Gulbrit, et Tutnerth, et Selif, Joseph lector Catoci, Aidan præsbyter Catoci, Catguaret præsbyter Sancti Docunni; de laicis, Catgucaun Rex, et frater ejus Ris, filius Jaco, Caratauc filius Gulbrit, Cinnhor filius Richrit, Eithin filius Elfin, Guabeith filius Elcu, Teudur[1] filius Laur. Facto anathemate separaturis hanc eleemosinam ab ecclesiâ Landaviæ, et à pastoribus ejus; data autem benedictione servaturis, et confirmaturis in quieta pace. Amen. Finis illius est, Penniguoun[2] i penni[3] foss inihit bet i ford dicribir allt i celli, cecin i celli inihit bet pan discinn diguairet dir pull i bron e mil i gueir[4] claud versus orientem, ar hit i claud in pant trus i ford, iuinid trui i pant di genou iriu ar crib ir allt in henn tref gucaun, diguairet trui i coit bet inant, inant ar i hit bet ir helic luin,[5] deinde i parth cled dir cruc, dir cruc[6] arall iniaun trus i ford di penn celli gulible diguorlurch Judgual, guorlurch nihit dir carn dir cruc dir carn ar hit i ford maur, o mais i gueir claud in hit penn i gueir claud, ubi incepit.

Privilegium.[7]

Pater, et[8] Filius, et Spiritus Sanctus, in personis tres, in deitate et essentia unus, Creator et Gubernator totius creaturæ visibilis et invisibilis, et super omnia formavit hominem ad imaginem et ad similitudinem suam, dividens singula prout vult, et cui omnia serviunt inpræsentiarum, quibusdam tribuens regna, et potestates, quibusdam modicas paupertates cum septiformi dono sapientiæ et intellectûs, consilii et fortitudinis, scientiæ et pietatis et timoris, in-

[1] Sic O. *Teuduf.* H. [2] *Pennigoun.* O. [3] *Pen.* O. [4] *Guueir.* O. [5] *Lum.* O. [6] *Allt.* O. [7] Edidit Whartonus in Anglia Sacra sua, II. 670—1. sub titulo "Privilegium concessum Herwaldo Episcopo Landavensi per Griffidem principem. [8] *Et* deest. O.

spiravit cor lapideum, ingruente quadam infirmitate corporis, Grifudo Regi Britanniæ, et (ut sic dicam) totius Gualliæ de fine ad finem, et calefactum[1] Spiritûs Sancti fervore. Videns igitur Rex quod potestas ejus sicut flos fœni, et caro ut cinis, conatus est pro transitoria substantia conquirere regnum floridum sine casura, et cœleste gaudium sine mœrore, et tristitia, semota omni penuria, semetipsum tribuens sub jugo pœnitentiæ, et pœnitens fecisse quæ fecerat contra divina præcepta promisit se emendaturum jejunio et oratione, et eleemosyna, cum diversis metallis prætiosis largitis ab illo, Deo, egenis viduis, et orphanis. Et non degenerans a prædecessorum nobilitate, pietate, et largitate, immo[2] imitans, et præcellens rigore et fortitudine tum[3] contra barbaros Anglos ex una parte, semper fugitivos, visa facie sua in acie belli, tum[4] contra Hibernienses occidentales et semper fugaces, tum contra indigenas solito more bellicosos,[5] tum contra Danos marinos, tum contra insularum Orcadum habitatores; et semper versis dorsis in fugam, et firmato fœdere ad libitum suum pacificatos;—clamavit omnia territoria Landaviæ ecclesiæ Petri apostoli, et sanctorum confessorum Dubricii, Teliaui, et Oudocei, de omni parochia ejusdem ab ostio Taratyr[6] super ripam Guy usque ad ripam Tyui,[7] et insuper terras[8] ejusdem Lanteliau[9] maur, videlicet, et Penn alun, cum multis aliis ecclesiis, et telluribus suis omnibus, et cum illis in Brecheinauc[10] pluribus, ut in chirographo demonstratur, quæ habentur extra diocesin in episcopatu Sancti Deuui, et cum toto[11] privilegio, ut melius fuit tempore prædecessorum suorum, quieta et tranquilla ab omni regali servitio, nisi tantum oratione

[1] *Califacto*. O. [2] *Imo*. O. [3] *Tam*. O. [4] *Quam*. O. [5] Sic O. *Bellicosas*. H. [6] Sic O. *hostio Taratir*. H. [7] Sic O. *Tiugui*. H. [8] *Terras* deest. O. [9] *Lanteiliau*. O. [10] *Brecheniauc*. O. [11] Sic O. *tota*. H.

quotidiana[1] pro animabus regum et principum Britanniæ; et firmata missis manibus super quatuor evangelia, et in manu Heruualdi Episcopi consolidata, et coram omni populo suo, in die nativitatis Domini apud Ystumguy;[2] et oblata villa Pennros in manu Episcopi, et omnibus præsulibus Landaviæ in perpetuo. De Clericis, testes sunt Heruualdus Episcopus, Mormarch, Merchbui, Tutnerth canonici Landaviæ, Benedictus lector, Jouanaul, Nouis, Elinui,[3] Cinon, Judhail præsbyteri, Tathiu, Abraham archidiaconus Guenti; de laicis, Rex Grifud, Margetud filius ejus, Caratauc filius Riguallaun, Byrguith,[4] Judhail filius Teudus,[5] Edmuet[6] et Fuedlid, Berdicguent, Caratauc filius Gulbrit. Et cum data communione omnibus incolis[7] terrarum ecclesiæ per totum regnum suum, in campo et in silvis, in aqua et in pascuis.

VILLA MILOC.[8]

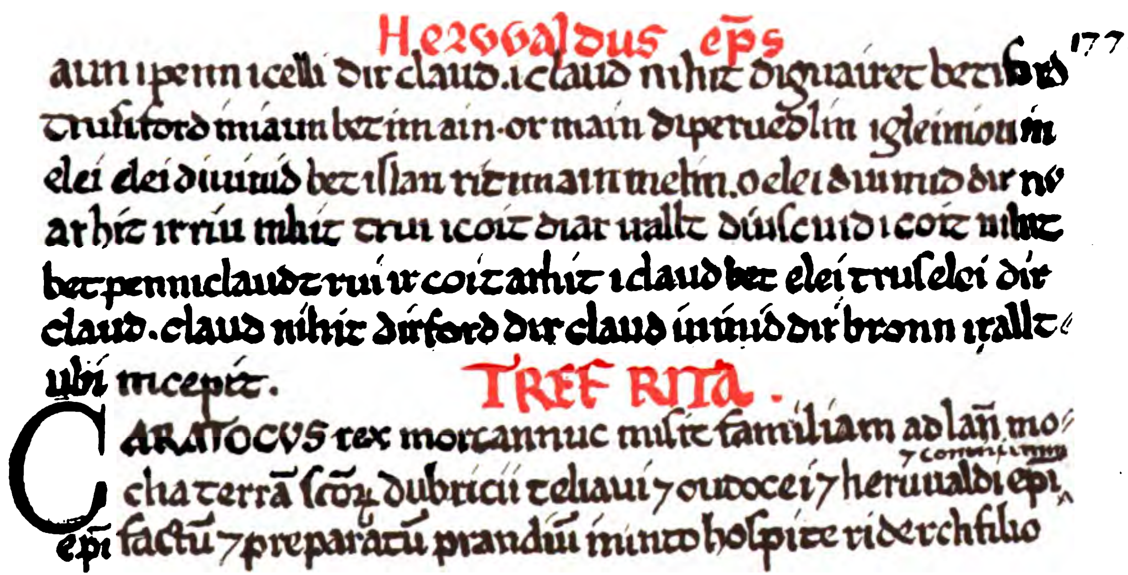
Gistinus filius Gurcant misit familiam suam ad Landaviam,[9] inflatam maligno spiritu[10] de cujus collegio quidam nequam, nomine Turguert comitante illam, et præduce quodam juvene, nepote Gistin, Enniaun nomine, et instigante illos spiritu libidinis, oblito signo sanctæ crucis, et violato refugio sub asylo Sanctorum Dubricii, Teliaui, et Oudocei, et Heruualdi Episcopi, rapuerunt virginem de sub ala ecclesiæ aufugientem, intra[11] taxum et ecclesiam; et ita raptam, et devirginatam puellam, nomine Ourdilat, filiam Cingual, duxerunt. Et in eadem hora, ut dicitur, "Mirabilis "Deus in sanctis suis," qua juvenis prædictus cepit eam, ut

[1] Sic O. *cotidiana*. H. [2] *Ystunguy*. O. [3] *Elinu*. O. [4] *Birguith*. O. [5] *Teudur*. O. [6] *Edniu*. O. [7] *Incolis* suppletur. B. [8] Hoc, et duo sequentia documenta, sunt in Monast. Angl. Dugd. B. [9] *Ad Landaviam* desunt. O. [10] *Spiritu* deest. O. [11] Sic O. *infra*. H.

diximus, bacchatus est, et tota vita sua irrita, et opprobrio plena. Et facta tali invasione, et violato refugio, maledixit Episcopus Gistinum, et malefactores,[1] ablata eis tota Christianorum communione in omnibus. Et postquam Gistinus recognovit malefecisse erga Deum, et pastorem suum, requisivit veniam lachrymabili[2] devotione apud Episcopum suum; et data sibi venia cum juncta pœnitentia, et reddita rapina, cum facta concordia, immolavit Gistin villam Miluc[3] Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Heruualdo[4] Episcopo, et omnibus pastoribus Landaviæ, et cum tota sua libertate in campo et in silvis, in aqua et in pascuis, et sine ullo censu ulli homini terreno, nisi ecclesiæ Landaviæ, et liberam in perpetuo. De Clericis, testes sunt Heruualdus Episcopus, Mormarch præsbyter, Merchuiu præsbyter, Tutnerth, Lifris filius Episcopi archidiaconus et magister Sancti Catoci, Jonas præsbyter, Aidan præsbyter Sancti Catoci, Gurci præsbyter Sancti Catoci, Gurcinnif præsbyter Sancti[5] Ilduti, Johannes[6] præsbyter Sancti Docunni; de laicis, Gistinus filius Gurcant, Caratauc filius Gulbrit, Selif filius Cinmor, Elfin filius Dissaith, Mouric filius Guoronui, Ris filius Brochmail, Cyndrich[7] filius Edrit, Mei filius Episcopi. Facta absolutione omnibus servaturis hanc eleemosynam in tranquilla pace, et in servitio Landaviæ; separaturis autem ab ecclesiâ Landaviæ, facto sibi[8] perpetuo anathemate. Amen. Finis illius est, Cecin ir allt i penn i claud tu ha tal, ar hit bronn ir allt ad[9] IIII. dexteram dir cruc, or cruc iniaun i penn i celli dir claud, i claud nihit diguairet bet i ford trus i ford iniaun bet i main, or main diperued lin igleinniou in Elei, Elei diuinid bet islau

[1] *Gistino* et *malefactoribus*. O. [2] Sic O. *lacrimabili*. H. H. [4] *Herwaldo*. O. [5] *Catoci, Gurcinnif præsbyter Sancti* desunt. O. [6] *Joseph*. O. [7] *Cyndrit*. O. [8] Sic O. inscritur *a* H. [9] *Allted*. O.

V


Herewaldus eps

aun i penn i celli dir claud. i claud nihit dignauit bet i brid 177.
tru hi ford i maun bet i main. or main di perued lin i gleimoum in
elei. elei di uuinid bet i ssan tir i main i meltin. o elei d uuinid dir nant
ar hit i tri u nihit tru i coit diar uallt diui cuid i coit nihit
bet penn i claud tru i ir coit arhit i claud bet elei tru elei dir
claud. claud nihit dir ford dir claud i uuinid dir bronn i rallt
ubi incepit.

TREF RITA.

CARATOCUS rex morcanuc mi sit familiam ad lann mo
cha terra scorum dubricii teliaui 7 oudocei 7 heruualdi epi 7 commisimus
epi factum 7 preparatum prandium in uno hospite riderch filio

rit i main melin, o Elei diuinid dir riu, ar hit ir riu nihit trui i coit diar irallt, diuscuid i coit nihit bet penn i claud, trui ir coit ar hit i claud bet Elei, trus Elei dir claud, claud nihit dir ford dir claud iuinid dir bronn ir allt, ubi incepit.

TREF RITA.

Caratocus Rex Morcannuc misit familiam ad Lann Mocha, terram Sanctorum Dubricii, Teliaui, et Oudocei, et Heruualdi Episcopi, et convivium Episcopi factum et præparatum prandium, invito hospite Riderch filio Equid, sumpsit, et consummatum violenter pernoctando remansit, inundata et inebrietata violenti liquore. Et post tantam invasionem factam, misit Episcopus legatos suos Regi, ut sibi emendaret, simul et familia illius, factam injuriam; et audita legatione, simul et accepta, recognovit culpam, et pœnitens requisivit veniam apud Landaviam, et juncta sibi pœnitentia simul et familiæ ad modum perpetratæ culpæ, largitus est in eleemosina Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et Heruualdo Episcopo, et omnibus præsulibus Landaviæ in perpetuo, villam Tref Rita in Edelicion[1] juxta Merthir Tecmed, cum sua tota libertate in campo et in silvis, in aqua et in pascuis, et data omni communione incolis. De Clericis, testes sunt[2] Heruualdus Episcopus, Lifricus filius suus,[3] Mormarch præsbyter Sancti Teliaui, Merchbui præsbyter, Aidan præsbyter Sancti Catoci, Joseph doctor Catoci, Gurci præsbyter Sancti Catoci, Benedictus præsbyter Bassalec; de laicis, Caratauc Rex, Caratauc filius Gulbrit, Caratauc filius Riuguallaun, Mouric filius Guronui, Jouan et Seisill filii Arthal, Mei filius Episcopi, Berdicguent, Ibirrfuith, Judhail filius Teudur, Ca-

[1] *Edeliciou.* O. [2] *Sunt* deest. O. [3] *Ejus.* O.

ratauc filius Gistlerth, Elinui filius Idnerth, Jestin filius Gurcant, Selif filius Cinnor. Facta benedictione servaturis hanc eleemosynam cum tranquillâ pace in servitio Landaviæ; data autem maledictione cum perpetuo anathemate separaturis, vi aut subdola fraude, ab ecclesia Landaviæ. Amen.

De Villa Gunnhuc, in Guartha Cum.

Caratauc, filius Riuguallaun, in ægritudine positus, et propter salutem animæ suæ, memor facinorum suorum, et maximè de fratre suo Cinon nomine, occiso a quodam de suis sodalibus, et diabolica admonitione et suggestione, et in sua præsentia, et per sui causam in majori parte; et propter hoc septies juncta sibi pœnitentia ad modum culpæ, limina Sancti Petri adivit. Sciens non aliter salvus fieri nisi jejunio et oratione, et eleemosyna, largitus est Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et quatuor sanctis de Lanncinn, Mirguit, Cinficc, Huui, et Eruen, et Heruualdo Episcopo, et omnibus episcopis Landaviæ in perpetuo, villam Gunnhuc de propria sua hæreditate in Guarthaf Cum, et cum sua libertate; et data communione incolis, et habitaturis in æternum, in campo et in silvis, in aqua et in pascuis, et verbo Comitis Herfordiæ, et Domini Guenti, Rogeri[1] filii Osberni, et in tempore Willelmi patris Regis Anglorum, et Gualliæ. De Clericis, testes sunt Heruualdus Episcopus Landaviæ, Abraham archidiaconus Guenti, Lifricus filius Episcopi archidiaconus Gulat Morcant et magister Sancti Catoci de Lanncaruan, Elinui monachus de Lanncum, Jouan præsbyter de Merthir Teudiric, Edulf præsbyter de Lanuedeui, Jouan præsbyter filius

[1] Sic B. *Willelmi*. H.

Run de Cairguent; de laicis vero,[1] Caratauc filius Riguallaun, Mouricus filius Enniaun, Elinui filius Idnerth, Ithail filius Teudur, Guasfuith, Berdicguent, Nouis filius Laur, Hiueil et Jouann filii Eidnivet. Finis illius est, O nant broeni hit ir pant in oriente, ad fossam quæ juxta viam tendit usque[2] nant march, ar hit nant march usque nant broeni, ubi incepit. Quicunque[3] custodierit hanc eleemosynam in ecclesiâ Landaviæ, benedicetur ab omni populo,[4] et absolvatur a peccatorum sorde; qui vero[5] ab ecclesia Landaviæ separaverit ingenio, aut quadam laicali invasione, anathema sit donec ad emendationem venerit. Amen.

De terra Ercyncg, Lann Tydiuc.

Lann meir castell mingui, Lanntiuinauc, Lann Martin, Lann Custenhin,[6] Lannsannfreit, Lantiuoi, Lañbudgual, Lann suluc, Hen lann dibric, et Lannteliau[7] in uno cœmeterio,[8] Lann mihacgel cilluch, Lann petyr, Lann hunapui, Lann guern Teliau hadibric, Lann deui ros cerion,[9] Lanndegui cilpedec, Lanncruc, Lanncein, Cum Mouric, Lann sant guainerth, Lanncinauc, Lannmihacgel supra mingui, Lann ridol, Lann cinuil, Lann loudeu, Lanceliniu, Lann tisauuc. Tempore Etguardi[10] Regis Angliæ, et Grifudi Regis Gualliæ, consecravit Hergualdus[11] Episcopus Henn lanndibric, et Lannteliau in uno cimeterio, et ordinavit Eniaun filium Cincenn in præsbyterum, hæredibus persistentibus territorii illarum ecclesiarum sub episcopo Hergualdo, Moridic filio Cini, Morbran filio Audi, et fratre suo Cinhi, et Marcguein[12] filio Elcu, et Portin, qui firmam cum

[1] Sic O. *vero* deest. H. [2] *Ad* inseritur in O. [3] *Qui.* O. [4] Sic O. *Plebe.* H. [5] *Autem.* O. [6] *Custenhiu.* O. [7] *Lannteiliau.* O. [8] Sic O. *cimeterio.* H. [9] *Ceriou.* O. [10] *Etguarch.* H. *Etguarth* O. [11] *Herwaldus.* O. [12] *Marguenn.* O.

Episcopi debito reddiderunt Episcopo: et mortuo Enniaun præsbytero, Joseph filium suum ordinavit in sacerdotem. Tempore Etguardi Regis consecravit Lanntiuoi, et in ea ordinavit Joseph filium Brein, et sub titulo Lann suluc in sacerdotem. Tempore Haraldi Regis consecravit simili modo[1] Lann sanbregit,[2] et in ea ordinavit Guollguinn in sacerdotem; et post illum filium suum[3] Jouann. Tempore Haraldi Regis consecravit Lann petyr, sub hærede Cidrich filii Gunncu, et Catgen, et filiis ejus Gunna et Eutut, et filiis ejus[4] Merchiaun et Custennhin; et prædicto Guolguin sacerdoti, curam ecclesiæ commendavit. Tempore Wilhelmi[5] Regis, et Willelmi Comitis, et Walteri[5] de Laci, et Raul de Bernai, vicecomitis Herfordiæ[6] antequam[7] castellum de Mingui factum est, consecravit Lanntiduic, Ris præsbyterum ordinavit, et mortuo illo, filios suos Gurvil et Drunerth ordinavit. Tempore Willelmi[5] consecravit simili modo Lann sant guainerth; et in ea Cinon filium Gucaun in sacerdotem ordinavit, et post illum Guassauc ordinavit, et Ris ordinavit præterea. Tempore Willelmi consecravit Lannguern, et in ea ordinavit Gulcet filium Asser in præsbyterum, et post[8] illum Simeon. Tempore Willelmi[5] consecravit Cilpedec, et Morcenoui in præsbyterum ordinavit, et mortuo illo filium suum Enniaun ordinavit tempore Catguendu, et Ris filii Moridic. Tempore Willelmi[5] consecravit Ingarthbenni, Lanncusthennin; et Arguistil filium Sigrit ordinavit in præsbyterum, et post[8] illum filium suum Cinon, et Merchiaun postea tempore Teudus[9] filii Marchi, et Greir filii Sigrit, et Guabeith, et Glesni, et Cinbran; et antea consecravit Lannitoudec sent[10] in eodem cœmiterio,[11]

[1] *Simili modo* desunt. O. [2] *Lannsanfreit.* O. [3] *Suum* deest. O. [4] *Gunna, et Eutut, et filiis ejus* desunt. O. [5] Sic O. *Uu* pro *W* in variis verbis. H. [6] *Herefordiæ.* O. [7] *Anno quo* vice *antequam.* O. [8] *Præter.* O. [9] *Teudur.* O. [10] Forte pro *seint.* [11] Sic O. *cimiterio.* H.

tempore Haraldi Regis. Tempore Willelmi Regis consecravit[1] Lanndeugui[2] ros cerion, et in ea ordinavit Eman filium Gritiau[3] sub hæredibus Elifluch, Glesin filii Jouan filii Guolicet. Tempore Willelmi consecravit Lann mihacgel cil luch, sub hæredibus Ceheic et Melguas, et præsbyterum ordinavit Selif, et post[4] illum Hedlui. Tempore Willelmi, consecravit Lannguern, et in præsbyterum[5] ordinavit Audi filium Achess, et Gulcet filium Asser, et postea Semion sub hæredibus Custenhin filio Catgen, Jouan filio Hecgui filii Asser filii Assennan. Tempore Willelmi Regis consecravit Lanncinitir Lannicruc, et in ea ordinavit Aircol in præsbyterum, et post illum filium suum Enniaun. Tempore Willelmi Regis consecravit Cum Mouric, et in ea ordinavit Priatturch in sacerdotem, et Cinnum post illum, sub hærede Heliam filio Morbran.[6] Tempore Willelmi Regis consecravit Lanngarann, et in ea ordinaverat Joseph Episcopus Landaviæ Idmab in præsbyterum, et tunc post illum Hergualdus ordinavit Tecguaret filium Gueir in præsbyterum, et post[4] illum Cynhi filium ejus; et in tempore Regis Etguardi, alia vice consecraverat ligneam ecclesiam ibidem sub hæredibus Ceheic filio Elcu, Cinon filio Iduab, Selim, Coitgur filio Drich, Teudus,[7] Guidis.[8] In Lannsuluc, ordinavit Jacob filium Amhyr. In Lannmarthin ordinavit Morbui in præsbyterum, et post illum filium suum Gunna. Tempore Willelmi Regis consecravit Lannguenn aper humur sub hæredibus Teudus[7] filio Marchie,[9] et Catgucaun filio Drutguas, et in ea ordinavit Jacob, et post[4]

[1] *Consecravit* deest. O. [2] *Lanndegui.* O. [3] *Gratiau.* O. [4] *Præter.* O. [5] Sic O. *præsbiterum.* H. [6] Vice a *Tempore Willelmi consecravit Lannguern* ——— ad *Heliam filio Morbran,* O. habet *Tempore Willelmi consecravit Lannguern, et in præsbyterum ordinavit Audi filium Achess, et Guliet filium Asser, filii Assennau. Tempore Willelmi Regis consecravit Lanncinit, Lannicruc, et in ea ordinavit Aircol in præsbyterum, et præter illum, filium suum Enniaun.* [7] *Teudur.* O. [8] *Guidir* O. [9] *Marchi.* O.

illum Elgar. Tempore Willelmi Regis, et Comitis Willelmi, et Walteri de Laci, et Raul de Bernhai[1] vicecomitis Herfordiæ, factum est castellum de Mingui, et dedit comes Willelmus medietatem castelli tribus baronibus suis, Hunfrai, Osberno, et Willelmo scriptori; et eo mortuo succedit ei Rogerus comes; et per traditionem captus est a rege cum suis traditoribus; illi tres cum aliis exhæredităti sunt. Post hæc datum est castellum Guerthenauc; et in tempore illius Hergualdus Episcopus consecravit ecclesiam de castello Mingui, cui interfuit Caratocus Rex. Et post quam monachus effectus est, successit ei Randulf de Coliuil, et defuncto eo, successit ei Willelmus filius Batrun. Terra Ercicg, quæ istas ecclesias in se continet, semper subjecta fuit ecclesiæ Landaviæ in omni episcopali subjectione; et in tempore Sanctorum, qui prius Episcopatus per Britanniam constituerunt usque ad tempus Hergualdi Episcopi, et idem Hergualdus saisitus fuit illa parochia in omni episcopali subjectione, in sinodo, in chrismate, in consecratione, in ordinatione, et tempore regum Angliæ, Etguardi, et Haraldi, et[2] Willelmi; Regum Gualliæ Griffudi filii Liuelin, Grifudi filii Riderch, Caratoci fratris ejus, et Ris similiter, necnon Caratoci filii Griffud, et Riderch filii Carauc, (qui duo Reges fuerunt in tempore Willelmi Regis;) et ita sine aliqua calumnia donec per infirmitatem suam et discordiam fuit ab eo elongata; et ab illa die semper, super calumniam, et injustè ab ecclesia Herefordiæ retenta.

Quando[3] Rex Willelmus conquisivit Angliam, tenebat Hergualdus Episcopus[4] episcopatum Landavensis ecclesiæ,

[1] *Bernai.* O. [2] *Et* suppletur. B. [3] Nullum titulum habet hoc documentum. E. [4] *Episcopus* deest. O.

ab ostio[1] Guy usque flumen Tyui,[2] cum omni episcopali dignitate, et subjectione. In cujus tempore regnabat Catgucaun filius Mourici Regis in Glatmorcant usque ad vadum Trunci super Tyui;[3] Caradocus vero Rex regnabat in Ystratyu, Guent uchcoit, Gunnliuuc; Riderch vero in Euyas, et Guent iscoit. Qui reges prænominati servierunt Regi Willelmo, et in tempore illius fuerunt defuncti. Quorum terras prædictas cum parochia Ercycg, tenuit Hergualdus Episcopus in episcopali subjectione. Et in cujus tempore Sandef præsbyter celebrabat in ecclesia Lannhardneu; post[4] illum Daniel filius suus. In Lanncadauc, celebrabat Sulurit præsbyter; post[4] illum Elud. In Pennbre, Catmor filius Mor; post[4] illum Gurhi filius Silli doctoris de Laniltut; postea[5] Sed. In Lannelli, Umel præsbyter; postea[5] Uchtrit; postea[5] Jonas; Guasduin[6] postea; postea[5] Aidan. In Lanncinith, Byuci filius Idguin; postea[5] Cuelinn; postea[5] Jaco coch; postea[5] Albrit; in qua ecclesia ordinavit Hergualdus Episcopus Caradocum, virum sanctum, et religiosum, in monachum. In Lanngeuelach, Aggerum præsbyter;[7] post[4] illum Clidno. In Lann ethrim, Guidir præsbyter. In Lanndiuailuc, Auassei. Quas prædictas ecclesias consecravit Herwaldus[8] Episcopus, simul et clericos prædictos ordinavit. Et in pago Guhir, et Cetgueli, et Cantref Bichan, dominatus est Rex Catgucaun per multos annos, usque ad mortem. Unde obsides accepit Catimor torrauc, Asser mab Riderch,[9] Garui, Selim[10] mab Uuel, Guollguinn mab Limarch mab Athrem, Auel mab Tristan,[11] Gulbrit mab Marchan, Mor mab Ceretic. In Istratyu, consecravit ecclesiam Sancti Michael, et ecclesiam Lann Cetguinn, et Lann petyr, et Merthir Issui; et curam ecclesiarum illarum

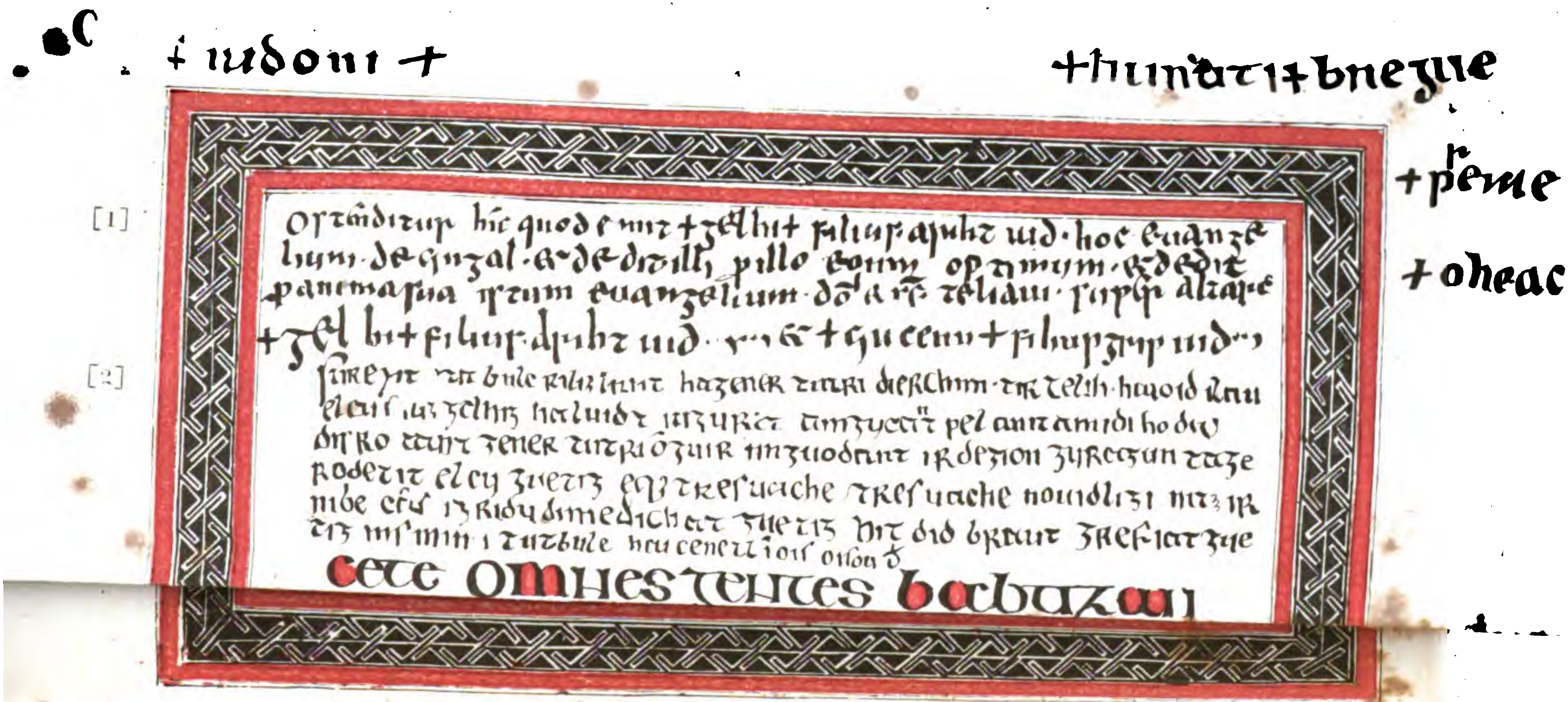
[1] Sic O. *hostio*. H. [2] Sic O. *Tygui* H. [3] Sic O. *Tyuui*. H. [4] *Præter*. O. [5] *Præterea*. O [6] *Guasdinu*. O. [7] Sic O. *præsbiter*. H. [8] Sic O. *Heruualdus*. H [9] *Limarch*. O. [10] *Felin*. O. [11] *Tristau*. O.

commendavit Matgueith, et Isaac post[1] illum, et Beato præsbytero; quos ipse episcopus ordinaverat in præsbyteros, et quos tenuit in omni episcopali subjectione tempore Willelmi Regis, et Comitis Willelmi, et Walteri de Laci.[2]

Herwaldus[3] Landaviæ Episcopus, Millesimo centesimo quarto incarnationis Dominicæ anno, quadragesimo vero octavo consecrationis suæ anno, sub Rege Henrico, et Anselmo Cantuariensi Archiepiscopo, pridie nonis Martii,[4] migravit ad Dominum. Et cessavit episcopatus quatuor annis cum quinque mensibus et VII. diebus. Et millesimo centesimo VII. incarnationis Dominicæ anno, sub eisdem principibus, ab eodem metropolitano, et trigesimo secundo ætatis suæ anno, tertio idus mensis Augusti,[5] Urbanus Landavensis ecclesiæ archidiaconus, consecratus est in Episcopum, Cantuariæ; præsentibus Episcopis Angliæ, Girardo Eboraci metropolitano, Mauritio Lundoniensi, Windulfo[6] Roffensi, Radulfo Cicestriensi, Roberto Lincolniensi, Roberto Cestrensi, Herberto Noruicensi,[7] Radulfo Dunolmensi, Johanne Bathoniensi. Et in eodem die, simul[8]

[1] *Præter*. O. [2] Hactenus Wharton. H. [3] Sic O. *Heruualdus*. H. [4] 6 Martii, A.D. 1104. [5] 11 Augusti, A.D. 1107. [6] Rectius *Gundulfo*. B. [7] Nam per aliquot annos migraverat sedes Lichfeldensis ad Cestriam. B. [8] Ita claudunt MSS. abruptè.

APPENDIX.



+ iudoni +

+ hunatit + bnegue

+ perme

+ oheac

[1] Ostenditur hic quod emit + Gelhi + filius Arihtiud . hoc euange-
lium de Cingal . et dedit illi pro illo equum optimum . et dedit
pro anima sua istum euangelium deo et sancto Teliaui super altare
+ Gelhi + filius Arihtiud . et + Cincenn + filius Gripiud
[2] Surexit tutbulc filius liuit hagener tutri dierchi tir telih haioid ilau
elcu filius gelhig haluidt iuguret amgucant pel amtanndi ho diu
dir ro cant tenetur tutri o guir inguodant irdegion gurecun tage
rodesit elcu guetig equs tres uache tres uache nouidligi nam ir
ribe cesus iz ridu dimedichat guetig hit did braut grefiat gue
tig ins min i tutbulc hou cenetl ious oisou

ecce omnes testes barbarau

APPENDIX.

I.

ADNOTATIONES antiquæ de Ecclesia Landavensi, quæ scriptæ sunt in diversarum paginarum marginibus celeberrimi codicis Evangeliorum Lichfeldensis, vulgo vocati Liber Sancti Ceddæ, qui olim peculium fuit Ecclesiæ Landavensis.

[1.] Ostenditur hic quod emit ✠ Gelhi filius Arihtiud hoc Evangelium de Cingal, et dedit illi pro illo equum optimum; et dedit pro anima sua istum Evangelium Deo, et Sancto Teliau super altare.

✠ Gelhi ✠ filius Arihtiud; et Cincenn ✠ filius Gripiud.

[2.] Surrexit Tutbulc filius liuit[1] hagener[2] Tutri dierchim[3] tir Telih haioid ilau Elcu filius Gelhig[4] haluidt iuguret amgucant wel[5] cantamidi[6] hodiv[7] dipro tant[8] gener Tutri o guir imguodant[9] irdegion[10] guragun tage rodetit[11] elcu guetig equus tres uache tres uache nouidligi namir[12] nibe cas igridu[13] dimedichat guetig hit did[14] braut[15] grefiat guetig[16] nis[17] min i tutbulc hai cenetl in ois[18] oisouth.[19]

[1] *Liuit*, Lhuyd; *Tinit*, Wanley et Hicks. [2] Sic H. *ha gener*. W. [3] Sic W. *dierchin*. H. [4] Sic W. *Geling*. H. [5] Sic H. *pel*. W. [6] Sic MS. *Cant camidi*, W. *canntandi*. H. [7] Sic MS. *Hodiu et*. H. *hodiued*. W. [8] Sic W. *diprotant*. H. [9] Sic W. *imguotant*. H. [10] Sic W. *irdeg ion*. H. [11] Sic H. *rodegit*. W. [12] Sic W. *nagir*. H. [13] Sic W. *ig ridu*. H. [14] Sic H. *bitdid*. H. [15] Sic W. *brant*. H. [16] Sic H. *guedig*. W. [17] Sic H. *his*. W. [18] Sic W. *cencdiois*. H. [19] Sic H. *oisou*. W.

[1] A et Ω Athulf, Ælfheh, æ Wulfmer, Wulfgeatim, Wulfric, dn̄e ō sīc uis et scis sic fac ōq Me. docuerunt et o qui Meis idisnis p̄cibus sm commendaverunt q' c̄feri sunt, et qui baptismum accerunt.

+ Wulphyn, Wulferd, Wulthryth, Wulfdryth, Wihtimund, Berthphled, pater ejus hehwyn Ælphfled, Lecphieri, Winsige, Wulfric, Æthelfled, Elfehere, Wulfyrn, Wulfild, Hehfled b et æ. æ. s. Wulfmær. w. l. b.

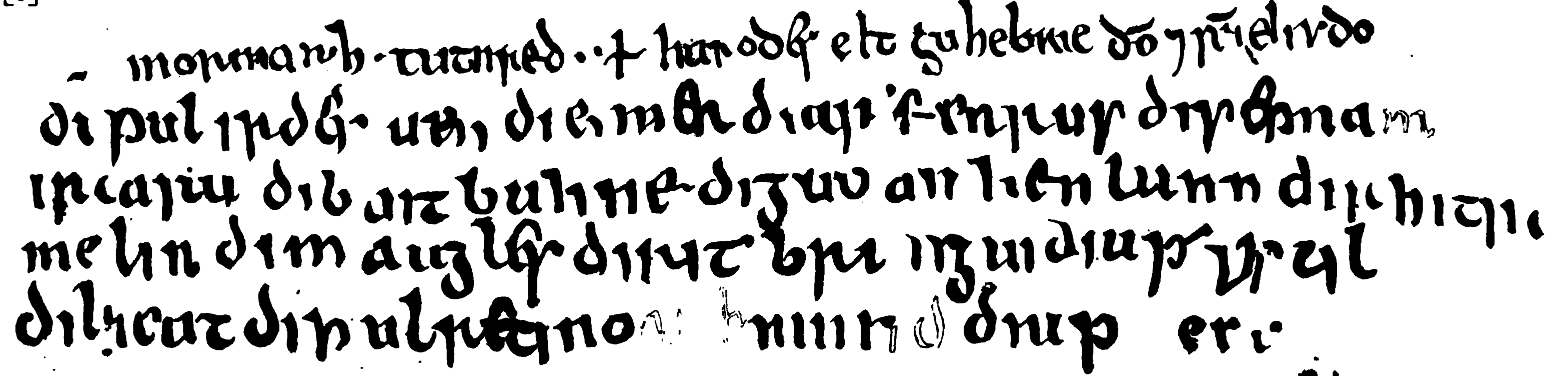
+ Teliau testis,[2] Turgint testis, Cinhilinn testis, Sps[3] testis, et tota familia Teliaui; de laicis, Numin mab[4] Aidan testis, Signou mab Iacou testis, Berthutis testis, Cinda testis. Quicunque custodierit benedictus erit, quicunque frangerit, maledictus erit.

[3.] Ostendit ista scriptio quod dederunt[5] Ris et luith Grethi, Treb[6] guidauc i malitiduck Cimarguich, eit hic est[7] census eius, douceint[8] torth hamaharuin in irham, haduceint torth in irgaem, ha huch, ha douceint mannudenn,[9] Deo et Sancto Eliudo. Deus testis, Saturnguid testis, Nobis testis, Guurci[10] testis, Catulf testis; de laicis, Cinguernn testis, Colbiu testis, Cohorget testis, Ermin testis, Hourod testis. Quicunque custodierit benedictus erit, et qui franxerit maledictus erit a Deo.

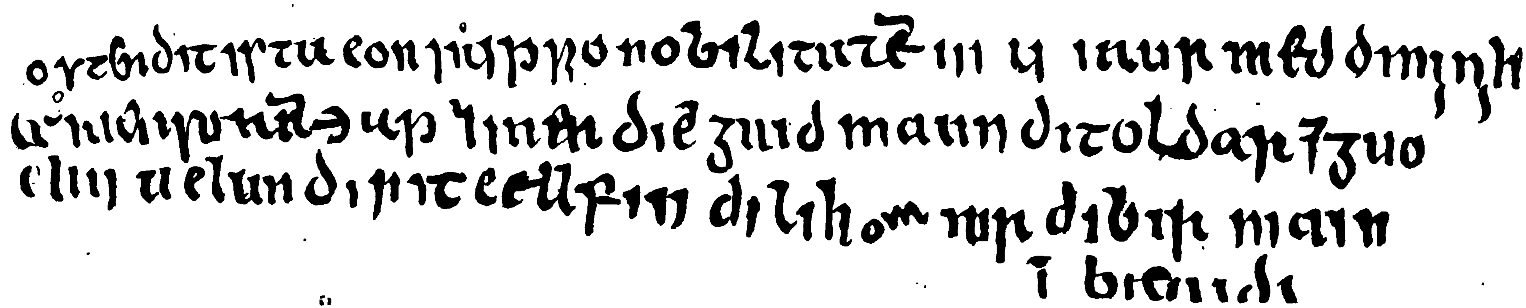
[4.] Ostendit ista conscriptio quod dederunt Ris hahiru * * * * * * * cibracma[11] behet hirmain[12] Guidauc

[1] Duo sequentes paragraphi desunt. W. [2] *T.* pro testis hic, et aliis locis. H. [3] Sic W. *et* H. [4] *M* pro *mab*, filius, hic et in aliis locis. H. [5] *Dederit.* W. *dedert.* H. [6] Sic H. *tres.* W. [7] Sic W. *est* h' H. [8] *Doceint.* H. [9] Hæc verba ita exponit Lhuyd in Archæologia Britannica, p. 4. *Doy kant torth a maharen yn yr hav, a doy kant torth yn y gaev, a hwch, a doy kant manwdhen (sev dyskled ymmenyn.)* [10] Sic H. *Guurci.* W. [11] Sic W. *cibracina.* H. [12] *Hirmai* W.

[6]



[7]



ofoidcelli[1] irlath behet camdubr isem hichet triuceint torth h * * rum haguorth oueir[2] emeninn. Deus omnipotens testis, Saturnguid sacerdos testis, Nobis testis, Gurci testis, Cutulf testis; de laicis, Cinguern testis, [Colbiu testis,] Cohorget [testis,] Ermin testis. [Qui custo]dierit [bene]dictus [erit et] qui fra[nxer]it m[aledic]tus er[it.]

[5.] * * * cc ēē t * * dene[3] lit * * is, iiii fi * * ledri gu * * agnunn[4] * * uch. et * ci * arthiud * iunt li[bert]atem ble * filio Sul * et semini [eius] in sempi[ter]num. Propter [a]tque hoc est * e quod dedit [pro] liberta[te] quatuor * * os et oc[to] * incias. [Actum cor]am idoneis [t]estibus; de [laic]is Riguo * n filius * ic, Guen filius * r, Guoluic [filius *]edan, Ou * filius[5] Guur * aim. Mer * an filius Salus, Arthan filius Cimulch, Judri filius Judnerth; de clericis vero Nobis Episcopus Teiliau,[6] Saturnguid sacerdos Teiliau, Dubrino,[7] et Cuhelm filius Episcopi, Saturnbiu cam ibiav, et Sulgen [scho]lasticus, qui hanc fideliter scripsit. Qui custodierit hoc decretum libertatis Bleidud,[8] et prolis eius sit [bene]dictus; Qui autem non custodierit sit maledictus a Deo, et a Teiliau, in cujus Evangelio scriptum est, et [dic]at omnis populus fiat, fiat.

[6.] Mormarch tutured * harodes elt guhebnie Deo et Sancto Eliudo di pul ir des uen die' nier diaper * * * ir carn dibant buline di guoan hen lunn dir hit ir melin di mangles di rit brin guid i aper * di licat di pul retino * di ap eri'.

[1] Sic H. *osoid celli.* [2] Sic W. *Ha guor thouir.* H. [3] Sic W. *pene.* H. [4] Sic W. * *ngirn.* H. [5] *f* pro filius, hic, et in aliis locis. W. [6] Sedis Teliau, i. e. Landavensis. [7] Sic H. *Dubrmo.* W. [8] Sic W. *Bleidiud.* H.

[7.] Ostendit ista conscripsio nobilitatem munaur med diminih et mensuram eius ap * * huerdiē[1] guid[2] maun ditoldar inguo eliu a elan[3] di rit cellfin dilih o mour dibir main in bieudi.

De Codice Evangeliorum MS. Ecclesiæ Lichfeldensis, Humfredus Wanley in Catalogo Historico-critico librorum veterum septentrionalium, libro altero Thesauri Antiquæ Literaturæ Septentrionalis, Oxoniæ, 1705, pp. 289, 290, ita scripsit.

Hoc in Codice cernuntur Adnotationes quamplurimæ, tum rerum tum nominum, tam Britannice quam Anglo-Saxonice, quippe qui peculium fuit Landavensis Ecclesiæ apud Cambros, antequam in Ecclesiam devenerit Lichfeldensem, ubi nunc adservatur, inscriptus TEXTUS S. CEDDÆ, illius Ecclesiæ Patroni.

Et de hisce etiam Adnotationibus ex literis viri doctissimi, et antiquitatum Britannicarum cultoris longè scientissimi D. Edwardi Lhuydi, Musæi Ashmoleani in Academia Oxoniensi Custodis dignissimi, ad me datis, accepi verba illa ad numerum [2.] scripta sic ex parte reddenda.— "Surrexit Tydvwlch filius tinctoris, et Januarius Eremita, ut postularent terram Teliaui, quæ erat in manu Elcovii filii Gelhig, &c." una cum versione Adnotationum [3.] et [4.] quæ ita sonat.

[3.] "Ostendit ista scriptio quod dederunt Rhesus et familia Grethi Trev-wyddog[4] qua itur ad confluentiam

[1] Sic MS. *huerdlic.* W. *huerdic.* H. [2] *Quid.* H. [3] *Iliut.* H. [4] Nomen loci.

Cinchi[1] * Hic est census ejus, quadraginta panes et vervex in æstate, et quadraginta panes in hyeme, et porcus, et quadraginta disci butyri, Deo, et Sancto Eliud. Deus testis, Sadurnwydh testis, Nowys testis, Gwrgi testis, Kwdhwlv[2] testis; de laicis, Kynwern testis, Kolhwyn testis, Kyhorged testis, Ervyn testis, Hwrodh testis," &c.

[De hac donatione ita scriptum est a Lhuyd in *Archæologia Britannica*, p. 5.—"Ostendit ista scriptio quod dederit ris. et luith grethī treb guidauc . . . . . . h. est census eius douceint torth hamaruin ī irham hadouceinț torth ī irgaem ha huch ha douceint mannuden dō et scō eliudo ds̄. t'. saturnguid t'. nobis t'. guurci t'. cutulf t'. de laicis Cinguern t'. Collbui t'. Cohorget t'. Ermin t'. hourd t'. qicunq custodierit bē dictus erit et qi franxerit maladictg erit a dō." Quod ita lego. "Ostendit ista scriptio quod dederit Rhesus et familia Grethi, Trev wydhog . . . . . . Hic est census ejus: Doy kant torth a maharen yn yr hâv, a doy kant torth yn y gâev, a huch; a doy kant manwdhen (sev Dyskled ymmenyn,) Deo et Sancto Eliudo, (viz Teilaw) Deus Testis; Sadyrnwydh Testis; Nywys Testis: Gurgi T. Gwydhwlv T. De laicis Kynwern T. Kolhwyn T. Gurgent T. Ervin T. Hurdh T. Quicunque custodierit benedictus erit, qui fregerit maledictus erit à Deo."]

[4.] "Ostendit ista conscriptio quod dederunt Rhesus et Hirv * Brechva[3] usque ad Hirvaen gwyddog[4] a solitudine Gelhi[5] Irlath usque ad Camdhwr.[6] Emolumenta ejus, sunt sexaginta panes et vervex, et Guorthewyr[7] butyri. Deus omnipotens testis est, Sadurnwydh sacer-

[1] Amnis. [2] An nomen Saxonicum? [3] Nomen loci. [4] Id est, columnam saxeam conspicuam. [5] Id est, Sylvæ. [6] Fluvius. [7] Mensura hodie ignota.

dos testis, Nywys testis, Gwrgi testis, Cwdhwl testis; de laicis, Kynwern testis, Colhwyn testis, Kyhyrged testis, Ermin testis. Qui custodierit, benedictus erit, qui franxerit maledictus erit."

Hactenus de Adnotationibus, in hoc venerando ob vetustatem codice, ab hominibus Cambro-Britannis exaratis, quarum prima ab Gelhio, qui illum Landavensi Ecclesiæ dederit, eadem fere manu scribitur perinde ac codex Bodleianus, cujus nota NE. D. II. 19. ideoque eam ineunti seculo nono adjudicandam censeo. Ea quæ sequuntur haud multo recentiores videntur, non solum propter antiquitatem, verum quia ex alio ejusdem Landavensis Ecclesiæ codice MS. constat Libiaum Episcopum Landavensem a Nobis, hisce adnotationibus memoratum, ordine quartum è vita migrasse, A.D. 929.

Et de eodem codice, Dr. George Hicks, in vol. 3. ejusdem Thesauri Antiquæ Literaturæ Septentrionalis, scripsit. —"Hæc breviter de Sancto Theliauo, cui donatus olim erat Codex Evangeliorum Latinus ante multa sæcula Ecclesiæ Lichfeldensis peculium. Cingal ille Britannus, a quo emptus erat, gliscentibus bellis, eum forsan ex aliquo monasterio Angliæ, quod Cambriæ vicinum erat, cum aliis direptum, vendidit Gelhi filio Arihtiudi, qui eum S. Teliauo dedit, è cujus Ecclesia, gliscentibus iterum bellis, forsan etiam direptum aliquis Anglus eum abstulit, et S. Ceadæ consecravit. Verum quo modo cunque res ista se habeat, ex eo multa descripsit Showere, à quibus haud absimilia multa Britannice scripta cernere est in Monastici Anglicani, Vol. III. p. 188, &c. quæ ex Landavensis Ecclesiæ MS. Regesto congessit immortalis Gul. Dugdalis."

II.

Excerpta e codice in Musæo Britannico, vocato "Chro-"nicon Ecclesiæ Landavensis a Bruto ad A.C. 1370, par-"tim Wallice, partim Latine,"[1] et scripto A.C. 1439, quæ continent totum quod in illo libro est de Ecclesiâ prædictâ.

De prima construccione et edificacione Ecclesie Landavensis.

Anno incarnacionis Domini cccc.xl.vii°. missi fuerant duo venerandi viri, Germanus Altissiodorensis Episcopus, et Lupus Tricassive civitatis, a partibus Gallie in Britanniam ad dictam heresim extirpandam, et confundendam, qua dictorum virorum disputacionibus et predicacionibus omnino deleta et distructa; preceperunt assensu et consensu Mouricii filii Teudrici tunc Regis Morgannuc edificare, et de novo construere unam sedem metropolitanam super . . . honor . . apostolorum Petri et Pauli.

Et post completum opus, dictus Rex eam diversis territoriis, privilegiis, redditibus honorifice dotavit; sicut in Graffo Sancti Thelyai plenarie reperitur; et in eam dicti religiosi viri Dubricium virum sanctum, et famosum doctorem, eciam archiepiscopum, et dextralis Britanie primatem consecraverunt. . . . . .

Anno incarnacionis Domini D et VI. Dubricius archiepiscopus Landavensis coronavit Arthurum Regem famosissimum in civitate Circestrie, anno etatis sue XV°. Et post-

[1] Cott. MSS. Tit. D. XXII. 1.

quam fama largitatis ac probitatis illius per extremos mundi cardines divulgata esset, ac sibi diversas naciones diris preliis et fatigacionibus subjugasset, archiepiscopos, episcopos, reges, principes, et duces sibi subditos, ad Urbem Legionum unanimiter fecit convocare, et ibidem magnam festivitatem Pentecostes venerabiliter celebrare, quibus accercitis et completis, vocantur cuncti qui ei propter honores obsequium prestabant, singulos singulis possessionibus honorifice dotavit, et sic licencia petita et obtenta, omnes et singuli ad propria cum gaudio remearunt.

¶ Dubricius vero senciens se senio gravatum, salutatis fratribus, sese ab archiepiscopali deposuit. Quandam insulam infra[1] mare Hibernicum sitam, que distat a terra per quinque miliaria, Cambrice vocata Enys Enlli, Anglice vero Bardesei, infra[2] quam viginti milia corpora sanctorum sunt humata. Ibique in vigiliis, jejuniis, et oracionibus usque ad extremum diem vite sue heremiticam vitam duxit, et post vitæ hujus cursum, ibidem honorifice sepultus et] inter sanctos primo communeratus. D.C.XII. anno incarnacionis Domini migravit ad Dominum.

¶ Et M°.C.XX°. anno translatus est ab insula Enlli per Urbanum Landávensem Episcopum ad Ecclesiam suam Landavensem X. kalendarum mensis Junii.

¶ Post vero dictum Dubricium, illustris sacerdos Thelyaus in pastorem, et Episcopum Ecclesie Landavensis est sublimatus, cujus mores et actus laudabiles reddunt historie. . . . .

[1] Sic. [2] Sic.

ENGLISH TRANSLATION

OF THE

Liber Landavensis.

THE BOOK OF LLANDAFF.

CHAPTER I.[1]

Account of Elgar, the Hermit—Biographical Memoir of St. Samson, Archbishop and Confessor—Notice of the City of Rome, and its Principal Churches, and Cardinals—Of Eleutherius, Bishop of Rome—And of the Persecution of the Christians under the Roman Emperors, Diocletian, and Maximian.[2]

1.—ACCOUNT OF ELGAR, THE HERMIT.[3]

There was a man named Elgar, a native of England, and born in Devonshire, who, in his infancy, was taken prisoner by a set of pirates, and as was usual, conveyed to Ireland, where for some time he led a servile life. At length his master dying, he was released from captivity, and came into the possession of the king, when he was again obliged to bear the yoke of servitude; and so far that, during the reign of King Roderic,[4] the grandson of Conchor, he performed with his own hands, the office of ex-

[1] The English Translation is divided into Chapters, both for the sake of reference, and the ease and convenience of the reader.

[2] The order of the sections is the same as in the Latin original but they would have been more chronologically placed if arranged as follows,—Of Eleutherius—Persecution of the Christians—Memoir of St. Samson—Notice of the City of Rome—Account of Elgar. As these sections have but slight reference to the Church of Llandaff, the whole Chapter may be considered to be as an Introduction to the Liber Landavensis.

[3] This title is supplied.

[4] If it could be ascertained when this king reigned, the time when Elgar lived would be known, but for want of this, it cannot well be made out. We

ecutioner on those who had been condemned to suffer death by the judgment of the regal court. Being greatly dissatisfied, and leading a life contrary to his inclination, in grief and sorrow, and among his enemies, he hoped for the mercy of God to release him by death, but he at length obtained his liberty. Having performed penance suitable to his state, he left the country altogether, and being mindful of his misfortunes, embraced the life of a sailor, when suffering shipwreck he landed on the isle of Bardsey; a place, which according to the British custom, was called the Rome of Britain, on account of the dangerous passage by sea to it, and its distance, being situated at the extremity of the kingdom, and for its sanctity and dignity, because there were buried therein the bodies of twenty thousand holy confessors and martyrs; it was surrounded on all sides by the sea, having a lofty promontory on the eastern side, its western coast was plain and fertile with a sweet flowing fountain; it was partly maritime and abounded with dolphins; was completely free from serpents and frogs, and no one died therein in the life time of a brother who was older than himself.[1]

are informed that Rothericke O'Conghir, prince of Connaught, was made king and monarch of Ireland in 1166—Camden's Britannia, Annals of Ireland, p. 150,—but Elgar must have lived during some other reign, for according to the account given at the end of this section, some of his remains were removed from Bardsey, where he had been buried, to Llandaff, in the year 1120.

[1] This island is situated at the end of the promontory of Lleyn, Carnarvonshire, from which it is separated by a strait called Bardsey Race, three miles wide. It is two miles and a half in length, and a mile and a half in breadth, and the tract is a very fertile plain, and well cultivated, and productive of every thing which the neighbouring main land affords. There was formerly an Abbey at the place, which was considered to have been built by the fugitive monks of Bangor, when St. Dubricius resided there. It was dedicated to St. Mary, and continued to flourish till the general dissolution at the Reformation. There are only some small portions of it now remaining; the Abbot's house is a large stone building, inhabited by several

When he had a knowledge of the fertility, and especially of the sanctity of the place, he commended the sailors to Christ, and resolved to lead the life of a hermit, and being uninstructed from his having been brought up without education, he daily reaped improvement. Having spent the space of seven years with a religious community of brethren, and sometimes in solitude, led a holy, glorious, and chaste life, with scant food, slight clothing, and an emaciated countenance; he, in the following seven years, when all North Wales was desolated, dwelt in his hermitage, and had nothing for his maintenance, except the support which he received, through the providence of God, from the fish of the sea, and what the eagles, or, as we may say, angels, brought to him.

On a certain day, the Teacher Caradog came to see whether he were alive or dead; and, to his joy, finding him living, said to him, "O beloved! who has maintained thee, being so "completely separated from all mankind? no one, I am certain, from our country, which is desolated, and for a long "time estranged from thee through want of communication "by sea." These, and other enquiries having been made, the good man, who was the most learned of all Wales, being skilled in the knowledge of both kinds of law, ancient and modern, descended from a noble family, and eminent in secular learning; with bended knees before the holy person, and with sighs, and the shedding of tears, strongly intreated

of the natives; not far from it is a singular chapel, or oratory, being a long arched edifice, with an insulated stone altar near the east end; in this place one of the inhabitants reads prayers, all other clerical offices are performed on the main land, at Aberdaron. The British name *Ynys Enlli*, or the Island of the current, it obtained from the violence of the current which rages between it and the main land; and the English name it probably received from the Saxons, on account of its being a favourite retreat of the Bards, who retired there, preferring solitude to the company of invading foreigners.—Pennant's Tour in North Wales, Vol. II. p. 380—384.

him to give him an account of his life, which was unknown to man, and known only to God. Having been prevailed on at length by intreaty, he related to him the particulars of his solitary life, as to his lord and master. "Now, "dearly beloved Father, I will make known to thee the "mercy that has been shewn to me, not on account of my "very inconsiderable merit, but through the bounty and "goodness of God, who has always given comfort to me; "holy Spirits, assuming to themselves, with divine concur-"rence, the likeness of corporeal substance, according to the "belief supported by Scripture, which testifies that a Spirit "hath not flesh and bones,[1] do constantly day and night ad-"minister to me, as one poor and infirm, and suffering "shipwreck; through whose care I know not the want of joy "and prosperity, nor the presence of penury and poverty: "they always declare to me what is true, and always pro-"mise what is right, describing to me the present life to be "as a flower of the field, and the future as the odour of "balm, comforting me that I might not faint in the way, "who having vanquished the enemy, should be rewarded "with a heavenly crown. Although separated from me "when they meet together, I know them, by our frequent "intercourse with each other, to be Dubricius, Archbishop "of Western Britain,[2] Daniel, Bishop of the Church of Ban-"gor, St. Padarn,[3] and many others, whose bodies are buried "in this island. One of them told me on a certain time,

[1] Luke xxiv. 39.

[2] The name by which Wales, and more particularly the southern part of it, was then called.

[3] Of St. Dyfrig, or Dubricius, and St. Padarn, several particulars are mentioned in the course of this work. Daniel is the same as Deiniol Wyn, son of Dynawd Fyr, by Dwywe, daughter of Gwallog ap Llenog; he assisted his father in the establishment of Bangor Iscoed; and founded another monastery in Carnarvonshire, called Bangor Deiniol and Bangor Fawr, of which he was Abbot; soon afterwards, this place was raised by Maelgwn

"Go to-morrow to the cave of the confessor Greit; and "when there, fatigued by the journey, and intent on prayer, "lie down, and God will give thee, wherewith in those days "thou mayest sustain thy body; and thus on every third day "in the morning, God will give thee a fish from the rock, "although it be apart from the sea, and elevated many paces "above it. The fish which was sent me in this manner, at "length became tiresome, and the taste disagreeable, and "my appetite failing, owing to the meagre and aquatic na- "ture of its daily food, it was taken away, and I received "nothing in consequence of the complaint which I made."

"Another time, I was told, 'Go to the harbour, and thou "wilt have a sea-fish of great size, wherewith thou mayest "be maintained;' and I pierced, with a small knife, the side "of the fish I found, which feeling the wound, leaped, and "precipitated itself into the sea, completely escaping out "of my hands; and reflecting on my hasty and hostile act, "I repented having inflicted the wound, and returned un- "provided to my residence. And after some time, my "appetite inciting me, I sought for aid as usual; on the "following night the holy persons appeared, and said, 'O "thou incredulous person! Why wert thou so hasty? "what God has sent to thee, he will not take away; what "he has taken from thee to-day, he will restore to-morrow. "Go to the same place, and there thou wilt find the said "fish dead, and also the knife.' And it was so."

"Another time, when hunger was pressing me, the ac- "customed persons said, 'Go thy usual road,' and I went, "and found a large white stag, and I said, What need have "I of so much food, and of which I have not been accus-

Gwynedd to the rank of a Bishop's See, of which Deiniol was the first Bishop; he flourished about the middle of the sixth century, and was buried in the Isle of Bardsey.—Professor Rees' Essay on the Welsh Saints, p. 258.

"tomed to partake? I returned to the oratory,[1] and as usual, "they said to their servant, 'The Lord will give thee nothing "else for food this time, besides what thou hast found to-day,' "and returning to the harbour, I found the stag again, which "was food for me for some considerable time. Sometimes the "eagles administered to me, by divine appointment, of the "fishes of the sea in the usual manner, and as was necessary, "with likewise some herbs, and water, and small sea-fish."

These and many other particulars having been related, the Teacher Caradog hastened to the harbour, and said to his brother, "O pious! O beloved! Leave the solitude, that "thou mayest be comforted, and restored to thy former state, "and thou shalt receive from me for some time the comforts "of food, and clothing." Having heard these words, he hastened to the oratory, and having received an answer from the holy persons, said, "O Father, I have not so much li-"berty, nor rashness, as to follow thee any more in this life! "Depart, Brother, with great speed, while the wind is fa-"vourable, on giving to thee my small blessing, and receiv-"ing from thee thy large one." After these things, he led his life, present to the Lord, and unknown to man; and having prepared a grave for himself in the oratory, he lay down close by it, and expired. While the body was yet warm, some sailors came to the place, and buried what they found there ready for sepulture.

On Friday, the 7th of May, in the year One thousand one hundred and twenty, being leap year, his teeth were removed from the island, on the same day that the relics of St. Dubricius were translated to Llandaff, by Urban the

[1] As Elgar received information in his *Oratory* from the holy spirits, in an *oracular* manner, the building had the designation of *Oracle*, and it is here, and elsewhere in the Latin original, so called by Elgar.

Bishop, with the consent of Ralph,[1] Archbishop of Canterbury, and the assent of David,[2] Bishop of Bangor, and Griffith,[3] King of North Wales, and the applause of all the clergy and people; and on Sunday, the 23th day of May, they were received into the Church of Llandaff.

2.—HERE BEGINS THE LIFE OF ST. SAMSON, ARCHBISHOP AND CONFESSOR.

There was a certain man named Amon,[4] descended from a royal family, of the district of Meath,[5] whose wife was Anna, and whose younger brother Umbrafel, married his wife's sister, Affrella, who had three sons, but Anna remained for a long time childless. Both Amon and his wife grieved much at her long barrenness, and were apprehensive lest after their death, the inheritance of the head of the family would be lost without remedy, so as not to be by any means recovered; old age, and the time of their sepulture also fast approaching, and being almost without hope of offspring, they said to one another, "Did not barren Elizabeth become pregnant of St. John (the Baptist,) after she "was hopeless of children?[6] Is not the Lord who has created all things, always the same throughout ages, both adorable, and wonderful; and to whom all things are possible, "and all things which are conceived and effected by thought, "word, and deed, are manifest; and what is past, present,

[1] Ralph or Rodolph, was Archbishop of Canterbury from 1114 to 1122.

[2] David was Bishop of Bangor from 1120 to 1139.

[3] Griffith ap Cynan was King of North Wales from 1079 to 1137.

[4] Amwn Ddu: he married Anne, daughter of Meurig, King of Glamorgan; he resided in a small island near Llanilltyd Fawr, or Lantwit Major, until he removed to a desert on the banks of the Severn, where he seems to have passed the remainder of his life.—Rees' Welsh Saints, p. 218.

[5] There are two counties in the province of Leinster, in Ireland, of this name, East and West Meath; of the former of which, Trim, and of the latter, Mullengar, is the county town.

[6] Luke i. 5—13.

"and future to us, are all present to him, and who of his "good will hath redeemed mankind from their sinful state, "and ancient corruption,—he, the same in all things, will "deliver us sinners from this childless and barren state. "Let us, therefore, have recourse to fasting, prayer, and "almsgiving; and he who delivered Shadrach, Meshach, "and Abednego, three youths, from being burnt in the "furnace, and from their prison, will release us from sin, "and cause us to rejoice in our offspring and heir." Prayer having been made, together with fasting, they intreated St. Dubricius, Archbishop of Western Britain, and the Abbot Illtyd,[1] that by their supplication the great Creator and Governor would give them offspring, and which, they vowed to God, that should he grant, they would in an especial manner dedicate to him for the acquisition of learning, and the performance of holy offices.

These things being done, they went with presents to a certain learned man, who lived at a considerable distance northwards, and had prophesied what was true to many persons; to visit whom, they proceeded, and at whose residence they arrived the third day. Receiving them kindly and with hospitality, he mentioned to them the cause of their journey, and said, "I know the occasion of your coming; "make a silver rod, equal in height to thy wife, and bestow "alms on poor Christians, and thou shalt obtain offspring, "and the object of thy wishes." Which Amon hearing,

[1] St. Illtyd was by birth an Armorican, and lived about the end of the sixth century; he was the son of Bicanys, by a sister of Emyr Llydaw, called Rieniguilida, and was therefore the great nephew of St. Germanus. In another account it is said that his mother was Gweryla, daughter of Tewdrig, King of Glamorgan. Having built a church, and afterwards a monastery, at Lantwit Major, under the patronage of Meirchion, a chieftain of Glamorgan, he opened a school, which was filled with a large number of disciples.—Rees' Welsh Saints, p. 179.

said, "I will give three silver rods equal in height to her." On the following night, the blessed Anna saw in a dream an angel, who said unto her, "The Lord hath deigned to "comfort thy sorrow, and thy tears shall be turned into "joy, for thou shalt bear a son, and call him Samson, one "worthy of the Episcopal office, and he shall be seven times "whiter than that silver which thy husband gave for thee to "God." All the things which she heard from the angel she truly related to her husband. The learned man rising in the morning, spoke to Anna, saying, "The Lord revealed to me "this night respecting thee, and thy offspring, that he will "be such as Britain never has produced, nor ever will pro-"duce." And as it is said, "The Lord is wonderful among "his saints;" by the supplication of the holy men, the woman conceived, and bare a son; and the name of Samson was given him by St. Illtyd, who lifted him up at the sacred font, and baptized him.

Being returned to his father's residence, the child increased daily in personal comeliness and stature; and when he attained some growth, his countenance was lovely, and his form pleasing, not only to his family, but also to strangers. Who, as he increased in stature, increased in wisdom, and discretion; and when he spoke, he was heard with great attention on account of his intelligence, so that the clergy and people said, "This boy will become to "us a man, who will be the comfort and hope of all the "country; a man of wonderful reflection, and great pru-"dence, and as is said of a good son, the joy of all his family."

His father Amon, when sleeping one night, was affrighted, and suddenly awoke by a fearful vision; and speaking aloud, said, "How affrighted I am! How I tremble! O, "how feeble I perceive myself! I am scarce able to raise "my hand, or move my foot." His wife hearing his cry,

and observing his stupor, said to him, "O, good man! O, "my husband! you cry out; what do you cry for? You "mourn; what is the cause of your mourning? Have you "seen anything unpleasant in a dream, or before it? For "it is usual, that when anything is thought of before sleep, "the same will engage the mind during it." He said, "I "was thinking of my only son, and noticed his eminent "qualities in all things, and suitable for a regal court, as "became his family, and not fit for any other purpose, be-"sides governing the people with the sword and civil law; "to which improper thought, impiously and unjustly occu-"pying my mind, I did not assent, because God had given "him, at a particular time, that I might be comforted, and "because I had promised to him before the time of concep-"tion, and after birth engaged the same to him, and to my "exalted father Dubricius, and patron Illtyd; and could I, "in his early age, take him away? For he whom I proposed "to be an heir in this world, will shortly be an heir in pa-"radise, and we shall be partakers together of eternal hap-"piness and glory." Both the father and mother agreeing to the same thing, they voluntarily brought up their only son for the performance of what was good; and although he was but of small stature, yet, with very much joy wished to go again and visit Illtyd; who, having their son entrusted to him for ever when he was five years old, taught him, so that he excelled in learning those of his age; and he who was a scholar, became forthwith, in a wonderful manner, both master and scholar at the same time. His lord and master, St. Illtyd, so loved him, that at all times he held him dearer than all the other scholars, and he performed with him more often the service of the church.

St. Illtyd labouring that he might obtain rest, and living by labour that he might procure a livelihood, had a corn

field, to keep which in autumn he sent his scholars by turns, that they might prevent the sparrows from devouring the barley, as they were accustomed to do. At length, the employment came to the turn of Samson, who, with great joy, undertook the office; he collected together, like a flock of sheep, all the white sparrows that were flying about, and brought them to the barn; and having shut the door, he returned to the corn, and as there was not a sparrow there, he slept for some time. His associates wondering at the long delay of Samson, and being seized with envy, at length said, "Let us go, and see, for we do "not know what the favourite boy may be doing." And finding him asleep; being glad, they came to the master, and said, "Him whom thou lovest, we have found sleeping, "lazy, and disobedient," and together with him returned to the boy. When they came to him, they awoke him, saying, "Boy! are the sparrows, thine and our enemies, "asleep? or hast thou killed them all with thy sling?" Who at length deliberately, and without any warmth, said, "I found the plunderers in the corn, and with the aid of "God, I keep them in prison for the common benefit of "both us and you; and while they are all confined in the "barn, we shall not any more have occasion to take care of, "and keep watch over them." And thus it was done.

The Abbot Illtyd, disciple of St. Germanus, skilled in human and divine learning, of noble birth, and foreknowing future things, gave thanks to God, and looking towards heaven, said, "God has been pleased to send to us this Sam-"son to be a light to the country. Lo! a venerable head of us "all, and eminent priest, who will greatly benefit the church "of God! Lo! an excellent minister. Lo! the most skil-"ful founder of churches since the apostles." Charity and wisdom increased in him in so wonderful a manner, that

in a few years he seemed to excel his master in knowledge: with whom he led for a length of time, a holy, excellent, and honourable life, and the longer he remained with him, the more he gained improvement; what he spoke with his mouth, he believed in his heart, and what he believed, afforded him delight. On a certain day, he and his master meeting with an abstruse question, which they could not understand, St. Samson had recourse to fasting, and watching, and requested to obtain from the Lord what he could not through his master. In the third night of fasting, he heard a voice saying unto him, "Fatigue thyself no more; "those things, and whatsoever thou wilt ask of God, thou "shalt obtain."

On a certain time, in the summer, when the brethren went to work at the harvest, a serpent gliding suddenly from a bush, bit one of the brethren in the groin, who being about to draw his last breath, St. Samson set the mark of the cross on the bite of the serpent, and giving him water mixed with oil, restored him in health to the brethren. St. Illtyd, observing St. Samson to increase in performing miracles, caused him to be consecrated to the order of deacons. And when Bishop Dubricius, together with Illtyd, celebrated the mass of his ordination, he saw a dove sent from heaven standing on St. Samson in a wonderful manner; and when the Bishop lifted up his hand to him, the dove descended to his right shoulder, and remained there as long as the Bishop performed the office. Not many years after these things took place, he was consecrated to the order of priests, and a dove from heaven descended upon him as before, and by its innocence marked him to be elect of God.

This Illtyd had in his monastery two nephews, who were cousins, of whom, one was a clergyman, and the other, who

was without a degree, was his butler. The clergyman was desirous to possess the monastery after the death of his uncle, but fearing lest St. Samson should be unanimously chosen Abbot on account of his virtues, and by that means he should be deprived of the monastery, he, with his brother, entered into a deadly design. The brethren of that place having a custom of drinking a potion of herbs after mass; the butler, by the advice of his brother, prepared poison, and having skilfully proved it to be mortal, he poured it into the cup of St. Samson; which he, by the Holy Spirit, understanding to be the case, blessed the cup, drank it all up, and felt no ill effects from it. On the same day after dinner, St. Samson had some familiar discourse with the butler. "My dear brother," said he, "May God heal thee of every "disorder, because the cup which thou didst give me to-day "has produced great benefit to my body." Hearing these things, being repentant, he sighed, and admonished his brother, the instigator of the crime, to repent; but he refused.

On the following Sunday, when the same clergyman received the Holy Communion from the hands of St. Samson, he was that instant seized by the Devil. Being pale, and tearing himself forthwith, and gnashing with his teeth, he said to those who were standing by, "Why do ye stand "here? If I did not see Samson my master present, I "should care nothing for you." Illtyd, when he saw this, ordered him to be bound, and led out; but his brother hearing these things, confessed the crime of both, and besought pardon of St. Samson; and St. Samson being affected with grief, wept, and having blessed water and oil, directed them to be given him to drink, and thereby he released him from the influence of the Devil. Therefore it came to pass, by the just judgment of God, that the primacy, which he wickedly sought for, he could never obtain.

There was, not far from this monastic establishment, a certain island, in which was a monastery built by one named Peirio; to that place St. Samson went speedily, God conducting him, and the master favouring the proceeding, and there he led a glorious and angelic life, amiable in his manners, intent on good works, and constant in his devotions. After these things, at a certain time, in winter, the father of St. Samson being afflicted with severe illness, was admonished by his neighbours, that, as was usual, he should receive the sacrament of the Holy Communion; but he strongly affirmed that he should not taste of death, that he should not receive the sacrament, that he should not recover his health before he saw his son Samson, and that on his account he should receive the health of his body, and of his soul, at the same time. His relatives therefore sent messengers to him, requesting that he would visit his father, who was lying on the brink of death: but Samson affected with grief, said, "God is able without me to "heal the sick." At length, being prevailed on by the intreaty of the Abbot, he sent back the messengers, and consented that he would come: therefore, in the morning, having received the blessing of his Abbot, he commenced his journey with a young man, who was a deacon; and when they had passed through a great desert, they heard a dreadful voice near them. By this voice the deacon being frightened, left his horse, and throwing off his cloak, betook himself to flight; when a hairy and horned witch, who had a three pronged lance, and was flying through the woods, prostrated him half dead. But St. Samson proceeded intrepidly, and seeing the witch escaping at a distance, called after her, saying, "In the name of Jesus "Christ, stop, and speak to me;" and he asked her, "Who "art thou?" She answered, "I am a Witch; my parents

"have always been enemies to you, and no one of my kin-"dred has dwelt in this wood except myself. I have eight "sisters, and a mother, who are still living, and dwell in "the farther wood, and I was given to my husband in this "desert, but because he is dead, I cannot depart from this "wood." To whom St. Samson said, "Canst thou restore "to life the brother whom thou hast smitten, and desist "from evil?" She answered, "I cannot either cure him, or "become better; for from my infancy, I have always led a "wicked life." St. Samson said, "In the name of Jesus "Christ, I command thee that thou no longer injure man-"kind, and that thou very quickly depart from this life." She then immediately gave a precipitous leap, fell down, and expired. St. Samson returning to his brother, who was nearly dead, after the manner of Elisha applied his mouth, and limbs to those belonging to him, and so restored him to health.

They then proceeded on their journey, and on the third day came to Amon, who when he saw them, said with great joy, "Lo the remedy for my body, and soul, which the Lord "was pleased to show me in a dream;" for on that day he was, by the blessing of St. Samson, healed of his disease; and by his earnest request, he, with his brother Umbrafel, was induced to take the monastic habit: and both the venerable Anna, and her sister Affrella, were consecrated by his blessing. Of his property, he gave part to the poor, part for the building of a monastery, and part for the use of his mother and brothers. All things being set in order by the favour of the Holy Spirit, he took with him his father, and uncle, and returned to his monastery by a road, different from that by which he came: also, in the same road he found a serpent of wonderful size, which, by his word alone, he destroyed.

When he returned to the monastery, he found Bishop Dubricius there remaining, the season of Lent having commenced. The Bishop called to him the deacon, and being informed by him of all things that had been done on the road, received St. Samson and his companions with very great honour; and on that day appointed St. Samson to be butler of the place. He, therefore, and as if divinely directed, administered to the brethren with great diligence, and gave to the poor, as far as he was able; but a brother, who had been before him in the same office, envying his good works, said that St. Samson expended all things wastefully, and had improperly emptied the vessels that had been filled with mead. Which the Bishop hearing, and being desirous to know the truth, went into the cellar; of which Samson being informed by the Holy Spirit, marked the vessels that had been emptied with the sign of the cross, and the Bishop found them full. And the Bishop wondering, believed him to be filled with the Holy Spirit, and adjudged him to be worthy of a higher office. After these things, and an interval of a few days, the death of Peirio took place, and St. Samson was unanimously elected Abbot of the monastery; and he obeying, but not willingly, held the government of that congregation three years and a half.

Afterwards, some very learned Scots returning from Rome, came to him, whom, on examination, he discovered to be eminent persons; with the consent of the Bishop, he, therefore, went with them to their country, where, sojourning for a short time, he was, by all religious persons, received as an angel. He gave sight to the blind, cleansed the lepers, cast devils out of men, and to all shewed the way of salvation. When he had remained some time in the district, he was desirous to return to his own country,

and finding a ship ready for the purpose, he was intreated by the sailors to get into it, to whom he answered, "We "must do the works of God before we sail from this pro-"vince." The sailors being provoked to anger, hoisted their sails; to whom he answered, "Go in peace, and return "to-day; to-morrow we shall go off together." When they departed, lo! one came to him, requesting that he would visit the neighbouring monastery; and saying, "Our Abbot "desires to see thee, for the Devil has seized him, and "holds him bound." St. Samson went, and found him so circumstanced, who, on meeting him, cried with a loud voice, "Lo! him, whom I have always sought; lo! him, "whom I have with great devotion desired to see." On the praying of St. Samson, the demoniac was restored to health, and leaving the monastery, followed him. Having blessed the brethren in the monastery, he departed, and found the ship returned to the harbour, as he had predicted. In the morning, he and his companions went into the ship, and the wind being favourable, he got the next day to the island wherein he had first dwelt.

On entering the monastery, he found his father, and uncle, excelling in conduct all others who lived there; on which account he gave thanks to the Almighty. Therefore he took his uncle Umbrafel, who now performed the office of priest, and sent him to be Abbot of the monastery in Ireland, wherein he had liberated the former Abbot from the Devil. St. Samson, with Amon, and the aforesaid Abbot, and a certain brother, who was a priest, entered into a very large wilderness, and found therein, near the river Severn, a cottage, in which was a most delightful fountain, and there he placed the brother, and his two companions. Proceeding into the interior of the wilderness, he found a very secret cave, having its entrance

towards the east; with which he was much pleased, as though prepared by God, and therein, by his prayers, he caused a fountain to spring; in this place he gave up his time to God without intermission, and did not fear the snares of the world, being accustomed to the discourse of angels, through whom he commended himself to the Most High; and on every Sabbath-day, he visited, and held intercourse with his three brothers, whom he had placed in the wilderness.

When, therefore, a synod was held, and the chief persons of the district enquired where St. Samson resided, one came forward, who said that he knew the cave wherein he led a heavenly life; and being, with others, sent to him, he was brought to the Synod, where, on beholding him, he was received as an angel, and was, against his inclination, appointed Abbot of the monastery that had been built by St. Germanus. In this monastery, they had, out of reverence, Bishops to sit in the chair of St. Peter, when they assembled together. It happened that when the annual festival approached, and St. Samson waited for the accustomed arrival of the Bishop, on a certain night he saw himself surrounded with very numerous persons clothed in white, and three eminent Bishops adorned with golden crowns standing before him, and about to enter with them into the church to pray. Whose names, and the cause of their coming, he delicately and humbly enquired; and the prince of the vision said, "I am Peter, the apostle of Christ, "and these are James and John the Evangelist, the brothers "of the Lord. The Lord Jesus Christ has pre-elected thee "to be a Bishop, and has sent us to consecrate thee;" who, when they had confirmed him with a heavenly blessing, vanished out of his sight. And the Bishops coming on the appointed day, brought with them two persons to be ordained, yet they were desirous to ordain three in honour of

the Holy Trinity, but whom they should choose, they did not know. On the following night, therefore, an angel of the Lord stood by St. Dubricius, and directed him to ordain St. Samson to be Bishop; and St. Dubricius, with joy, on account of the heavenly vision, caused the brethren of the congregation to be assembled together, and they rejoicing, he related to them what he had heard from the angel; therefore, they all with acclamation gave thanks to God, and placed him with the others in the episcopal chair. All who were present, saw a dove sent from heaven steadily standing on him whilst he was consecrated; and on that day, as St. Samson was celebrating the holy mysteries, St. Dubricius, with two monks, saw a stream of fire to proceed glittering from his mouth; and at all times of his life, when he celebrated mass, angels were seen to assist him in performing the service of the altar.

On a certain eve of the Resurrection of our Lord, as he watched, and prayed in the church, an angel of the Lord, with great brightness stood by him, and that he might not fear, comforted him, saying, "Samson, dearly beloved of the "Lord, act manfully, and depart from our land, and thy "kindred; for thou art predestinated by God to be a magnificent founder of monasteries beyond sea, and a glorious "governor among the people." These and similar things, the angel throughout the night, congratulating him, predicted to the holy man; and in the morning, he called the clergy and people together, and not resisting, but rather obeying the heavenly vision, with the greatest love, said, "O father, by the laying on of whose holy "hand I am, although unworthy, exalted, an angelic vision "compels me to leave my native country, and to go speedily "beyond sea, and expressly to proceed to the Armorican "territory of the British race." Having heard these things,

the blessed Archbishop Dubricius hesitated not to permit him to go among the Bretons, because he was acquainted with their language; and knowing him to be endued with divine power, and adorned with good morals and sanctity, said, "Be a strong man, contend in battle, the prayers of "Britain will attend thee hence with joy and alacrity." And having received the blessing of the Father Dubricius, and of the Abbot Illtyd, and of all the clergy and people, he departed. Having therefore completed the office of the paschal solemnity, and prepared a ship, he took with him some brethren, and went on this side the Severn sea, where he visited his country,[1] and mother, and consecrated the church built by her, and also in those parts restored to health many sick persons. After he had instructed his mother, and other relatives, fully in the words of the Lord, the Almighty leading him, he crossed over the Auferrean sea.[2]

When they passed through a certain town, which was called Tricurrum, he saw there men revelling with profane rites, and worshipping a certain image; which St. Samson seeing, he sighed, and admonished them with prayers, and intreaties that they should forsake the idols, which were inimical to mankind, and worship the one true God, who was in heaven. To whom their Count Gedian answered, "The "God whom you preach, we know not, but the gods whom "our parents adored, those we worship." While he spoke these things, a certain boy on horseback, riding rapidly around the image, fell to the ground, and having broke his neck, lay dead. As they all wept, St. Samson said to them, "You see that your image cannot restore life to this dead

[1] The island in the Bristol Channel, where he had for some time resided, as before mentioned.

[2] Probably the Bristol Channel.

"person; if you will destroy your idols, and believe in my "God, on calling on the name of the Lord, I will cause your "dead man to arise." As they agreed thereto, St. Samson having poured out prayers, restored him to life openly before them all; and being astonished at this wonderful, and unheard-of sight, they all unanimously destroyed their idols, and believing in Jesus the son of God, were baptized.

In the same province was a serpent of vast size, which by its deadly breath had nearly destroyed two districts; and St. Samson being informed thereof, was grieved at the misery of the people; and taking with him the boy, whom he had lately restored, Count Gedian, with all the people accompanying him, he went to the cave, where it was known the serpent lay hid. On the next day, as the sun shone, they descried, beyond a certain river, the cave, wherein was the serpent; and having there left Count Gedian, and people, he went with the boy, whom he had lately restored, beyond the river. When he came near the mouth of the cave, he ordered the boy to remain at some distance; and being armed with the sign of the cross, he immediately went into the cave, and tied about the neck of the serpent a linen girdle, wherewith he was girt, and drawing him out, threw him headlong from a certain high eminence, and commanded him, in the name of the Lord, to live no longer. And the boy ran back, and related to Count Gedian, and all the people, what he had seen; therefore, they all rejoiced at this great sight, and uttered abundant prayers to God and St. Samson from their very hearts, and Samson directed them to build a monastery near the cave. And he, in the mean time, applied himself to fasting and prayer in the cave; where by his prayers, a fountain sprung, which continues to flow to this day. And when the people had completed the monastery, and St.

Samson consecrated it, he fixed his father Amon, and with him his cousin in the same; but he, God leading him, sailed with his companions to Brittany.

When he came into the harbour, and descended from the ship, he saw a cottage, and therein a certain unhappy person miserably wailing, and frequently looking towards the sea; to whom Samson said, "Brother, why "wailest thou?" And he answered him, "I have in this "house a wife afflicted with the leprosy, and a daughter "who is a demoniac, whom the Lord promised to heal "by some one from beyond sea, and whom I have been "three days expecting, with the hope that he will come "into this harbour." St. Samson on hearing these things, went with him to his house, and praying suppliantly restored them to health. In the same district, he found a very suitable place, wherein he built a respectable monastery, which to this day is called Dol,[1] where he performed many remarkable miracles; and throughout the provinces he built many monasteries.

In those days Count Commotus, a foreigner, and a cruel and tyranical person, governed all Brittany, having slain Jonas, the native Count of the Bretons, and delivered up his son Judual to King Hildebert and his Queen, to be kept in captivity. Which St. Samson hearing, he was grieved at their misery, and quickly went to King Hildebert, desiring to redeem Judual from confinement, and to deliver the people from a foreign ruler. When Samson entered into the King's palace, he found a certain

[1] Dol is a town in France, in the department of Isle and Vilaine, and late province of Brittany. It was lately an Episcopal See, and is situated in the N. E. portion of Brittany, in a morass five miles from the sea, and twenty one S. E. of St. Malo.

Count, that was a demoniac, whom he anointed on the face and breast with consecrated oil, and thereby liberated him from the devil. The King hearing this, and that he came to supplicate for Judual, and having consulted his nobles, received St. Samson with suitable honour, and invited him to dine with him. The Queen, however, as she held Judual bound in captivity, would not release him; and by rejecting the intreaties of St. Samson, and abusing him with reproachful expressions, irritated him; and that she might destroy him, she prepared a deadly drink for him.

And when the King, and the holy Archbishop, sat down to dinner, and all who were present, congratulated him on his arrival, the Queen at the instigation of the devil, mixed poison with wine in a glass, and through her servant offered it to St. Samson to drink. Then he being divinely inspired, made the sign of the cross upon the glass, which thereby broke in four parts, and the poison being shed on the hand of him who held it, the flesh and skin, in the sight of all present, were corroded to the very bone. Then St. Samson said, "this drink is not fit to be drunk;" and the king being disturbed, and all the people wondering, St. Samson marked the hand of him who had been hurt, and completely restored it.

After they had dined, St. Samson, with the permission of the King, hastened to the place where Judual was kept, to meet whom, the Queen sent a furious horse to destroy him, but the chosen of God marked him with the cross, and his saddle being placed on him, he mounted, and the animal became so mild as if he had been tamed by the King of Heaven under his Soldier. Having her heart still hardened, she ordered that a fierce lion, with its keepers, should meet him, that it might seize him, but the hand of God protected his elect, and as if struck with a stake,

it betook itself to flight; but St. Samson looking after it, said, "I command thee, in the name of Jesus Christ, "that thou hurt no one any more, and that thou speedily "die." When it immediately leaped headlong, and expired. And the King beholding so many miracles performed by the holy man, brought forward Judual released from his chains, and gave him up to him. The Queen likewise, with her favourites, prostrate at his feet, asked pardon of the holy man.

Which being done, and all being pardoned by the grace of God, and greatly rejoicing, the King said to St. Samson, "There is a serpent in this province, which afflicts all who "dwell around; and because we see thee to shine with mi"racles, we request that thou wouldst vouchsafe to deliver "us from it." To whom St. Samson said, "Find me a "guide for the way, and in the power of God, I will expel "it from your parts." A guide therefore being found, he took with him two brethren, and leaving the others with Judual in the place, being confident and always exulting in the Lord, he quickly set out upon his journey; and when he came to the cave in which the serpent was, he there, with bended knees, prayed to the Lord, took the serpent by the neck, brought it out, and commanded it to swim beyond the river called Sigona, and there remain under a certain stone; which soon after, by his word alone, he drowned in the sea. And in the same place he built a monastery, and placed therein brethren who should serve Christ. Lastly, King Hildebert greatly loved St. Samson for having performed such great miracles, and freely gave him valuable gifts, namely in gold, and silver, in precious vessels, in farms, and various possessions, and commended himself to his prayers.

Taking with him Judual, he went to Lesia[1] and Angia,[2] and there collected an army, and returned with it to Brittany; St. Samson praying and fasting, and Judual fighting with the army against Commotus; Judual, by the prayers of the holy man, at one blow overcame his enemy, and from that time, he and the successors of his family, held the government of Brittany. Soon after, Judual was triumphantly received by his countrymen, and elected Governor over all Brittany; and he rendered himself, and all who belonged to him, subject to St. Samson, and devoutly commended himself to his prayers. "Let the Governor return "thanks to the Redeemer, and the people rejoice, being "committed to the care of such a Pastor." Whence the government of all Brittany is observed to belong justly to Dol until this day. For what great miracles the Lord, on this side the sea, and beyond it, has by him performed, how much his learning shone, the eloquence of no writer, or doctor doth relate.

Being perfect in life, and in age, and adorned with all virtues, he was attacked by severe illness in the monastery of Dol, and the clergy flocking around, he gave his body to the earth, and his soul to heaven. The clergy buried his body with unguents, and in their hearing, the heavenly host with hymns and praises conveyed his soul to Christ. A proof of his blessedness we have, namely, in those miracles which the Lord daily performs by him to the praise and glory of his name, who with God the Father, and Holy Spirit, lives and reigns throughout infinite ages of ages. Amen.

THE END. AMEN.

[1] Lesieux, in Upper Normandy, in the department of Calvados.

[2] Anjou, a late province of France, which formerly belonged to the sovereigns of England, and called since in Latin, Andegavia; or perhaps Angers, an ancient town, and episcopal see in the said province.

3.—NOTICE OF THE CITY OF ROME, AND OF ITS PRINCIPAL CHURCHES, AND CARDINALS.

The wall of the city of Rome has 362 Towers, 49 castellated Turrets, 20 Pinnacles, 900 Gates, and 5 Posterns. The circuit of the wall is 22 miles, besides what is beyond the Tiber, and the city of Leomana.

The principal Churches are—the patriarchal Church of the Saviour in the Lateran Palace, the greatest of all—the Church of St. Peter the Apostle—the Church of St. Paul the Apostle—the Church of St. Mary major—the Church of St. Laurence without the walls.

The titles of the Priest Cardinals are—St. Paul's, St. Savin's, St. Prisca's, St. Sixtus', St. Nercus', and St. Achilles', St. Marcellus', St. Balbina's, St. Susanna's, St. Mary major's, St. Eusebius', St. Luke's in Ardea, St. Vitalis', The Holy Apostles', St. Clement's, St. Potentian's, St. Cyric's in the hot Baths, St. Marcellinus', and St. Peter's of Jerusalem. It is the duty of the Cardinals bearing those titles to celebrate Mass in the chapel of St. Laurence in the Palace in mount Palatine.

4.—NOTICE OF ELEUTHERIUS, BISHOP OF ROME.

Eleutherius, a Greek by birth, and son of Habundius, of the town of Nicopolis, enjoyed the See 15 years, 6 months, and 5 days; it was in the time of Antoninus, and Commodus, and until that of Paternus, and Bradua. He received a letter from Lucius, King of Britain, requesting that by his means he might be made a Christian. He ordained that no poor cottagers, especially those who embraced the Christian faith, should be despised by Christians, because they were created by God, and moreover were ra-

tional creatures. He held three ordinations in the month of December, and ordained 12 Presbyters or Priests, 8 Deacons, and 15 Bishops in divers places, and was buried near the body of St. Peter, within the Vatican, on the 25th day of May; and the See remained vacant 16 days.

5.—NOTICE OF THE PERSECUTION OF THE CHRISTIANS UNDER THE ROMAN EMPERORS, DIOCLETIAN AND MAXIMIAN.[1]

In the year of our Lord, 286, Diocletian in the East, and Maximian Herculius in the West, ordered the churches to be plundered, and the Christians to be persecuted, and slain. Which persecution was the tenth after that of Nero, and lasted longer, and was more cruel than any of the preceding; for during ten years, it was constantly carried on by the burning of churches, and the murder of innocent martyrs. In the latter part, Britain became exalted by the glory of a devout confession to God; for therein St. Alban

[1] This persecution broke out at Nicomedia, a town of Natolia in Asia Minor, February, A.D. 303, when an imperial edict was published for pulling down churches, and burning the Holy Scriptures; and being no less violent than general, Britain had a share in its severity. It however continued general, until Diocletian and Maximian resigned the empire in 305, upon which Constantius being declared emperor, the persecution ceased in Britain, and other places of the West, where it did not last two years, though it continued ten in the East. But though this persecution was short, it went to the extremity of punishment, and took away the lives of several Christians. Gildas informs us that St. Alban of Verulam, Aaron and Julius of Caerleon, and others of both sexes in several places, suffered martyrdom with the utmost firmness and resolution.—Collier's Eccl. Hist. Fol. Vol. I. pp. 20, 21. But to this persecution, ecclesiastical writers have fixed different dates; some agreeing with that mentioned in this book, viz. the year 286, and others fixing on the year 303, when Diocletian was the eighth, and Maximian the seventh time consuls.—Stillingfleet's Orig. Brit. p. 70.

suffered, of whom the presbyter Fortunatus, in his work on the Praise of Virgins, when making mention of the holy Martyrs of the whole world who came to Christ, says,—

"Fertile Britain has produced the excellent Alban."

Julius and Aaron, with a multitude of martyrs, also suffered in the city of the Legions, which is situated on Usk.[1]

[1] Caerleon, a market town in Monmouthshire. This place was the *Isca Silurum* of the Romans in the time of their emperor Claudius, whose second legion being recalled from Germany, was stationed here under the command of Vespasian. During the stay of the Romans in Britain, it continued to be the seat of government for the division of the country denominated Britannia Secunda, and in that period continued the theatre for the display of splendour and luxury. After the persecution under Diocletian, Caerleon became, under the auspices of Antoninus, the seat of learning and devotion; three Christian churches were erected, two in honour of the martyrs St. Julius and St. Aaron, and a third, to which was added a monastery, that afterwards became the metropolitan see of Wales, of which St. Dubricius was the first archbishop.—Lewis's Topographical Dictionary of England. Beauties of England and Wales, Monmouthshire, p. 125—128. Coxe's Tour in Monmouthshire, p. 79—89.

CHAPTER II.[1]

ACCOUNT OF THE FIRST STATE OF THE CHURCH OF LLANDAFF—GRANTS TO THE CHURCH OF LLANDAFF BY PEBIAU AB ERB, KING OF ERGYNG OR ARCHENFIELD, AND HIS SONS, CYNFYN AND GWYDDAI—BY BRYTWN AND ILINC—ERB, KING OF GWENT AND ERGYNG—MERCHWYN AP GLEWYS—AND BY NOE AB ARTHUR—BIOGRAPHICAL MEMOIR OF ST. DYFRIG OR DUBRICIUS, ARCHBISHOP OF LLANDAFF.

1.—OF THE FIRST STATE OF THE CHURCH OF LLANDAFF.

In the year of our Lord, 156, Lucius,[2] King of the Britons, sent his ambassadors, Elfan and Medwy, to Eleu-

[1] The arrangement of the original Text of the Book is hereby somewhat changed; the information relating to Urban, Bishop of Llandaff, the last Bishop mentioned therein, being removed to the latter part, and constituting the last three chapters of the English translation. The subject matter of this second chapter commences in the Latin at the 65th page.

[2] Authors are by no means agreed about the time of the conversion of King Lucius. Archbishop Usher cites no less than three and twenty different opinions; Bede, the old Saxon Annals, and the author of the Annals of the Church of Rochester, who flourished about the year 1224, fix on the year 167, in the consulship of Severus and Herennianus, and in the eleventh year of the Emperor Marcus Aurelius, when Eleutherius was Bishop of Rome; but Usher dates it nine years later. Notwithstanding this difference of chronology, that there was such a Christian King as Lucius about that time is beyond question; for Nennius, who lived in the beginning of the seventh century is positive on this point, and the English ambassadors at the council of Constance pleaded Lucius's conversion against the ambassador of Castile as an argument for precedence. However, it is evident from Gildas, and other writers, that Christianity got footing here in the apostolical age, but what progress it made, in what parts the church was established, and under whom, what successes or discouragements, what revolutions happened in the Ecclesiastical History of this island from the time of the Apostles to King Lucius, is altogether uncertain.—Collier's Ecclesiastical History, Vol. I. p. 12.

In the Welsh Triads, Lucius is called Lleurwg ap Coel ap Cyllin, and Lleufer Mawr; and in later Welsh Chronicles, Lles ap Coel.

therius, who was the twelfth Pope of the apostolic see, imploring, according to his admonition, that he might be made a Christian, to which request he acceded; for giving thanks to God because that nation, which from the first inhabiting thereof by Brutus had been heathens, so ardently desired to embrace the faith of Christ, he with the advice of the elders of the Roman city, was pleased to cause the ambassadors to be baptized; and on their embracing the Catholic faith, Elfan was ordained a Bishop, and Medwy a Doctor. Through their eloquence, and the knowledge which they had in the Holy Scriptures, they returned preachers to Lucius in Britain; by whose holy preaching, Lucius, and the nobles of all Britain, received baptism; and according to the command of St. Eleutherius, the Pope, he constituted an ecclesiastical order, ordained Bishops, and taught the way of leading a good life. Which faith of the Christian religion, they preserved free from any stain of erroneous doctrine until the Pelagian heresy arose, to confute which, St. Germanus a Bishop, and Lupus, were by the chief clergy of Gaul sent to Britain. For the Britons had often previously sent messengers to them, requesting aid against such dreadful danger, dissapproving of, but unable to confute, the wicked doctrine of the heretics.

After the aforesaid illustrious persons had extirpated the Pelagian heresy, they consecrated Bishops in many parts of the island of Britain; and over all the Britons of the southern part, they consecrated the eminent doctor St. Dubricius, who was elected by the King and the whole district, to be Archbishop. Having received this dignity from Germanus and Lupus, they granted to him, with the consent of King Meurig, and of the princes, clergy, and people, the Episcopal See, which was founded in the dis-

trict of Llandaff in honour of St. Peter the Apostle, with these boundaries—From Henriwgunna to Rhiwffynon, and from Cynlais[1] to the sea, the whole district between the Taff[1] and the Ely,[1] with their fish, and wears for fisheries, and its dignity free from all service, regal and secular, except only daily prayer, and ecclesiastical service for his soul, and for the souls of his parents, kings and princes of Britain, and of all the faithful deceased; and with its privileges, without any governor, or deputy governor, without attendance at public courts either within or without the district, without going in military expeditions, without keeping watch over the country, in, or out of it, and with free commonage to the inhabitants of the whole diocese, in field and in woods, in water and in pastures, with its court complete within itself, free and entire as a regal court, with its refuge, not for any limited time, but to be perpetual; that is, that the fugitive might remain safe under its protection, as long as he should wish; and with the bodies of the kings of the whole diocese of Llandaff, given and committed to it for ever. The diocese to have five hundred wards, the bay of Severn, Ergyng, and Anergyng,[2] from Mochros[3] on the banks of the Wye, as far as the island Terthi.[4]

[1] Rivers in the Counties of Brecon and Glamorgan.

[2] Ergyng, or Archenfield, comprehended the portion of Herefordshire, S. W. of the river Wye, of which the present ecclesiastical Deanery of Archenfield, or Irchenfield, constitutes a part.

[3] Moccas, the name of a parish, the church of which is on the south bank of the Wye, 9½ miles W. N. W. distant from Hereford.

[4] Probably the Island Barry, in the Bristol Channel, 6½ miles S. W. from Cardiff. The original diocese of St. Dubricius thus appears to have been nearly the same as the present diocese of Llandaff, with the addition, however, of Ergyng.

And on account of the sanctity, and excellent preaching of the holy Pastor, and his royal parentage, many churches, with their endowments, tithes, oblations, burying places, territories, and free commonage, and their aforesaid dignity were given to him, and to the Church of Llandaff, and to all his successors, by the Kings and Princes of all the country of Southern Britain. For the privilege of that Church, granted to it with apostolical authority, is that it shall, with its dignity remain for the time to come free, and quit of all burden of secular service. And whatsoever shall belong to it by the grant of bishops, the liberality of princes, the oblation of the faithful, or through any other just means, shall be preserved to it firm, and entire, for the time to come. And besides, whatsoever it shall in future, by the gift of God, justly, and canonically obtain, shall always remain to it peaceably, and undisturbed. Also, it is decreed that it shall not, by any means, be lawful for any one rashly to disturb the aforesaid Church, or take away any of its possessions, or retain such as may have been taken from it, or diminish it, or harrass it with vexatious proceedings; and all things, with the boundaries of the diocese, are to be preserved to it. If any ecclesiastical or secular person, therefore, shall in future attempt to act rashly against it, and being admonished twice, or thrice, if he will not amend, with giving due satisfaction, he shall be deprived of the dignity of his power, and honour, feel conscious that he is guilty and liable to the divine judgment for the crime committed, not be allowed to partake of the most holy body and blood of God, and the Lord, our Redeemer Jesus Christ, and be subject to severe punishment at the final judgment. With respect to all who shall preserve to the Church its just property, may the peace of our Lord Jesus Christ cause that whilst

they are here, they may reap benefit arising from their good conduct, and from the righteous Judge receive the reward of eternal peace.

After these things the King arose, and went round the whole territory; and carrying the Gospel on his back, with the clergy bearing the crosses and relics in their hands, and sprinkling the holy water, together with the dust of the pavement of the Church, on all the borders of the territory, he perambulated the whole; pronouncing a blessing on all those who should keep the alms with the aforesaid dignity of privilege and refuge, and a curse on all who should in any degree violate it, either great or small, as aforesaid.

And St. Dubricius observing the great number of respectable persons which flocked to him, divided therefore the church which had been committed to his care, among his disciples. He sent some of them to the churches which had been given to him, and for others he founded churches; and having settled matters agreeably to his wishes, and constituted dioceses, he consecrated Bishops throughout Southern Britain:—Daniel to be Bishop in the city of Bangor; Illtyd to be Abbot of the place, called after him Llanilltyd;[1] and many other Abbots and Priests, with inferior

[1] This place is called in Welsh Llanilltyd Fawr, and in English Lantwit Major, and is 5 miles S. by W. from the town of Cowbridge, Glamorganshire. The parish, which is of considerable extent, comprizes one of the most interesting districts in South Wales. The village, which is situated in the centre of the pleasing Vale of Glamorgan, displays obvious indications of its original extent and importance, and has in every respect the appearance of a large dilapidated town. It occupies a considerable extent of ground, but presents several chasms in its streets, some of which are nearly choked up with the ruins of decayed houses, and others are scarcely distinguishable, except by their situation within the limits of the town, from the numerous roads that appear to converge towards this place as a common centre. The seminary, which once flourished at the place, was instituted by St. Illtyd, in the

orders. Mochros, on the banks of the Wye, where formerly Dubricius first dwelt, was, by the gift and grant of King Meurig and the Princes, given to the Church of Llandaff, and its pastors for ever; and that the former place, with all its territory and liberty, should serve the latter, free from all regal service for ever.

2.—LANN CUSTENHINN[1] GARTHBENNI IN ERGYNG, OR ARCHENFIELD.

Be it known to you that King Pebiau son of Erb, granted the Manor of Garthbenni, as far as the black Marsh between the wood, and field, and water, and the property of King Cystennyn, his father-in-law, beyond the river Wye,

5th century, and was so celebrated, that scholars flocked to it from all parts of Christendom, among whom were the sons of the British nobles, and foreign princes, besides numerous others, amounting at one time to more than two thousand pupils. For the accommodation of this large number, there were no less than four hundred lodging apartments, and seven large halls or colleges. The course of instruction adopted by St. Illtyd, embraced, not only such sacred and profane literature as was requisite for clerical education, but also included husbandry, and other useful arts. For many generations, this seminary continued to be the University of Britain, and to be frequented by the most illustrious persons of all countries, till its revenues were transferred to the Abbey of Tewkesbury, by Robert Fitzhamon, when the universities of England acquired the ascendancy, and that of Illtyd sank into comparative obscurity.—Lewis' Topographical Dictionary of England.—Williams' History of Monmouthshire. Appendix, p. 45—53.

[1] Llangystennyn Garthbenni in Ergyng. This church was in Herefordshire, but its situation is not known, as it has become ruinated, or, which is more probable, has changed its name. It was probably founded by Cystennyn or Constantine, father-in-law of Pebiau ab Erb. But whether this Cystennyn can be identified as either Cystennyn Gorneu, a Cornish Chieftain of the early part of the 5th century, or his contemporary, Cystennyn Fendigaid, who was a sainted King in Britain soon after the departure of the Romans, cannot be determined; but from the circumstance of the following grant of Llangerniw, or the Church of the Cornishman, being made by Pebiau, it may be presumed that he and Cystennyn Gorneu were the same person.

to God, and Dubricius, Archbishop of the See of Llandaff, and to Lunapeius his cousin, for his soul, and the writing of his name in the Book of Life, with all its liberty, without any earthly payment, and subjection, small and moderate, except to God, and to St. Dubricius, and those who serve in the church, for ever. And Pebiau held the written deed upon the hand of St. Dubricius, that the house of prayer and penance, and the episcopal residence might belong to the Bishops of Llandaff for ever. And in testimony thereof, he consecrated the church, and left there three of his disciples. Of the clergy, the witnesses are, first, Dubricius, Arwystyl, Ufelwy, Ieuan, Lunapeius, Cynfran, Gorfan; and of the laity, Pebiau the King was witness, Cystennyn, Gweuryr, Diheurwg, Cynddwyl, Gwyddgoll, Clem. Whoever will keep this alms given to God, may God keep him; and who will not preserve it, may God destroy him.

3.—OF LANN CERNIU.[1]

Be it known to all Christians, that King Pebiau gave Lann Cerniu, with an uncia[2] of land, to God, and Dubricius, and the church of Llandaff, and to all who shall serve in it, with all its liberty, without any payment to any

[1] Llangerniw.—We find this Church described in another part of this Work, page 183, where it is also called Cornubium, as being situated on the banks of the river *Dour*; but its precise situation is unknown. There are several churches on the banks of the Dore; but whether either of them is Llangerniw, there are no means of discovering. It is not improbable that it was founded by Cystennyn Gorneu, or his son Digain, to whom the foundation of Llangerniw, in Denbighshire, is attributed.

[2] A Modius, being 12 French Arpents, or nearly 9 English Acres, and an Uncia 12 Modii; the quantity here given is accordingly about 108 Acres.

mortal man, except to St. Dubricius, and his successors in the episcopal See of Llandaff, for ever. Its boundary: From the brook to the spring of Nant yr Ewig, from Nant yr Ewig to Nant yr Heidd-dir-rhudd, as far as the centre of the wood, thence to the yellow grove, and in a direct course to its commencement at the extremity of the meadow, from thence to the opposite woody acclivity. The witnesses are, Elwystyl, Junabui, Cynfarwy, Merchwydd; of the laity, King Pebiau, Collbwy, Centwyd. May a blessing be to those who keep it, and excommunication to those who violate it. Amen.

4.—OF LANN JUNABUI.[1]

King Pebiau being penitent, with a humble heart, and mindful of his evil deeds, and changing his life for the better, gave in exchange for the heavenly kingdom, the mansion of Junabui, with an uncia[2] of land, to St. Dubricius, and his successors in the church of Llandaff, with all its liberty, without any payment to mortal man, except to St. Dubricius and the church of Llandaff. The boundary of this land is, From the ford to the top of the bank, downwards above the honeysuckle bush to the breast of the hill, direct over its ridge, till it descends above the old ford which is on the stream in the great wood, through the wood direct to the summit of Cambull, from Cambull straight to Wye. Of the clergy, the witnesses are, Arwystyl,

[1] This church is, perhaps, that at present called Llandinabo, 6½ miles N. W. from the town of Ross, in Herefordshire. Respecting several of these Grants to the Church of Llandaff, Bishop Godwin, in 1615, observes, "The names of the lands giuen are in continuance of time changed in such sort as now by these names for the most part wee cannot discern them."

[2] About 108 Acres.

Junabui the Priest, Cynfarwy, Cymmeired, Iddneu, Aelhaearn the Priest; of the laity, Pebiau is witness, Cynvyn, Coll, Aircon, Gwobrir, Gwodeon, Centwyd, Cynwyd. May peace be to those who keep it, and on its violaters a curse. Amen.

5.—OF CUM BARRUC.[1]

Know all persons, that the two sons of Pebiau, namely Cynvyn and Gwyddai, have given three uncias[2] of land at Cum Barruc, to St. Dubricius, and to all his successors in the church of Llandaff, for ever, with all its liberty, without any payment to any mortal man, besides to St. Dubricius and his household, and attendants, and with all surrounding commonage in field and in waters, in wood and in pastures. The boundary of this land is, From the valley as far as Lech in length, and its breadth from Lech to the rock of Crita. The witnesses of this transaction are, of the clergy, Arwystyl, Junabui, Cynfarwy, Aelhaearn, Cynfarch; of the laity, the witnesses are Gwyddai and Cynfyn, Collbwy and Aircon. Whoever shall do wrong in this sacred matter, may they be cursed.

6.—OF LANN BOCHA.[3]

Be it known to you, that Bryttwn and Ilinc have given for their souls, Lann Bocha, with all its liberty in field and in wood, in pastures and in waters, to God and St. Peter the apostle, and to St. Dubricius, the Archbishop of the archmonastery at Llandaff, and to all his successors for

[1] In the vale of Dore, or Golden Valley, Herefordshire.

[2] About 324 Acres.

[3] Llanvocha, a chapel formerly in the parish of Llangattock Vibon-Avel, in the county of Monmouth, 6 miles N. W. from Monmouth.

ever, with the approbation and consent of King Meurig, and also by the grant of the sons of Gwoleiddwg, namely Caradog and Cyngu, without the sovereignty and dominion of any one over it, besides of the Bishops of Llandaff. Whoever, therefore, shall separate it from the church of Llandaff, and its pastors, may he be punished with perpetual excommunication. The boundary of the grant is, From the ditch to Castell Meirch, from thence it goes to the valley of Lembi, and as far as the valley of Cilceirch, then it proceeds straight along the valley as far as Bawddwr, thence along the valley of Eilin to the top of the wood, thence through the middle of the wood as far as the head of Nantpedecon, and along to Twyngwyn as far as the red ford next to Twyni, thence to the appletree of Hendregweuni, thence towards the tuft or copse of willows it descends to the first ditch, where the boundary began. The witnesses are, of the clergy, Nudd, Simon, Sciblon, Arawn, Blainrydd, Iddon, Lloubwy, Gworeu, Cynwain, and many others, who are not here named; of the laity, Bryttwn and Ilinc, Glywi, Bywonyw, Llilli, Cynwyreg, They placed before them all this endowment upon the four gospels for ever, without any heir besides the church of Llandaff; and all with one accord blessed them who should keep this alms, and cursed those who should separate the house with its land, and those boundaries, from the church of Llandaff, until they should come to an amendment of their conduct. Amen.

7.—OF CIL HAL.

Erb, King of Gwent and Ergyng, observing that ambition, and the power of this world were of a perishable nature, took a farm, his inheritance, called Cil Hal, and

devoutly gave it to St. Dubricius, Archbishop of the arch-monastery of Llandaff, and to his successors, with all its liberty and commonage, in field and in pastures, in wood and in waters, without any heir, but according to the will, and in the power of the Bishop of Llandaff, without any payment to any mortal man, either great or moderate. The aforesaid King placed his hand upon the four gospels, whilst St. Dubricius held them with the aforesaid farm. Its boundary is, From the great marsh as far as Arganhell. May blessing attend the posterity of those who shall keep this grant; and whoever will violate, and separate it from the church of Llandaff, may they be cursed, and sent into eternal fire. Of the clergy, the witnesses are, Archbishop Dubricius, Aelhaearn, Iddner, Gwardogwy, Gwernabwy; of the laity, King Erb, Pebiau, Gwrthafan, Mabon, Cynddwyl.

8.—TIR CONLOC.

King Pebiau the son of Erb, confirming the Scripture which saith, "Give, and it shall be given to you," gave for the salvation of his soul, and the remuneration of a future reward, four uncias of land at Conloc, on the banks of the Wye, below the island Ebrdil, as far as Cumbarruc in Ystrad Dour,[1] without any payment to mortal man be-

[1] Golden Valley, in Ergyng, or S. W. of Herefordshire. The changes which have taken place in the name of this vale, are curious and worthy of observation. It first took its name from the river *Dwr*, the common Welsh word for Water, which runs through it. This word the English wrote *Door*, which they pronounced, and afterwards wrote *Dore*. Subsequently some of the residents in the Abbey built there, probably foreigners, either ignorant of the meaning of the word, or wishing to dignify their institution, Frenchified it, and wrote it *D'or*, thereby calling the place "The Golden Abbey." As the name was pleasing, the Vale adopted it, and it became "The Golden Valley." The Welsh subsequently re-translating it literally, have called it *Dyffryn Aur*.

sides to Dubricius, Archbishop of Llandaff, and his successors, for ever. Of the clergy, the witnesses are, Archbishop Dubricius, Arwystyl, Uneifyn, Ieuan, Lunapeius, Cynfran, Gwrfan; of the laity, Pebiau, and his sons Cynwst and Gwyddai, and the heirs of Conloc, Cynwal, and many others of the higher rank of the whole nation. Whoever will commit sacrilege with respect to this grant, may they be accursed. Amen.

9.—OF PORTH TULON.[1]

During the reign of Merchwyn ap Glewys, Gwordog sacrificed his daughter Dulon, who was a virgin, to Dubricius, Archbishop of the church of Llandaff, whom he consecrated to be a Nun, and gave to him four modii[2] of land in perpetual consecration, without any payment to mortal man, besides to God, and the Archbishop of Llandaff, and with all its dignity and liberty, and complete commonage of the district of Gower, in field and in woods, in water and in pastures: Archbishop Dubricius being witness, and present with his clergy Ufelwy, Merchwyn, Cyfelyn; of the laity, King Merchwyn, Madawg, Garw, Llygwy, Lunaed, and other innumerable witnesses. Cursing was pronounced by every mouth, and excommunication on all persons who should, from that time in future, separate the land from the church of Llandaff, and its pastors. Amen. And a blessing pronounced on those who would keep it.

[1] This place is identified by Bishop Godwin as Bishopston in the District called Gower, Glamorganshire, whose church is 6½ miles westward from Swansea.

[2] About 36 Acres.

10.—OF PENN ALUN.[1]

Noe ab Arthur, fulfilling the command of the Apostle, who said, "Give, and it shall be given unto you;" (and elsewhere it is said, "A bountiful hand shall not be indi-"gent,") gave for the exchange of a heavenly kingdom, in the first place, Penn Alun, with its territory, without any payment to mortal man, besides to God, and to Archbishop Dubricius, and the church of Llandaff founded in honour of St. Peter, and all his successors; and also Llandeilo fawr,[2] on the banks of the Towy, with its two territories,[3] where Teilo, the pupil and disciple of St. Dubricius dwelt; and likewise the territory of the Aquilensians,[4] on the banks of the river Tâf. Noe placed his hand upon the four Gospels, and committed to the hand of Archbishop Dubricius this alms for ever, with all its refuge, and all its liberty, in field and in woods, in water and in pastures, and with its dignity, under a perpetual curse on those who from that day forwards should separate the said lands from the church of Llandaff. Amen. Of the laity, Noe is the only witness,[5] with an innumerable company of men; but of the clergy, Archbishop Dubricius, Arwystyl, Ufelwy,

[1] The parish of Penaly, near Tenby, Pembrokeshire.

[2] A Market Town and Parish in the county of Carmarthen.

[3] Probably the Manors of Llandeilo Villa and Llandeilo Patria, now held by the Right Hon. Earl Cawdor, by lease from the Bishop of St. David's.

[4] Llandyfr-gwyr, or *the church of the men of the water*, now called Llanddowror, on the banks of the river Tâf, Carmarthenshire. See Life of St. Oudoceus, where it is described with Penaly and Llandeilo fawr, as having belonged to Llandaff from the time of Noe ab Arthur. An account of the origin of this church, may be seen under the head of Maenawr Mathry, and Cenarth Mawr.

[5] That is, the only subscribing Witness, the rest being merely spectators.

Ieuan, Junabui, Cynfran, Gworfan, Aelhaiarn, Iddneu, Gwardogwy, Gwernabwy. May peace and abundance of things be to those during their lives who will confirm the grant; and may their sons become orphans, and their wives widows, who shall violate that which is committed to God. Amen. The boundary of the territory of the church of the Aquilensians, Following the Gwerniduon to the Tâf, across the mountain straight to the spring of Nant Eilon, along the brook Eilon to Cehir, from Cehir upwards to Nant Bachladron, proceeding along Nant Bachladron upwards, and across till the source of Nant Duvyn, following Nant Duvyn to the Tâf, from the influx of Nant Duvyn following the Tâf downwards to the influx of Gwerniduon, where it began. The boundary of the territory of Llandeilo fawr, From Ffynnon-ida to the head of Glasbwll in Towy, and to the other end of the Hytir melin, from the Hytir melin to the Enyrdil, and along it to Dulais, from Dulais to Cuner, from Cuner direct to Nantlwyd. From Nantlwyd to Cefn Meirch, from Cefn Meirch forwards to Cruc Pedill Bechan. From thence to the hawk stone in Dulais bisweiliawg. From Dulais bisweiliawg to Nant yr Eilin. From Nant yr Eilin to Cruc Cust; from Crug Cust to Crug Corneam; from thence to the source of Isceiviawg; along Isceiviawg forward to the opening direct to Hen Allt. From thence to Cil yr adar, to the source of the Tauern straight to Pistill Dewi, forwards to Gweith Tineuur.[1] From Gweith Tineuur downwards to Letuer Cell on the Towy.

[1] Probably "the Works of Dynevor."

11.—LIFE OF ST. DUBRICIUS.[1]

I. There was a certain King of the region of Ergyng (Archenfield,) of the name of Pebiau, called in the British language Claforawg, and in Latin, Spumosus, who undertook an expedition against his enemies, and returning from thence he ordered his daughter Eurddil to wash his head, which, when she endeavoured to do, he perceived from her enlarged form, that she was pregnant. The King therefore being angry, ordered her to be put into a sack, and cast headlong into the river, that she might suffer whatever might befall; which, however, happened contrary to what was expected, for as often as she was placed in the river, so often was she, through the guidance of God, impelled to the bank. Her father then being indignant because he could not drown her in the river, resolved to destroy her with fire. A funeral pile was therefore prepared, into which his daughter was thrown alive. In the following morning, the messengers who had been sent by her father to ascertain whether any of the bones of his daughter remained, found her holding her son in her lap, at a spot where a stone is placed in testimony of the wonderful nativity of the boy; and the place is called Madle,[2] because therein was born the holy man. The father hearing this, ordered his daughter with her son to be brought to him; and when they came, he embraced the infant with paternal affection, as is usual, and kissing him, from the restlessness of infancy, he touched with his hands the face and

[1] In the original Latin, the title of this Section is, "READINGS FROM THE LIFE OF ST. DUBRICIUS," intimating that it was publicly read in portions.

[2] Madley is a parish in Herefordshire, on the south side of the river Wye, and 7 miles W. by S. from Hereford. It is about 5 miles from Moccas.

mouth of his grandfather, and that not without divine appointment; for by the contact of the hands of the infant, he was healed of the incurable disease wherewith he was afflicted, for he incessantly emitted foam from his mouth, which two persons, who constantly attended him, could scarcely wipe off with handkerchiefs.

II. Who, when he knew that he had been healed by the touch of the infant, rejoiced greatly, like one who had come to a harbour after having suffered shipwreck. And he, who at first was as a roaring lion, was now turned to a lamb, and he began to love the infant above all his sons and grandsons; and of that place, Madle, (that is, *Mad*, good, *lle*, place, and whence *Madle*, a good place,) he made him heir, and also of the whole island, which took its name from his mother Eurddil, that is, *Ynys Eurddil*, which by others is called *Maes Mail Lecheu.* And from that hour he increased in growth, and knowledge; being sent to a seminary of learning, he proceeded cheerfully, and with great devotion; and although a child in age, he was soon a man in maturity, with great prudence, and eloquence in imparting knowledge. And when he became a man in growth, age, and wisdom, and skilful in both the modern and ancient law, his fame extended throughout all Britain, so that from all parts, not only scholars who were uninstructed came, but also learned men and doctors flocked to him for the sake of study, particularly St. Teilo, Samson his disciple, Ufelwy, Merchwyn, Elgwored, Gwmyn, Cynwal, Arthfod, Cyngar, Arwystyl, Junabui, Cynfran, Gworfan, Aelhaearn, Iddneu, Gwardogwy, Gwernabwy, Ieuan, Aiddan, Cynfarch. And with those, he retained two thousand clergy for seven successive years at Henllan,[1] on the banks

[1] Hentland, a parish in Herefordshire, the Church whereof is 4½ miles N.W. by W. from the town of Ross in that county. The seminary is con-

of the Wye, in the literary study of divine and human wisdom; setting forth to them in himself an example of religious life, and perfect charity.

III. And during another space of time, he remained with his numerous disciples for many years, directing their studies, in his native district, namely, Ynys Eurddil, having chosen a place convenient for wood and fish, in a corner of that island, on the banks of the Wye, giving it the name of Mochros, that is, *Moch*, hogs, *rhos* a place,[2] *Mochros* in the British language signifying the Place of Hogs. And rightly was it so called, for, during the preceding night, an angel of the Lord appeared to him in a dream, and said, "See that thou, on the morrow, go all round "the place which thou hast proposed and chosen, and where "thou wilt see a white sow lying with her pigs, there lay "a foundation, and build in the name of the Holy Trinity "a habitation, and an Oratory." The man of God having awoke from his sleep, and being mindful as usual of the angelic precept, immediately went round the place with his disciples; and as the voice of the angel had promised to him, a white sow, with her young pigs, got up before them; and there he immediately founded and constructed an Oratory and a habitation, where for many years he regularly lived, preaching, and giving instruction to the clergy and people, his doctrine shining throughout all Britain, as a candle on a candlestick, and the whole British nation

sidered to have been about 1½ mile off from the Church, at a place, where at present is a large farm house, called Lanfrother, or *Llanfrodyr*, signifying the Church, or Convent of the Brethren. The foundations of extensive buildings may still, at particular seasons, be traced on the summit of an eminence rising from the western banks of the river Wye; but all materials that were above ground have been taken away. Some adjacent inclosures still bear the name of Nether-Town, and Behind-Town Fields.

[2] *Rhos* more properly signifies a *moor*, or *moorish* places.

preserved the true faith without any stain of false doctrine.

IV. As the holy man shone in the doctrine granted to him, and also in noble parentage, and was eminent in eloquence, virtue increased in his country, and a more abundant entrance of the people into paradise. As the labour of his body increased, the more he rejoiced on account of the greatness of the burden, expecting a recompence in a mansion of the heavenly country. The sick were healed, and cured of various disorders by the laying on of his hands; and that I might relate some out of many things, Dubricius of blessed memory, visited the residence of St. Illtyd, in the season of Lent, that he might correct what wanted amendment, and confirm what should be observed. For there resided at the place many very holy persons, and also many who were affected with envy. Among those that lived there was brother Samson, the son of Amon, who obtained from the said father, that at the episcopal seat, on the day of his ordination, first, a deacon, secondly, a priest, and thirdly, a bishop, a white dove should descend on his head, which was seen by the holy Archbishop, and by the Abbot Illtyd, during the whole time of his ordination. The business of the house of St. Illtyd was divided between the brethren; the ecclesiastical affairs were performed by such persons as they best suited, and the offices were distributed among the brethren. The care of the cellar was, by his advocates, granted to St. Samson, who, day and night, served the clergy to their satisfaction, and also pleased the common people.

V. On a certain day, when he had filled the cups of the guests, and all the vessels of the cellar were become empty on the occasion of such great joy as the visit of St. Dubricius and his family; it was mentioned by an envious person that the Steward had altogether wasted the drink;

for having enjoyed the same office, and being deprived of it, he envied the brother Samson, because of his bountiful hand. Hearing the murmuring of the congregation against him, and being ashamed of so much complaint, he came to St. Dubricius, and related to him all things in order, saying, "Holy father, flower of thy country, give me thy assistance." St. Dubricius, on hearing his request, prayed to God, that with respect to the distress which Samson suffered, he might liberate him; and being induced by fatherly affection, he went to the cellar, in company with Samson. And as it is said, "The Lord is wonderful among his saints," he raised his hand, and pronounced a blessing, which being uttered, marvellous relation! immediately the vessels overflowed afresh, as if they had been that hour filled with liquor as usual; and the evil effort of envy being got rid of, they were renewed, and what was given away by bestowing bountifully was restored by prayers as a remuneration.

VI. As the people were, according to custom, flying for succour to St. Dubricius, and recovering the health of their souls and bodies, there came a certain wealthy man, descended from royal ancestors, named Gwyddgeneu, beseeching him on bended knees, that he would release his daughter Arganhell, who was possessed by a demon, and was so far afflicted, that when her hands were bound with cords, one could hardly hold her from being drowned in the river, or burnt in the fire, or from destroying every thing about her with her teeth. O, how excellent a thing it is to serve God, who holds all things by his government, and subjects them to his will! The pious father having heard his intreaty, prayed to the Lord, and falling to the ground with flowing tears, besought God that by the intercession of St. Peter the prince of the apostles, and of all the saints, he

would succour the diseased. Forthwith, in the presence of her father and relatives, the cords were broken, the evil spirit completely left her, her health and entire reason were recovered, and she received her former state anew, and in every respect improved. She then forthwith acknowledged her own weakness, and being filled with the Holy Spirit, renounced the world; and having preserved the chastity of virginity, and remaining under the protection of the holy man, she led an improved life until she died.

VII. The holy man observing that his life was not sufficient for himself and the people, and being weary through infirmities and old age, resigned the laborious office of a Bishop, and for many years lived solitarily, leading the life of a hermit, with many holy men and his disciples, who lived by the labour of their hands, in the isle of Bardsey,[1] and there he gloriously ended his life. Which island is, according to the British custom, and anciently, and as a proverb, called the Rome of Britain, on account of the dangerous passage by sea to it, and its distance, being situated at the extremity of the kingdom, and for its sanctity, because there were buried therein the bodies of twenty thousand holy confessors and martyrs, and its reputation, for it was surrounded on all sides by sea, having a lofty promontory on the eastern side, and its western coast plain and fertile with a sweet flowing fountain; was partly maritime and abounded with dolphins; was completely free from serpents and frogs, and no one died therein in the life time of a brother who was older than himself. And as his survivors had venerated him, and considered him as a father, when corporeally with them, so they afterwards applied to him,

[1] This island is described in nearly the same words in the first Section of the first Chapter, page 282.

as an intercessor with God, and the defender of all the saints of the whole island, and of the whole country. A few miracles only, out of many, are committed to writing, because the records were either consumed by the fires of the enemy, or carried away to a far distance in the fleet of citizens when banished. But what were afterwards discovered and obtained from the monumental tombs of old persons, and the wirtings of very ancient authors; in what situation he was buried in the place of sepulture of holy men in Bardsey, which was the exact spot, and by whom, and how he was buried; in the time of what princes, Pope, Emperor, Archbishop of Canterbury, Bishop of Bangor, he was from thence removed to Llandaff, we commit to writing, and memory.—It was in the time of Calixtus,[1] Pope; Henry,[2] Emperor of the Romans; Ralph, Archbishop of Canterbury; Henry,[3] King of England; David, Bishop of Bangor; Urban,[4] Bishop of Llandaff.

VIII. On Sunday, the 14th day of November, in the year of our Lord, 612, St. Dubricius, Bishop of the church of Llandaff, migrated to the Lord.[5] On Friday, the 7th day of May, in the year 1120, being leap year, he was removed from the isle of Bardsey, by Urban, Bishop of the same church, with the approbation and consent of Ralph, Metropolitan of the church of Canterbury, and the assent of David, Bishop of the church of Bangor, and in his presence likewise, and of Griffith, King of North Wales, and with the applause of all the clergy and people; and on

[1] Calixtus II. was Pope from the year 1119 to 1124.
[2] Henry V. was Emperor of Germany from 1106 to 1125.
[3] Henry I. King of England from 1110 to 1136.
[4] Urban, Bishop of Llandaff from 1107 to 1133.
[5] Later Chronologists have fixed on 522 as the date of the above event.

Sunday, the 23d day of May, he was received into his church of Llandaff, when there was a procession, and the holy cross, with abundance of relics, was carried; and on whose arrival there was plenty of rain, which was much wanted by the people, for it had not rained even a drop for seven weeks and upwards throughout the district of Glamorgan. On Wednesday, the 2nd day of June, the aforesaid Bishop of good memory, after the labour undergone, and on account of the obtaining of so great joy to himself and the church for having procured so great a patron, and fasting and prayer having been made, called together his canons, and his brother Esni, who was Dean of the same church, and a man of chastity, and very great prudence, and also his chaplain, named Isaac, a man of great shrewdness and ability. And the sacred relics of St. Dubricius being laid on the ground, were placed together that they might be prepared, the dust separated, and be washed with water after so long a journey. Being put with their own hands, out of reverence towards so great treasure and the whole country, into three basons before the altar of Peter the apostle, and the holy confessors Dubricius, Teilo, and Oudoceus; immediately, by the touch of the holy relics, the water bubbled on all sides in a marvellous manner, as if a great red hot stone had been thrown into it. And they did not only wonder, being amazed at the various ebullitions throughout the whole bason, but also because they perceived the water to be very hot. Not only for a short time, or the space of a moment, but also, as long as they were alternately moved by them in common in the water, so long the water increased in heat to the end of the ablution; and not only the sight and touch perceived this miracle, but the hearing likewise, for the sound of the bubbling of the heated liquid was heard.

IX. Those things having been seen, heard, and felt, as the "Lord is wonderful among his saints," the Bishop took a bone of the arm, and handling it, for great joy put it into the water, and when it was at the bottom of the water, it moved itself there for the space of more than an hour, no one moving it but the power of God. Which he alone having at first seen, he called the Dean to him, who was near, that he might see the moving of the bone, and water, and also the Chaplain; as every testimony should be in the mouth of two or three witnesses; and they returned thanks to God for so great a miracle. Which being seen, the relics of St. Dubricius were, for the praise and exaltation of the church of God, placed in a tomb suitable for the purpose, and in the old monastery, before the altar of St. Mary, towards the north side.

And the aforesaid prelate, of good memory, observing the small size of the place, being in length 28 feet, in breadth 15, and height 20, and with two aisles, one on each side, of very small size and height, and a porch, of a round form, 12 feet in length and breadth, with the advice of Ralph, Archbishop of the church of Canterbury, and all the clergy and people of the same, began to build a greater monastery in honour of Peter the apostle, and of the holy confessors, Dubricius, Teilo, and Oudoceus, on Wednesday, the 14th day of April, in the year 1120; and having received for himself and his church letters of the Lord Archbishop, with a blessing and pardon to all who would give their assistance, the work was commenced.

CHAPTER III.[1]

Biographical Memoir of St. Teilo, Archbishop of Llandaff—Privilege of St. Teilo granted to the Church of Llandaff—Grants of King Iddon ab Ynyr Gwent—Account of Churches given to St. Teilo—Grants of Meredydd ap Rhun, King of Dyfed—Aircol Lawhir ap Tryfun, King of Dyfed—Tudwg—And of the sons of Cynwain.

1.—CONCERNING THE LIFE OF SAINT TEILO, ARCHBISHOP OF THE CHURCH OF LLANDAFF.

I. This holy man, dearly beloved brethren, was from his infancy a worshipper of God; nor is it wonderful, for before his infancy, God had predestinated him to be his servant; he predestinated whom he elected, he elected whom he loved, and he crowned his beloved with the victory of a true confession. The man of God therefore carried on his warfare by being urgent in his prayers to God, and by giving to the poor all that he possessed. What more? he diligently performed the six works of mercy; the servant was never idle with respect to ecclesiastical ordinances; all that was his own he caused not to be his own, and what was not his own, he caused to be his own. For leaving nothing remaining to himself of his own, he gave in exchange perishing for eternal things. O how great, and what a merchant, who gave his own to God, that he might receive an hundred fold! O precious

[1] The Sections of this Chapter, in the original Latin, commence at Page 92.

merchandize! O commendable usury! O interest without crime! O gain without blame! Let us thus ourselves acquire gain, that as lenders we shall not lose our profit. O what wisdom and knowledge he possessed, who distributed to others that he might be enriched himself, who caused himself to become poor, that he might make others wealthy; he exercised pity, that he might obtain mercy. It is certain that such were the principles of this holy man, in which he persevered without intermission until the end of his life. He was therefore an eminent confessor, who, on account of his virtues, had nothing to confess; for in infancy he was good, in youth he was better, in advanced age he was best of all.

II. But that there may not be silence with respect to the race of so great a man as if it were not known, we know that he was descended from noble parents; and the nobility of the flesh exalted him among men, who, through the nobility of his mind, was likewise acceptable to God. After he grew up in age, virtue, and wisdom, he was called by intelligent persons by the suitable name of Elios; and *Elios*, in Greek, is interpreted in Latin by *Sol*, [the *Sun;*] for his learning shone as the sun, by illustrating the doctrine of the faithful. But illiterate men corruptly pronouncing the termination of the word, it came to pass, in course of time, that he was called not *Elios*, but *Eliud*. We read that he was, in his childhood, instructed in the Holy Scriptures, by St. Dubricius, the Archbishop, (whose successor he was,) until at length he saw him a boy of such talent, that he not only believed himself to be inferior to him in knowledge, but that with the co-operation of the Holy Spirit, he succeeded better than any other in explaining to him the obscure passages of the Scriptures. Which St. Dubricius observing, who hitherto had been his

master, and understanding that he could not teach him, was desirous that he should succeed him in the mastership, because he exceeded him in learning and talent.

III. But so much modesty accompanied him, and such zeal for the study of sacred literature excited him, that he who was now able to become a master to others, yet sought a master for himself; as well because he had rather be under the discipline of another than live without constraint, as because he wished to understand the mysterious and obscure passages of the Scriptures, not after the manner of foolish philosophers, that he might confound others, but that he might confute the errors of heretics; and therefore he confuted the heresies, and corrected the errors of many.

IV. He more benefitted the faithful by his simple and general mode of reasoning, than any philosopher ever did by his subtile arguments: for they seeking the way, always deviated from it; he never passed by the way of truth, but travelled along it, as if a candle preceded him; and no one hindering him, he went to him who was the true light. For he travelled through him who is the way, and was taught by him who is wisdom. Then hearing the fame of a certain eminent man named Paulinus,[1] he went and abode with him for some time, that by conversing together on the obscure parts of the Scriptures, which he did not comprehend, they might understand all as truly explained.

[1] Paulinus, or Pawl Hen, was originally a North Briton. He founded a monastery at Ty-gwyn ar Dâf, (Whitland, in Carmarthenshire,) of which he was himself the first Abbot, and where he was also styled a Bishop, though it does not appear that he had the care of a diocese. His institution soon became famous as a place of religious education, and as Paulinus was eminent for his acquaintance with the sacred Scriptures, David, Teilo, and other distinguished Saints, removed to Ty-gwyn to share his instructions.—Rees' Welsh Saints, p. 187.

And he had there for a companion St. David,[1] a man of most perfect life; to whom he was united by so much love, and the grace of the Holy Spirit, that in their transactions, they both had the same thought with respect to what was to be done, and what to be left undone. Behold, dearly beloved brethren, how God unites his saints on earth, whom he elects to be citizens in heaven; he chose two, that by means of two he might choose many. O blessed life of these two, through which the souls of many persons have received refreshment.

V. In the days of those holy men, a certain people, of Scythia, who, from their painted clothes, or the colour of their eyes, were called *Picts*, came in a very large fleet to Britain; and being seized with a desire of enjoying the land on account of the plenty of the good things, with which it then, above all islands, abounded, invaded the country of the Britons, more through means of treachery than force, and for some time exercised very great tyranny over them. Nor is it wonderful that it was overcome by it; for the nation of the Picts were crafty, and trained in many engagements by sea and land; and the other, although endued with strength of body, was artless, and peaceable, and not having been by any one attacked, and ignorant of war, was the more easily subjugated. If any one should be desirous of having a more full account, he will find it in the History of Gildas, the Historian of the Britons.

[1] David, or, as his countrymen called him Dewi, was the son of Sandde ap Caredig ap Cunedda, by Non, daughter of Gynyr of Caergawch. He was born at the place since called St. David's, and is reported to have received his religious education in the school of Illtyd, and afterwards in that of Paulinus, at Ty-gwyn ar Dâf, where he is said to have spent 10 years in the study of the Scriptures. He subsequently became Archbishop, and resided, first at Caerleon, and afterwards at St. David's, where he died about the middle of the 6th century.—Rees' Welsh Saints, p. 194—201.

V. And when a certain prince[1] of that impious nation had arrived from the seaport, and by murdering the unfortunate inhabitants, and burning the houses and churches of the saints, proceeded as far as the city of St. David's; he here stopped, and built himself a palace. And when he beheld the probity of the life of St. Teilo, and St. David, and of other servants of God, who lived with them, he not only envied them, as it is always the custom of the wicked to envy the good, but also because he saw them so attentive to the service of God, said many reproachful things of them, that he might separate them from Christ. And as he could not effect what he wished by threats, and bad language, he endeavoured to tempt them by various schemes, and thought that it could not be better effected than by the blandishments of women.

VI. He therefore ordered his housekeeper to send her female servants to the holy men, and offer themselves to their sight, that by their immodest deportment, and their meretricious blandishments, they might endeavour to withdraw the minds of the holy men from their holy purpose. Who, whilst they executed the orders of their mistress, and counterfeited madness, became really mad, as it is said, "He that acts in a filthy manner, deserves to become more filthy." Which the aforesaid persecutor, and all his family observing, they, by the favour of the servants of God, received the catholic faith, and were baptized by them in the name of Christ. He therefore was blessed, who persecuted the just knowingly to become just ignorantly, who tempted holy persons so as to become holy, who quarrelled with men to become reconciled to God, who despised the humble so as to take delight in humility.

[1] A chieftain of the Gwyddyl Ffichti, or Irish Picts, named Boia.

VIII. After God had punished these impudent women with incurable disgrace, he adorned those holy persons by another marvellous work, and worthy of being mentioned. For when the blessed Teilo and Maidoc read in the courtyard of the monastery, not the fictions of the poets, or the histories of the ancients, but the Lamentations of the prophet Jeremiah, that they might be the more warmed with the love of the heavenly country; a certain servant came, and said to them that wood was wanting, wherewith the supper of the brethren was to be prepared. And this they considered vexatious, not because they were loath to obey the brethren, but because they could not return in time from the wood for preparing their supper. They therefore went to the wood in great haste, and being very anxious to return soon, and bring as much as would be sufficient for the need of those who prepared the food for several days, that afterwards they might the longer remain in holy reading, and in prayer. Two very tame stags yoked together met them, and offering their necks to be harnessed by the direction of God, afforded them their service; as if they said, "God seeing your anxiety, has deprived us of "our wildness, and made us tame animals, in order that we "might perform the labour which you have undertaken." Which being harnessed, St. Teilo and Maidoc praised the Lord, saying, "Blessed be God, and the Father of our "Lord Jesus Christ, who has mercifully regarded his "servants labouring for the brethren, by making tame animals of the wild beasts of the woods, that they might "sustain the burden of our labour."

IX. And when the holy men had loaded their vehicle, and were returning home, they did not, as is the usual custom, stimulate the loaded stags, that they might proceed the faster, but went a great way before them,

and the stags, no one driving them, followed. And that their praying might not be any more interrupted by business of the kind, the same wild animals, for a long time after, by the direction of God, brought wood to them, and what things were necessary for the use of the holy men. Who therefore doubts that those persons were holy, to whom God caused the stags thus to minister? Others may indeed kill the wild animals, but they cannot so tame them. When they approached their residence, all the inhabitants of the place met them, and said, "O divine brethren, how "manifestly have ye been distinguished this day by divine "grace, for the irrational brutes have become your ser-"vants. We, therefore, are unhappy persons, who have "not obeyed the saints until we are admonished by brute "animals to obey them." In the mean time, St. David going out of his tent, found before the door thereof, a book open, which had been ignorantly left by the brethren, and although it rained vehemently, it was altogether uninjured by the rain. Which he admiring, said, "God "is wonderful among his saints, and holy in his works." And that a good thing might not be stifled in oblivion, but widely spread abroad, he immediately called the elders of the people, that beholding the wonderful works of God, they might render prayers and vows to the Lord, and publish to men the sanctity of their brethren, because God had preserved their book from the rain.

That those persons might be more and more distinguished by miracles, through the faith of Christ, as God caused water to flow from the rock for the thirsty Israelites, so he ordered fresh fountains to arise for the thirsty saints; and as we have heard from old inhabitants of the place, they who drank of those fountains, asserted that they did not drink water, but wine, so pleasant was its taste.

For those wonderful works, which the divine virtue performed for them, they were very soon celebrated every where as good and meritorious persons. God, therefore, seeing that they were adorned with so many virtues, adjudged that they should be promoted to ecclesiastical dignities; and he sent his angel to the holy men to inform them that they were to go to the holy city of Jerusalem, and there receive the rewards of their warfare.

The holy men, namely, Teilo and David, being in all things obedient to their God, durst not resist the divine appointment, but associating with them Padarn,[1] one dear to God, the three, in the name of the Holy Trinity, commenced the appointed journey; but not, as many travellers do, with the preparation of much money, but without staff or scrip, trusting rather to him who "giveth fodder to "the cattle, and feedeth the young ravens that call upon "him." Nor did they trust in vain; for God, through means of his faithful servants, gave seasonably all things that were necessary for them. They were adorned with the light of heavenly grace, so that their arrival was welcome to all, and their presence procured health to the sick. They therefore, through various provinces, left traces of their sanctity, by healing the disorders of all that came to meet them, who asked for a remedy for their infirmity in the name of Christ, and hoped by his power that they should recover their health. And when robbers met them in the

[1] Padarn was the son of Pedrwn, or Pedredin ap Emir Llydaw, and came to England from Armorica in the year 516. After his arrival in Wales, he became a member of the college of Illtyd. He afterwards established a society, consisting of one hundred and twenty members, at a place in Cardiganshire, since called Llanbadarn Fawr, where he also founded an episcopal see, of which he became the first Bishop, and presided over it 21 years.—Rees' Welsh Saints, p. 215.

way, they not only peaceably gave up to them their property, but if they thoughtlessly left any portion of their plunder behind, they reached it forth to them with a cheerful countenance. And they seeing the good simplicity of the holy men, asked pardon for what they had done, and not only restored to them their own, but guarded them until they were in a place of safety; thus by unknown persons, they became known, and robbers became their greatest friends.

Having at length completed so long a journey, they came to Jerusalem; and on their entering into the city, all the people met them, singing psalms and hymns on account of their arrival, and thus with great pomp they were conducted into the church of the Lord. Who, although fatigued after so long a journey, did not request soft beds, on which they might take rest, but lying on the naked pavement of the church, they continued their prayers for three days; and contemplated heavenly things so far, that they were altogether unmindful of what were earthly. In the mean time, all the clergy attentively watched which seats, when the prayer of the holy men was concluded, they should choose; for by the choice of the seats, they should know, as they had been informed beforehand by an angel from heaven, which of them, before the others, they should constitute a Bishop. For there were in the church, from ancient times, three seats appointed by the elders; two whereof were made of divers metals, and with skilful workmanship; the third was cedar, and had no outward ornament besides what nature gave to it. Which being humble, the humble Eliud chose for his seat, giving up the more costly ones to his brethren; which being seen, all who were present fell on their faces before St. Eliud, saying, "Hail, Holy Teilo, and grant that thy prayers "to the Lord may be beneficial to us; because to-day

"thou art exalted above thy fellow-brethren, for thou hast "sat in the seat of our Lord Jesus Christ, in which he "preached the kingdom of God to our fathers."

The holy man on hearing this, arose with great astonishment, and prostrating himself on the ground, said, "Blessed is the man who hath not walked in the counsel of "the ungodly, nor stood in the way of sinners, and hath "not sat in the seat of the scornful."[1] "And blessed be "the Saviour, who chose that a seat for him should be "made of wood, who, through means of wood should succour a perishing world." So being humble, he humbly adored the seat, yea him, who had sat therein, because he being a creature, considered it to be the seat of the Creator. Wherefore it happened that they requested that he would, for instructing them in virtue, speak to them a word concerning Christ; and as he had imitated him in sitting in the chair, he would imitate him in preaching. Observing them to be warmed with divine love, St. Teilo was perplexed in a surprising manner, not because he did not know what to teach, but he doubted with respect to what they requested, and what was suitable for them, since he was altogether ignorant of their language. Yet the holy man, that he might satisfy the supplicating people, began to explain the Scriptures, so that every one of them who stood around, heard him speak in his own language.

And all who heard him preaching, were so pleased with the sweetness of his discourse, that the longer they heard, the more they were desirous of hearing him. At length, after they were all refreshed by his salutary doctrine, lest it should seem that he was presumptuous in executing the office of preaching, if he alone preached, he said to the

[1] Psalm i. 1.

people, "Hear now the words of life from my brethren, "who are of more perfect life than I am in conduct, and more "advanced in learning." Therefore St. David, and the very humble servant of God, Padarn, arose, and preached to the people, trusting in the Lord, who said, "When ye "come before kings and rulers, do not meditate beforehand "how, and what ye shall speak; for it will be given to you "in that hour what ye shall say."[1] So the holy men, by their alternate preaching, as with different dishes, refreshed the minds of the hearers; and if any of them wavered in the faith, they were induced, by the grace of the preaching of the holy men, to hold very stedfastly the faith of the Holy Trinity.

After these things they were elected by all the people, and raised to the episcopal dignity, as had been foretold by the angel; Teilo in the room of Peter, David in that of James; and in testimony of the grace they there received, the Lord bestowing it, three valuable presents were given to them, such as suited each person. Padarn had a staff, and a choral cap, made of very valuable silk, because they observed that he was an excellent singer. To David was given a wonderful altar, it not being known to any one of what material it was made, nor was it given to him without a reason, for he celebrated more cheerfully than the others. Last of all, the holy prelate Teilo had his gift, which, however, was not the least, a Bell that was more famous than great, more valuable in reality than appearance, because it exceeded every organ in sweetness of sound; it condemned the pejured, it healed the sick, and what appeared most wonderful, it sounded every hour, without any one moving it, until being

[1] Mat. x. 19.

prevented by the sin of men, who rashly handling it with polluted hands, it ceased from such sweet performance. Nor was he presented with such a gift unsuitably, for like as a bell invites men from the depth of sleep and slothfulness to the church; so the eminent prelate Teilo, being made a preacher of Christ, by incessant preaching, invited them to heaven. Being presented with these glorious gifts, and a blessing received on both sides, they returned with the greatest prosperity to their own country.

St. Teilo received the pastoral care of the Church of Llandaff, to which he had been consecrated, with all the adjacent diocese, that had belonged to his predecessor Dubricius; in which however he could not long remain, on account of the pestilence which nearly destroyed the whole nation. It was called the Yellow Pestilence, because it occasioned all persons who were seized by it, to be yellow and without blood, and it appeared to men as a column of a watery cloud, having one end trailing along the ground, and the other above, proceeding in the air, and passing through the whole country like a shower going through the bottom of vallies. Whatever living creatures it touched with its pestiferous blast, either immediately died, or sickened for death. If any one endeavoured to apply a remedy to the sick person, not only had the medicines no effect, but the dreadful disorder brought the physician, together with the sick person, to death. For it seized Maelgwn,[1] King of North Wales, and destroyed his country; and so greatly did the aforesaid destruction rage

[1] Maelgwn Gwynedd succeeded his father Caswallon in the sovereignty of North Wales, in the year 517, and in 546 was elected King of the Britons, on the death of King Arthur. In 552, he endowed the See of Bangor with lands and privileges; he likewise erected the town of Bangor Fawr, and repaired Shrewsbury, and the castle of Harlech. He died of the Yellow

throughout that nation, that it caused the country to be nearly deserted.

In the mean time, while this disorder raged not only against men, but also against beasts, and reptiles, St. Teilo cried to the Lord in fasting, and lamentation, saying, "Spare, O Lord, spare thy people, who willest not the "death of a sinner, but his life, and that thou shouldest "not give thy inheritance to perdition." Then the anger of the Lord, through means of his prayers, and those of other holy persons, being appeased for a time, he was admonished from heaven, and with those who were the residue of the nation, departed into distant countries; some of whom went into Ireland, but many, he leading them, removed into France, until God should intimate to them to return to their country. And an angel thus spoke, and ordered St. Teilo, saying, "Arise, and go beyond sea, and "gather the remains of thy nation, that they may follow "thee, until God, full of mercy, seeing the misery of thy "nation, and thee, a servant of God labouring for the "nation in prayers and fasting, will grant, on the removal "of the persecution from them and you, that you should "return from banishment, and be free from danger of this

Pestilence, (Y Fâd Felen,) in the church of Llanrhôs, Carnarvonshire, whither he had taken himself for shelter. The British Poets personified disease; and this, in the form of a woman, was to slay Maelgwn, if he looked upon it, which he incautiously did through a window. Taliesin's prophetic words, translated into English, are the following,—"A strange crea- "ture will come from the marsh of Rhianedd, to punish the crimes of Mael- "gwn Gwynedd; its hair, its teeth, and its eyes are yellow, and this will "destroy Maelgwn Gwynedd."—Myvyrian Archaiology, Vol. I. p. 34. This pestilence is recorded in one of the Welsh Triads, as follows,—"The second "Pestilence was the Yellow Plague of Rhôs, which was caused by the car- "cases of the slain, and who ever went within reach of the effluvia fell dead immediately."—Myvyrian Archaiology, Vol. II. p. 59.—Williams's History of Aberconwy, p. 7, 8.

"kind for ever." And again the angel said, "Go without "hesitation, for an angel of the Lord will accompany thee, "both in going and returning, and will again bring thee "back with thy followers, to thy country with prosperity."

Therefore St. Teilo arose, and took with him some of his suffragan bishops, and men of other orders, with persons of both sexes, men and women, and came, first of all, to the country of Cornwall, where he was well received by Gerennius,[1] King of the district, who treated him and his people with great honour. And in an interval of his hospitality, King Gerennius addressed St. Teilo, the Bishop, familiarly, saying unto him, "I request and desire that "thou wilt receive my confession, and be my confessor in "the Lord." And the Bishop consenting, received his confession, and promised him, saying with confidence, that he should not see death before he received the body of the Lord, which he should consecrate. These things being done, the holy man with his companions went to the Armorican nations, and was well received by them. Samson, Archbishop of the church of Dôl, hearing of the arrival of his co-brother in the country, met him with joy, for they were born in the same district, and had the same language, and were taught at the same time by St. Dubricius, the Archbishop, by the laying on of whose hands St. Samson was consecrated Bishop, as is related in his life.[2] And he requested St. Teilo to live with him, and he assented, and resided with him a long time, and there left some beneficent proofs of his sanctity, that is, the salutiferous fountain, called Cai, which he obtained from the Lord to flow. And besides the recoveries, which the sick obtained from

[1] Called in Welsh, Geraint.
[2] In the first part chapter of this work.

it in the name of God, and Teilo, a remarkable miracle remains until this day. For the sailors of that nation of Armorica, in order to their obtaining the accustomed wind for their ships, to enable them to sail direct in whatever course they intended, had a custom of cleansing that salutiferous fountain, and often, through the intercession of the holy Bishop, the Lord granted their request, that is, the wind for the sails of their ship, whereby they sailed pleasantly on the smooth sea where they would.

Also he left there another testimony of his patronage, for he and the aforesaid St. Samson planted a great grove of fruit-bearing trees, to the extent of three miles, that is, from Dôl as far as Cai, and those woods are honoured with their names until the present day, for they are called the groves of Teilo and Samson. And from that time, forth the Bishopric of Dôl is honoured, and celebrated by the testimony of all the Armorican Britons, on account of the conversation and reverence of St. Teilo.

In the mean time, whilst these things were taking place and performed, it happened that Christ, through his mercy, ordered that the aforesaid pestilence, which was called the Yellow, should depart and vanish from the whole island of Britain. Which the faithful leader Teilo having heard, greatly rejoiced, and being summoned by the Holy Spirit, he sent messengers both into France, and beyond the Alps into Italy, wherever it was known to him that his countrymen had fled, and he collected them together, that as the pestilence was extinguished, and peace effected in every respect, all might return to their own country. Therefore he prepared three very great ships for the numerous people to pass over. The holy man came to the sea-port, as they were weeping and mourning on account of the departure of so great a father; and while they waited

for a prosperous wind for their voyage, lo! the King of the district, Budic by name, came to meet him with a large army of Armoricans. And immediately the King, and his whole army, knelt down before him; and on his asking what this meant, the King answered him, "We bend "our knees for this purpose, that thou mayest beseech "God, for me and my country, on account of the calamity "which we at present sustain; for a huge viper has "lately appeared, which has nearly destroyed the third part "of my kingdom."

And the holy Bishop for some time hesitated, and dreaded to go with him, for terrible things were related of the viper; and suddenly an angel of the Lord appeared to him, and comforting him, said, "Fear not to "go with them, for the power of Christ will be present "with thee, which will destroy the viper under thy hands; "and on thy account the Redeemer and Saviour will save "and deliver all the country." The holy Prelate following the advice of the angel, dared to approach the flying and winged dragon; and being inspired from heaven, he immediately took off one of his vestments, and tied it round his neck, and ordered him, by the Lord's commandment, to follow him as far as the sea, and cease to emit his poison and pernicious breath. And lastly, the pestiferous beast, according to the commandment of the Bishop, having become mild and gentle, did not lift up his wings to terrify, nor shew his teeth to gnash with them, nor put out his tongue to emit his fiery breath. And immediately the pious Prelate went towards the sea, leading after him the enormous monster by the portion of his vestments, wherewith he had tied him, and immediately, in the name of the Lord, fixed him to a great rock in the midst of the sea. And the Armoricans seeing this, entered into counsel with

St. Samson, and said to him, "Holy father, take care "of us, for if that man of God leaves us, the serpent will "come again and destroy us and our country; be pleased "therefore to keep him with us, and earnestly intreat him "to consent to remain, so that we may not die from "that calamity."

And the pious father hearing that St. Samson, and King Budic, with the people, had consulted that they might retain him by their intreaty for some time, was displeased, and resolved in himself not to do what they agreed on and proposed. And, lo! an angel of the Lord appeared to him in that night, and said, "Do not hesitate to remain with "them, for through means of thee, the country shall re-"ceive protection and assistance, and this will be a proof "to thee, that I am sent from the Lord; to-morrow the King "and the aforesaid Prelate, with a numerous attendance of "people will come to thee, and suppliantly intreating, will "strongly offer to thee the episcopal care and privilege of "all Armorica; and consenting to them according to my "advice, accept what they offer to thee for some time; "in the mean while shall be collected thy countrymen, "who are still dispersed on all sides, and say unto them "'I will remain with you as long as may please God whilst "waiting for the assembling of all my exiled countrymen.'" And again the angel said, "Lo! another proof will be "shewn to thee from God through me. To-morrow the "Prelate and King, with a large company of people will "meet thee, that they may lead thee honourably, and "gloriously, to the episcopal seat; and when they will "zealously offer to thee the best of their horses for thee "to ride thereon, do not thou consent to receive it at all "from them; for thou shalt immediately have, as a tes-"timony of the divine permission, a most excellent steed

"sent to thee from God through me; and mounting him "cheerfully and triumphantly, thou shalt go with them to "the bishopric of Dôl, which has been prepared and pre-"destinated by God for thee."

All these things, therefore, took place the following day, as the angel had promised; for the King, and Prelate, with a multitude of people met him, that they might conduct him with due honour to the episcopacy of Dôl, and exalt him into the episcopal seat; and, lo! suddenly, as the heavenly messenger had predicted, when they offered to him one of their best horses, and he refusing to receive it from them, there appeared near him a most beautiful steed, sent by God to him. And mounting him, he went with them to Dôl; and there, as he had been commanded by God, he consented to remain, until the time afore-appointed of God the Father. And at that instant of time, he called to him King Budic, and with the bestowing of much blessing on him, gave him the aforesaid horse. Before all the people, the Bishop St. Teilo requested of God, and suppliantly prayed, that the soldiers of Armorica might excel in horsemanship, all other nations, and thereby defend their country, and avenge themselves victoriously on their enemies. And that privilege which St. Teilo obtained from the Lord to be conferred by him, remains until this day, according to the testimonies and historical accounts of all the old men of that country. For the Armoricans are seven times more valiant as horsemen than as foot soldiers.

In the mean time, whilst these things were performed, the Bishop St. Teilo, called to him his family, that is, the common people of his country, and conversing with them familiarly, at last said to them, "Know ye, my little child-"ren, that our King Gerennius is afflicted with a serious

"disorder, and I believe, as an angel has informed me, that "he will die of this illness; when I came to that country, "passing through his territories, I visited him, and he "honourably received me and my companions, treating us "hospitably for some days. And I engaged to him, pro-"mising in the Lord, that he should not see death, nor his "last day, until he received from me the body of the Lord, "and that then he should depart from the world. Prepare "therefore for us our ship, that through means of know-"ledge divinely communicated, we may return to our na-"tive country, which has been a long time desired, and "divinely promised to us." A large ship being therefore prepared, and seven years and seven months expired, during which St. Teilo had resided it the country of the Armoricans, he entered into it with many doctors, and some other bishops, by whose sanctity the British nation should be refreshed after the pestilence. And then he enjoined his companions, saying, "Take with you this stone coffin, that "the body of Gerennius may be buried therein;" and they wondering, declared that they could not obey the command, on account of its great size; "for," said they, "ten "yoke of oxen can scarcely move it from its place." But he, trusting in the Lord, and the prayers of his bishops and people, directed that it should be cast into the sea before the prow of the ship, and that through the power of God it would be brought to the bank without using an oar, which was accordingly done. And as they sailed in the middle of the sea, another ship met them, and the sailors coming together, conversed with each other, and a bishop sent by King Gerennius mentioned that the King was dying, but expected the arrival and coming to him of St. Teilo. Sailing together from thence, they got to a harbour called Dingerein; and, lo! immediately the

aforesaid stone, that had been thrown into the sea, having arrived, appeared between the two ships, and according to the faith of the holy pastor of Christ, manifested the glory of his majesty. St. Teilo coming to the King, found him still living, and having received the body of the Lord from his hand, joyfully migrated to the Lord; and his body was carefully buried in the aforesaid stone coffin, and by his holy confessor committed to God.

After these things, the holy man went to his own episcopal see, with a great number of the clergy and people who accompanied him; and there he remained to the end of his life, holding supremacy over all the churches of the whole of southern Britain, according to the appointment of the fathers who consecrated him at Jerusalem, as before mentioned. And the nation, although consisting of a few persons, very soon increased into a large multitude, and this, indeed, because they were obedient to every order of the holy man. So the holy church, which had been dispersed for a long time, was exalted by the coming of Teilo, the most holy of holy persons; to whom came those who had been disciples of St. Dubricius; viz. Lunapeius, Gwrmaet,[1] Cynmur, Teulydog, Llywel, Fidelis, Ismael, Ty-

[1] Of these persons, Gwrmaet was the patron Saint of a church called in a grant to the Bishopric of Llandaff, by Rhydderch ap Iestyn, Llanguruaet; its situation corresponds with that of Llandilo'r Fân, Breconshire. Teulydog or Toulidauc was the saint of a church, once called Llandeulydog, in the southern part of Pembrokeshire. Llywel or Luhil was the saint of Llywel, a church in the western part of Brecknockshire. Ismael, the patron saint of St. Ishmael, in Carmarthenshire and Pembrokeshire, is herein mentioned as having been consecrated Bishop of St. David's on the death of St. David, but his name does not appear in the lists given of the bishops of that diocese, and it is probable that he was only a suffragan Bishop under his uncle Teilo. Tyfei was the saint of a church, Llandyfeisant, in the central part of Carmarthenshire, near the town of Llandeilo Fawr. Oudoceus became Bishop of Llandaff.—Rees' Welsh Saints, p. 253.

fei, Oudoceus, and many others, that they might imitate him in conduct and doctrine. Of whom he consecrated Ismael to be a bishop, and sent him to take charge of the church of Menevia, now deprived of its pastor, for St. David had migrated to the Lord; and many other persons of the same rank he likewise raised to the episcopacy, sending them through the country, and giving dioceses to them to suit the convenience of the clergy and the people.

Now the miracles which we know to have been performed by him, we commit to writing and memory; for by being silent with respect to the miraculous power of God, and the saints, we are grievously deficient in duty; but by publishing it, we perform it. He had three pack-horses, who without any one attending them, went to the wood, and when loaded by the woodmen, returned in a similar manner without a driver, and thus served the brethren daily. It is said that he raised one from the dead on the river Cowin,[1] who was named Distinnic. that one sick of the palsy was by him healed in the church of Radh,[2] before all the people, on the Sabbath day, and with whatever disorder the sick were afflicted, they were healed of it by the laying on of his hands. But they, who in any way injured him, either were long tormented, or immediately died; as an audacious woman who offended him, expired before all the people. Also a certain petty king, named Gwaeddan, violated his refuge in one of his churches, commonly called Llandeilo Fechan, and as he was raging there and committing this act of violence, he immediately, in the same cemetery, vilely lost his life; and those who acknowledged their crimes, immediately recovered their health, and were pardoned through means of his prayers.

[1] Cywyn, a river in the S. W. of Carmarthenshire.

[2] Probably Amroth church in Pembrokeshire, 7 miles S. E. from the town of Narberth.

On the night of his decease, there arose a great dispute between the clergy of three of his churches, each asserting its authorities and privileges for obtaining his body; one, of which was Pennalun,[1] and which claimed because it was there his ancestors had been buried, and therefore, the proper place by hereditary right; the second church,[2] which was situated on the banks of the Towy, claimed it because it was the place of his residence, where he lived retired, and because he there gloriously ended his life; the third was Llandaff, and urged its claim on account of its having been his episcopal see, of its privileges and dignities, its consecrations and obedience, and of the unanimous voice of all the diocese, and especially because of its former state, and the appointment of St. Dubricius, and other fathers. But at length, attending to the advice of discreet men, they had recourse to fasting and prayer, that Christ, the great judge, who is the true authority, and privilege of holy persons, should declare by some manifest sign, to which of them he would be pleased to commit the holy body of the Saint. And in the morning, a certain elder, looking towards the place where the body was, spoke with a loud voice, saying, "Our prayer, brethren, has been heard by the Lord, who "deprives no one of his reward: Arise, and behold what "things have been done by Christ the Mediator between "God and man, that our dispute might be settled; and as "in the life, so in the death of the holy confessor Teilo, "miracles should be performed." For, lo! they saw there three bodies, to which there was the same dimensions of body, the same beauty of countenance, (what more?) they had the lineaments of the whole frame, without any difference.

[1] Penaly, near Tenby, Pembrokeshire.
[2] Llandeilo Fawr, Carmarthenshire.

So peace being restored, each with their own corpse returned homewards, and they buried the different bodies in those several places with the greatest reverence.

It was, however, known to all the people, by the great number of miracles, and the accounts of ancient writers, that he was certainly taken to Llandaff; for at the tomb of this eminent prelate, the sick were most frequently healed of their diseases, sight given to the blind, and hearing to the deaf.

These, and more than these, my dearly beloved brethren, the divine miraculous power performed for the most holy confessor Teilo. Wherefore celebrate the festivity of so great a man with all the affection of your mind, frequent his church, and according to the ability of each of you, bestow of your substance on the poor, in his name, who accepts great things for small, and small things for great; as he received a cup of cold water from the woman of Samaria, as if she had given a thousand talents of gold; that by imitating him in good works, ye may deserve to be glorified with him in seats above, by the aid of our Lord Jesus Christ, who always lives, and reigns for ever and ever. Amen.

During whose life, the Church of Llandaff, through his sanctity in conduct as well as in doctrine, increased in churches, and territories, which were given to it, with all their liberty, dignity, and privilege, by his contemporary Kings, Tewdrig son of Teithfallt, Iddon son of Ynyr Gwent, Gwrgan Mawr, Maelgwn, Aircol Lawhir, Cadwgan, Tredecil, Rhun, and many other Kings and Princes of southern Britain; and this was done by naming the churches with their territories and endowments, the description of their boundaries, and the attestation of authorized persons.

2.—PRIVILEGE OF TEILO, GRANTED TO THE CHURCH OF LLANDAFF.

The privilege of St. Teilo, and his church of Llandaff, is granted to him and all his successors for ever by these Kings and Princes, and confirmed by apostolical authority, with all its laws complete to itself, and its territories free from all regal service, without a governor, or deputy governor, without attendance at public courts, in or out of its jurisdiction, without going on military expeditions, without keeping watch over the country; with its own laws altogether respecting thieves, and robberies, rapine, murders, incendiarism, brawling, shedding of blood, violation of refuge every where in the territories of the holy man, assaults in the ways, and out of the ways, in giving judgment, and suffering it, with regard to all the people of St. Teilo, in the court of Llandaff, respecting commonage of water and herbage, field and wood for the people of the church of St. Teilo; with a market, and a mint at Llandaff, with the approach of ships every where throughout the territories of St. Teilo, free from kings, and all persons, except the church of Llandaff and its Bishop; and respecting every reproach, and injury which the king of Glamorgan and his men shall do to the Bishop of St. Teilo and his men, the said King of Glamorgan and his men shall render justice to the Bishop and his men, and receive judgment in the court of Llandaff. Every law which may be in the regal court, shall be likewise fully recognized in the episcopal court at Llandaff.

For the privilege of that church ordained by apostolical authority is, that it shall, with its dignity, remain to posterity free and quit from all burden of secular service.

Whatsoever, by the concession of pontiffs, the liberality of princes, or the offering of the faithful, or by other just means may belong to it, shall be preserved to it firm, and intire for ever. Whatsoever it may in future by divine bounty justly and canonically obtain, shall always remain to it quiet and undisturbed. For it is decreed that it shall not be lawful for any man whatsoever rashly to disturb the aforesaid Church, or take away its possessions, or retain such as have been taken away from it, or weary it with vexatious proceedings, and that all things, together with the boundaries of the diocese, be preserved to it. If any secular, or ecclesiastical person shall therefore, in future, rashly attempt to act against it, and being two or three times admonished, will not amend, with rendering due satisfaction, let him be deprived of the dignity of his station, and know that by divine judgment he is guilty of the perpetrated crime, and not partake of the most holy body and blood of God, and the Lord, our Redeemer Jesus Christ, and undergo severe punishment in the last judgment. But to all who shall preserve them to the said Church, may the peace of our Lord Jesus Christ effect, so that here they may enjoy the fruit of their good conduct, and from the righteous Judge receive the reward of eternal peace.

[*The following document is from the Welsh.*] This is the law and privilege of the church of Teilo, of Llandaff, which these Kings and Princes of Wales granted to the church of Teilo, and to all its Bishops after him for ever; and was confirmed by the Popes of Rome,—To enjoy all its laws, and its lands and territories free from all regal and secular service, without a Mayor, without a Chancellor, without attendance at public courts of litigation, either in the district, or out of it, without going on military expeditions, without arrest, and without keeping watch and ward; to have com-

plete legal cognizance of robbers, and robberies, of rapine, intimidation, and way-laying, of incendiarism, and contention with blood, and without it; of all penalties for crimes therein committed, of violating the privilege of refuge, either in the church, or out of it, of opposition, either in the district, or out of it, and of assaults of every kind on the land of Teilo, and its men. And judgment belongs to the court house of the church of Teilo, at Llandaff, without exception with respect to commonage of water and of herbage, of wood and of field.

There belongs to Teilo a Market and a Mint at Llandaff, and a right for the approach of ships to the territory of Teilo, without obstruction from Kings, and all persons, except from Teilo, and the church of Llandaff, and its bishops. And with respect to any disgrace, insult, injury, or damage, which shall be committed by the King of Glamorgan, or by his men, or servants to the Bishop of Teilo, and his men and servants, the King of Glamorgan is to come to the court house of Teilo, at Llandaff, to render what is just and lawful, and receive judgment for the injury done to the Bishop of Teilo, and his men, and servants; and that his land and territory, and military arrangements, be subject to his own control; and every right belonging to the King of Glamorgan in his court, shall wholly belong to the Bishop of Teilo in his court. And that they, and their children after them, be cursed and excommunicated, who shall break and diminish this privilege; and he and his children be blessed, who will honour this privilege, and observe it. Amen.[1]

[1] The same Charter in modern orthography, with a few corrections of what appear to be errors of the transcriber.—

"Llymma y Gyfraith, a Braint Eglwys Teilo o Landâf, a roddes y Brenhinoedd hyn, a Thywysogion Cymru yn dragywyddawl i Eglwys Teilo, ac

Note.—That the great sentence of excommunication of St. Teilo, which he obtained in the Court of Rome, against the invaders of the liberties and privileges of the Cathedral Church of Llandaff, was read and published, according to custom, on his day, in the year of our Lord, 1410; and within the space of seven days afterwards, the persons of transgressors of this kind, being tormented by the influence of the devil, became furiously mad, and remained so during life.[1]

3.—OF LANN GARTH.

King Iddon, son of Ynyr Gwent, for the exchange of an eternal country, sacrificed one of his mansions, viz. Lan

i'r Esgobion oll gwedi ef, amgadarnedig o awdurdawd Pabau Rhufain. Ei holl Gyfraith iddi, ac iddei thir, ac iddei daear, yn rhydd o bob gwasanaeth brenin bydawl, heb Faer, heb Ganghellawr, heb gyhoedd ddadl, nac mewn gwlad na dyeithr, heb lüydd, heb afael, heb wylfa. Y Gyfraith iddi yn hollawl o leidr, o ledrad, o drais, o dynnu orn, o gynllwyn, ac o losg, o amryson gan waed ac heb waed. Ei dirwy bai camgwl ynddi, iddi yn hollawl; o dorri nawdd yn y llan, ac yn nieithr lan; o ragawd ynddi ei hun, ac nid dieithr lu: yno y cyrch y bobl yn unig ar dir Teilo; a'i gwir, a'i brawd a ddylid i'r Eglwys, i gwyndŷ Teilo yn Llandâf, ac yn ei lys; a dwfr, a gwellt, a choed, a maes yn gyffredin. Dylid i Teilo gyfnewid a bathwriaeth yn Llandâf, ac aberfa ar dir Teilo, i'r llongau a ddisgynno yn ei thir bob mannau arno, yn rhydd rhag brenhin, a rhag pawb namyn i Teilo, ac Eglwys Llandâf, a'i Hesgobion. A'r mefl, a'r sarhad, a'r cam, a'r niwed a wnel brenhin Morganwg, a'i wr a'i was, i Esgob Teilo, a'i wr a'i was, dyfod brenhin Morganwg i gwyndŷ Teilo yn Llandâf i wneuthur gwir a chyfraith, a dioddef brawd am y cam a ddichoner i Esgob Teilo, a'i wr, a'i was; a'i dir, a'i ddaear, a'i lüydd, dyfyner i'w afael; a phob cyfraith a fo i frenhin Morganwg yn ei lys, eu bod oll yn hollawl i Esgob Teilo yn ei lys yntau; a'i fod yn felldigedig, ac yn esgymmunedig y neb a dorro ac a ddiminuo y Braint hwn, ef a'i blant gwedi ef; yn fendigedig, ef, a'i blant, a anrhydeddocao y Braint hwn, ac a'i cadwo. Amen."

[1] This Note appears in the original text to have been added by a much later hand, in order to record the circumstance therein referred to.

Garth,[1] and all its territory, which formerly belonged to St. Dubricius, Archbishop, with all its liberty, and refuge of the church of St. Peter, at Llandaff, to Archbishop Teilo, and all his successors, without any earthly payment, great or small, besides to God, and the church of Llandaff, and with complete commonage within and without, in field and in woods, in water and in pastures. And the King going round the whole territory, and carrying the Gospel on his back, with the clergy bearing crosses in their hands, and sprinkling holy water and the dust of the pavement of the church and sepulchre, in all its boundaries, perambulated the whole; an especial curse and excommunication being unanimously pronounced on all those who should separate that place, with the territory, and the subscribed boundaries, from the Church of Llandaff, and its pastors for ever; and a blessing on those who should keep it in peace. Of the clergy, the witnesses are, Archbishop Teilo, Arwystyl, Elwared, Cynfarwy, Cynfran, Lluddon, Gworddogwy, Gwormoi, Gwrhal; of the laity, King Iddon, Morwydd, Meirchion, Ffreuddyfr, Erbig, Gwynabwy. The boundary of that estate is, Clengur along the high road to the hillock Ffrutmur, from the hillock Ffrutmur straight to the ditch, as far as the stone at the four boundaries. From the stone Cihitan to the end of the ridge as far as the top of the ditch, from the top of the ditch as far as the black fountain, from the fountain through the wood Diclour, onward to the end of the ditch Cihitan as far as Clouuric Diclour.

[1] Probably Llanarth Parish, Monmouthshire, about 6 miles S. E. by E. from Abergavenny.

4.—LANN MAWR, THAT IS, LANN TEL PORTH HALAUC.[1]

The same King Iddon granted in alms for his soul, and the souls of his ancestors, Kings and Princes, to God, and St. Peter, and to Archbishop Teilo, and all his successors in the church of Llandaff, Lann Mawr, that is, Llan Teilo Porth Halauc, where Bivan and his four companions lie, with all its territory, and all its dignity, and refuge, and with all liberty, and commonage for the inhabitants, in field and in woods, in water and in pastures, and with the subscribed boundaries, and the attestation of respectable persons, clergy and laity, without any payment, great or small, to any mortal man, except to the pastors of the church of Llandaff, for ever. Of the clergy, the witnesses are, Archbishop Teilo, Arwystyl, Elwared, Cynfarwy; of the laity, King Iddon, Morwydd, Meirchion, Gwynabwy. A blessing being pronounced on those who should preserve the alms in peace, and an unanimous curse, with excommunication, on those who should violate it. And with these boundaries, From the source of Cubi[2] across over Mailvannon to the source of Duifrut, along Duifrut downwards to Gevenni,[3] through it to the influx of Nantmawr; following Nantmawr upwards to its source in the Skyryd mawr, across over the Skyryd to the source of Morduc, along Morduc downwards through the wood to Uilen, along the brook Morduc to Gevenni, Gevenni downwards

[1] Llantellio, or Llandeilo Pertholey, a Parish near Abergavenny, in the County of Monmouth.

[2] The river Cybi, or Cibi, which rises on the Sugar Loaf Mountain, near Abergavenny.

[3] The river Gavenny, which falls into the Usk at Abergavenny.

to the ford of Llechawg, from the ford to the grey stone at the hillock Brad to Gwern y Drution, to the pool of Crecion, to Cubi, following Cubi upwards to its source, where it began.

5.—LANN TELIAU CRESSINNYCH.[1]

In the time of the aforesaid King Iddon, the Saxons came into his country to plunder, and he with his army pursued them, and in his way came to St. Teilo, who then remained with his clergy, at his abode of Lanngarth, and strongly intreated him, and his clergy, that they would pray to God in behalf of him, and his whole army. And St. Teilo came with him to a mountain in the middle of Cressinic, near Trothy,[2] where he stood, and prayed to Almighty God that he would succour his plundered people; and his prayer was heard, and a great victory was obtained; the enemy being put to flight, and the plunder taken from them. The King returned, and granted three modii[3] of land about that mount, to St. Teilo, and the church of Llandaff, with all its commonage to the inhabitants, in field and in woods, in water and in pastures; and excommunication was pronounced on all those in common, who should, from that day forwards, separate the alms from the church of Llandaff, and on the other hand an absolution on all those who should preserve it in peace. The boundary, From the confluence of Ciuerdived and the Carvan,

[1] Llandeilo Cresseney, a parish in the County of Monmouth, the Church whereof is 7½ miles W. N. W. from Monmouth.

[2] The river Trothy, which rises near Grosmont Wood, about 9 miles N. E. from Abergavenny, and falls into the Wye about a mile below Monmouth.

[3] 27 acres nearly.

along Civerdived to the influx of Guaech, from the influx of Guaech to Gubersbychan, along it to the end of the dyke Etern, along it to the ditch Cinahi, along it to the influx of Grenin, along Grenin to its spring, from the spring of Grenin straight across to Carn Gunstan, from Carn Gunstan to Castell Mei, from Castell Mei to the influx of Carvan into Civerdived.

6.—CHURCHES GIVEN TO ST. TEILO.

The following churches, with their endowments, and all their territories, and their dignity, and privilege, liberty and refuge, and all commonage for the inhabitants in field and in woods, in water and in pastures, were granted by the aforesaid Kings to St. Teilo, and all the Bishops of the church of Llandaff, a cursing being pronounced on all who should violate the grants, and a blessing on those who should observe them. "May they have peace in their days, and abundance of peace here, and for ever."—Llandeilo Nant Seru,[1] a village only in Cantref Mawr,[2] on the banks of the Cothi.[3]—Llandeilo Garthteuir,[4] a village only, on the banks of the Cothi.—Llandeilo Bechan in Dyffryn Teivi, a village only.—Llandeilo

[1] The situation of this place is unknown, unless it can be recognized in the site of an old chapel on the banks of the Cothi, at Cwrt-y-Cadno, in the Parish of Caio, near to which is a Well, called Ffynnon Deilo.

[2] Cantref Mawr, a district of Carmarthenshire, between the rivers Towy and Teivy, and consisting of the Hundreds of Caio and Cathinog.

[3] A river in Carmarthenshire, which rises about 6 miles S. of Tregaron, and falls into the Towy 6 miles E. from Carmarthen.

[4] Llandeilo Garthtefir—at present a farm house, called Brondeilo, situate midway between the churches of Caio and Llansawyl, Carmarthenshire.

Treficerniu.[1]—Llantoulidauc Icair.[2]—Llandeilo Aper Couin.[3]—Llandeilo Pentwyn.[4]—Llandeilo Llwyn Gaidon,[5] a village only in Evelfre. In Pembroke,[6] Llanrath,[7] and Llancronguern,[8] with the three territories of Amrath, the boundaries of which are, From the stream of Gwrgant to Glan rath. Trefin Carn,[9] a village only, without a church. Laithdy Teilo, on the banks of the Ritec, a village only, near Penalun.[10] Menechi,[11] on the banks of the Ritec, near Penalun. Pwll Arda, near Mainaur pir,[12] a village only. Llwyn Teilo,[13] a village only. Eccluis Gunniau, where St. Teilo was born. Porth Medgen,[14] a village only. Porth manach mainaur[15] in

1 The relative position of this church agrees with the locality of Trelech, Carmarthenshire.—Rees' Welsh Saints, p. 247.

2 Llandeulydog, a church once so called in the southern part of Pembrokeshire.

3 Llandeilo Aber Cywyn, a church in Carmarthenshire, about two miles north from Laugharne, at the influx of the river Cywyn into the Tâf.

4 Probably Henllan, near Llanddewi Felfre, Pembrokeshire.

5 Llwyngwaddan, near Llanddewi Felfre.

6 Part of the hundred of Castle Martin, Pembrokeshire.

7 Amroth, in Pembrokeshire.

8 Llancronwern, now Cronware Church, about two miles N. by E. from Amroth Church.

9 Trefgarn—From the Boundaries described in another part of this work, Trefgarn must have been situated not far from Tenby, between two rivulets which run into the Ritec, now called Holloway Water. Probably it is St. Florence, whose British name, according to Fenton in his Historical Tour through Pembrokeshire, was Tregoyr.

10 Penaly, near Tenby.

11 Probably this place, or Eglwys Gunniau, is Gumfreston, near Tenby.

12 Maenorbyr or Manorbeer, a parish in the county of Pembroke, 4½ miles W. S. W. from Tenby.

13 Situation unknown, perhaps it may be Eglwyslwyd or Ludchurch, 2½ miles west of Cronware, Pembrokeshire.

14 Probably Cheriton, near Stackpole Court, Pembrokeshire.

15 Perhaps this place may be identified with Mouncton, near Pembroke.

amithieil. Dingwenn Hanimlonion,[1] a village only. Llandeilo Litgarth[2] in dou Gledde mainaur. Llandeilo Cilrhedin[3] in Emlyn. In Rhos,[4] Llanisan Maninaur. Llangurfrit. Llanceffic[5] in talacharn, with one hundred and five acres of land.

7.—BRUNUS[6] MANOR, AND TELICHCLOUMAN, AND TREFCANNUS.

Meredydd son of Rhun, King of the region of Dyfed, being excited by excessive rage and cruelty, killed Gufrir, one of the men of St. Teilo, in the refuge which belonged to God and to him, whilst he was before his altar; due penance being required of him, and pardon granted on account of proposed amendment, in fasting, prayer, and almsgiving, with promised reformation in every respect, he gave to God and St. Teilo, and the Church of Llandaff, and all its pastors for ever, the Manor of Brunus, with its church, and fish, and woods, and likewise Telichclouman, and Trefcannus; which lands were to be free of all regal service, and with all their dignity, and the privilege of St. Teilo granted in all things, and complete commonage for the inhabitants in field and in woods, in water and in pastures, for ever, a curse being pronounced on the violators, and a blessing on the preservers.

[1] Supposed to be Lanion, near Pembroke.

[2] Llandeilo Llwydgarth, near Maenclochog, Pembrokeshire.

[3] Cilrhedin, a parish partly in Carmarthenshire and partly in Pembrokeshire, 5 miles S.W. from Newcastle Emlyn.

[4] The hundred of Rhôs, Pembrokeshire.

[5] Cyffig, a Parochial Chapelry under Laugharne, Carmarthenshire.

[6] Llandeilo Rwnws, an extinct Chapel in the parish of Llanegwad, in the county of Carmarthen; it is called Llanteliau Brunus in a charter of the Abbey of Talley.

8.—TREF CARN, LAITHTY TEILO, MENECHI.[1]

When Aircol Lawhir, son of Tryfun, was king of the region of Dyfed, and in his turn held his court at Liscastell, which was the metropolis of the whole region, it happened every night when the stewards of the King served him with meat and drink, that by the instigation of the devil, through excess of liquor, one of the soldiers, or of the family of the King, was always killed. And when the King observed the frequent murders, he knew that it could not be by any means prevented unless by almsgiving, fasting, and the prayers of holy persons. Fasting and prayer having been made, the King commanded that as St. Teilo then resided in his mansion at Penaly, he should quickly come to him, that he might bless him and his court, so that the accustomed murder should not take place any more therein. And after St. Teilo came to him, he blessed him and his court, and sent two of his disciples, Llywel and Fidelis, that they might serve the court by distributing meat and drink to all by measure and in sufficient quantities; and by the grace of the Holy Spirit, no murder was committed that night, nor afterwards, in his court, as had been usual.

The King knowing that it was by means of the prayer of St. Teilo he was liberated from that danger, granted to him, of his own inheritance, three villages, that is Trefcarn, whose boundary is from the mountain Garthon to the source of the brook Brad, downwards to Ritec; on the other side, from the mountain Garthon to Clauorion brook, to Ritec. Laithty Teilo, from Carn Baclan to Cil Mein-

[1] For the situation of these places see page 363.

iawg, to Ritec. Menechi, from Tref Eithinawg to the brook Hirot Guidon, to Ritec; on the other side, from Tonou Pencenn to the source of the brook of Castell Cerrau, to Ritec, with all their liberty in field and in waters, in wood and in pastures, within and without, free from any payment to any mortal man, besides to God, and Archbishop Teilo, and to the Church, and to his successors for ever. King Aircol, with his Princes being witnesses; and of the clergy St. Teilo was witness, and also Llywel and Fidelis his disciples: a blessing was pronounced by all, with one accord, on those who should from that day forwards, preserve this alms in peace for ever. But those who shall separate it from the Church of Llandaff, let them be separated in the day of judgment, as goats from the lambs. Amen.

9.—CILTUTUC AND PEN CLECIR.

It happened on a certain day that the pigs of a person of Penaly got into the corn of a rich man, named Tudwg, who when he saw the loss which he sustained, sought the swineherd, that he might revenge on him, but he did not find him until he came to Penaly, and there he met with him. Being desirous to smite him with a lance, a certain infant named Tyfei, a nephew of St. Teilo, came in the way, and the swineherd defending himself, the cruel man pierced the infant with the lance, and he died. And afterwards repenting of what he had done, he sought pardon of St. Teilo, and with the leave and consent of King Aircol, gave himself, and all his progeny, with the villages of Ciltutuc and Penclecir, with great devotion in perpetual service, to the Church of Llandaff, and its pastors for ever, with all their liberty, without any payment

to any mortal man besides to God, and the Church of Llandaff. Of the clergy, Archbishop Teilo is witness, with his disciples, Llywel and Fidelis. And of the laity, King Aircol, Lledclyd, Ina. Its boundary is, From Castell Cerrau to the brook Torricair, to Locuhty; on the other side, From the brook of Castell Cerrau to Ritec.

10.—MAINAWR MATHRU,[1] AND CENARTH MAWR.[2]

There was a man named Cynwain, of Dougleddyf, who was born of a noble family, yet was poor, and his wife being prolific, he had a son every year in succession; and the more they ought to have rejoiced, the more they grieved on account of poverty, and having so many children. He and his wife possessed so much simplicity, that they sought the advice of St. Teilo respecting their numerous children and poverty, and enquired what was best to be done in future. Holy Teilo hearing their querulous complaint, said, "I see no means whereby you will avoid "having a numerous family, but by abstaining from coha-"bitation." Which having heard, they considered it to be very excellent advice, and abstained during seven years. This having taken place, they had no expectation of having any more offspring, and broke through the restraint. The wife then conceived, and brought forth seven sons; and when unbaptized, they carried them towards St. Teilo, and said, "We received the advice of St. Teilo with bad "luck, and are also unfortunately burdened; let us drown

[1] Mathry, a parish in Pembrokeshire, 8 miles S. W. by W. from Fishguard.

[2] Kenarth, a parish in Carmarthenshire, the Church whereof is 2½ miles W. N. W. from Newcastle Emlyn.

"them in the water, or let us give them up to him, if he "will take care of them."

As by chance St. Teilo was passing on his way, he found their father at Rytsinetic, on the river Tâf, by the instigation of the devil, plunging his sons one by one in the river, on account of his indigence and poverty. St. Teilo beholding such cruel work, received them all, half alive, and with the giving of thanks, baptized them in the name of the Father, Son, and Holy Ghost. Having taken away the seven sons from the unfortunate father, the very pious man brought them up, sent them to study literature, and placed them on his estate of Llandeilo,[1] so that the place received from some persons the name of *Llandyfrgwyr*,[1] because, on account of their religious life, they had no other food than aquatic fishes, which, according to their number, seven, were sent by God to them daily, on a certain stone in the river Tâf, called in consequence, Llech Meneich, that is, *the Monks' Stone*. And again, they were called *Dyfrgwyr*, because they were found in the water, escaped from the water, and were maintained by fishes of the water. Dwfr gwyr, in the British language, signifying, Men of the water.

At a certain time, St. Teilo, who had frequently visited them, with his disciples, came that he might enjoy their conversation; and one of the brothers, according to custom, went to the water for the fishes, and found on the aforesaid stone seven, according to the number of the brothers, and also an eighth of larger size than the seven, all of which he brought home. And the brothers were therefore amazed, as it is said, "The Lord is wonderful among

[1] At present called Llanddowror, 10 miles S. W. from Carmarthen, as before mentioned; the place having been previously named Llandeilo, the church being dedicated to St. Teilo.

"his saints," because they well knew that on account of their patron and master, St. Teilo, becoming their guest, the Creator of all things had increased the number of the fishes.

And after they had resided there a long time, living religiously, and passed much other time in the society of St. Dubricius, he sent them to another place of his, in Pebidiawg,[1] called Mathru, and there they were named the Seven Saints of Mathru. And after they remained there for another space of time, they came to Cenarth Mawr, where they continued until the end of their lives. And they granted all their land of Mathru, and Cenarth Mawr to their holy Patron and Master, St. Teilo, and to the Church of Llandaff, and all its pastors for ever, with the approbation and consent of King Aircol and his Princes; with whom he gave those lands, on account of their sanctity, in eternal consecration, without any payment to any mortal man, besides to God and to the holy brethren, and St. Teilo, with all their liberty in field, and in woods, in water, and in pastures, excommunication having been pronounced by all unanimously on those who should separate these lands from the archmonastery of Llandaff and its pastors for ever, and a blessing on all who should preserve them. Amen.

[1] Pebidiawg, an ecclesiastical district or rural deanery, wherein the city of St. David's is situated, and comprehending the western and northern parts of Pembrokeshire.

CHAPTER IV.

BIOGRAPHICAL MEMOIR OF ST. OUDOCEUS, ARCHBISHOP OF LLANDAFF—GRANTS OF MEURIG AP TEWDRIG, KING OF GLAMORGAN—AND OF KING TEWDRIG—ACCOUNT OF THE RECOVERY OF LAND TO THE CHURCH OF LLANDAFF BY ST. OUDOCEUS—GRANTS OF MORGAN AP ATHRWYS, KING OF GLAMORGAN—AWST, KING OF BRECKNOCK, AND HIS SONS ELIUD AND RHIWALLON—KING MEURIG—KING IDDIG AP NUDD AND KING CYNAN AP CYNEDDW—MORGAN KING OF GLEWYSSIG—KING ITHAEL AB ATHRWYS—ITHAEL AP MORGAN AND HIS SONS FFERNWAEL AND MEURIG—KING ITHAEL—AND OF BROCHWAEL AP GWYDDWENAU.

I.—HERE BEGINS THE LIFE OF OUDOCEUS.

There was one Budic, the son of Cybydan, a native of Cornugallia,[1] who being expelled from his country, came with his fleet to the region of Dyfed[2] in the time of Aircol Lawhir, who was King thereof; who while he remained in that country married Anauued,[3] the daughter of Ensic,[4] whose mother was Gwenhaf, daughter of Llefoniw; from which Anauued there were born to him Ismael, and the martyr Tyfei, who lies buried at Penaly. While he remained in the country, messengers were sent to him from his native region, Cornugallia, requesting that he would come, with all his family, without delay, and by the aid of the Britons obtain the kingdom of the nation of Armorica,

[1] The western division of Brittany, called in French Cornouailles, and in Breton, Kerneo.

[2] The western portion of South Wales.

[3] Or perhaps Arianwedd—she was a sister of St. Teilo.

[4] Or Enlleu, son of Hydwn Dwn.

whose King being dead, they, in a council called by them, had unanimously expressed their wishes for him to succeed, as he was born of royal progeny. The message having been heard, and affectionately received, he took his wife, then pregnant, and all his family, and with a fleet he went to his country, and reigned over all the region of Armorica, which in his time extended as far as the Alps. His wife brought forth to him a son, who was named Oudoceus; whom afterwards, when he arrived at a proper age, he sent to study literature, for he had before promised St. Teilo in Britain, that if he should have a son, he would commend him to God, as he had before commended his two brothers, of whom we have spoken. And St. Oudoceus from his infancy began to excel in learning and eloquence, so far as to surpass his contemporaries and companions in morals and sanctity.

And after a very long time, the Yellow Pestilence[1] came to the Greater Britain, which was called Yellow, because it occasioned all persons who were seized by it, to be yellow and very pallid, and it appeared to men as a column of a watery cloud, having one end trailing along the ground, and the other above, proceeding in the air, and passing through the whole country like a shower going along the bottom of the vallies. Whatever living creatures it touched with its pestiferous blast, either immediately died, or sickened for death. If any one endeavoured to apply a remedy to the sick persons, not only had the medicine no effect, but the dreadful disorder brought the physician, together with the sick person, to death. And after a very long space of time, it ceased by the prayer of St. Teilo, and the holy men of Britain. And that the

[1] This pestilence has been already described in the same words in page 343.

ancient nation should not all be destroyed, a divine voice came to St. Teilo, directing him to go, together with his clergy and people, to Cornugallia, which afterwards was called Cerniw Budic, and there he found his nephew Oudoceus, who was eminent and gentle, and learned in both kinds of law, shining as a candle on a candlestick. And after receiving these directions, St. Teilo, Archbishop of Llandaff, the church of St. Peter the apostle, returned to his native country, with his nephew accompanying him, who so far increased in goodness and knowledge, that by the election of the clergy and people, he succeeded to the Bishopric of the Church of Llandaff, being chosen by the clergy, Merchwyn, and Elwared, and Cynfyn, a master; and three Abbots, Cadgen, Abbot of Illtyd; Cyngen, Abbot of Cadmael; Cednig, Abbot of Docunni; and by the laity, King Meurig, and his sons Athrwys, and Idnerth, Gwyddwen, and Cetiau, Brochwael, Cynddog, Llywonerth, Cadwalader, and all the Princes of the whole diocese. St. Oudoceus was sent with his aforesaid clergy, Merchwyn, Elwared, and Cynfyn, and the messengers of the three Abbots, and of the King and Princes, to the blessed Archbishop, at the city of Canterbury, where he was consecrated Bishop of the Church of Llandaff, founded in honour of St. Peter. King Meurig, with his two sons, and his wife Onbrawst, daughter of Gwrgan the Great, and the three Abbots of the three monasteries, with all the Princes of his kingdom, and all the family of St. Dubricius, and St. Teilo of the Church of Llandaff, received him with joy, giving and confirming the same privilege as had before been given to St. Dubricius, and to St. Teilo, and to their successors, with all its dignity and liberty; and they went round the whole, with the King holding the four Gospels in his hand, and confirming the endowment of the holy

Church, the holy cross preceding, and the holy choir following, with the chief Pastor, singing, "May peace be "within thy walls, and plenteousness within thy palaces." "Glory and riches shall be in his house, and his righteous-"ness endureth for ever."[1] And with the sprinkling of holy water on all the boundaries, he confirmed the same Privilege as had been before given to St. Dubricius; that is, without Governor or Deputy Governor, without attending forensic meetings either within or without, without going on military expeditions, without keeping watch over the country either within or without, and with its Court complete, free, and entire as a regal court, with its refuge, in whose asylum the fugitive might remain safe without human protection, not for a limited time only, but without end, as long as he would, and with the bodies of the Kings of southern Britain granted and committed to Llandaff, for ever. And as the Church of Rome has dignity above all the churches of the catholic faith, so the Church of Llandaff exceeds all the churches of southern Britain in dignity, and in privilege, and in excellency; and with complete commonage to be enjoyed by the present and future inhabitants, in field, and in waters, in wood, and in pastures; and with those boundaries, From Cynlais within Taff, and Elei, the whole territory as far as the sea.

And for some time he held in peace the whole diocese, from Mochros to the island Teithi,[2] until King Cadwgan, on a certain time, by the instigation of the devil, wounded one of the clergy of Bishop Oudoceus, and thus a spark of mischief arising, the King was moved by anger, and was desirous to expel the holy man from his country, beyond

[1] Psalm cxxii. 7. cxii. 3.
[2] Probably, Cardigan Isle, at the mouth of the river Teivy.

the Towy; St. Oudoceus therefore left the country under a curse; and from that time the diocese remained divided into two Bishoprics by the river Towy, which had before divided the two kingdoms, that of Meurig on one side, and of Cadwgan on the other. After an interval, King Cadwgan repented of what he had done towards Oudoceus and his family, and seeking for pardon, sent to him, and restored the lands of the Church of Llandaff, namely, Penaly, and Llandeilo fawr, and Llandyfrgwyr, which had before belonged to Archbishop Dubricius, and from the time of Noe son of Arthur, and also the churches with their lands, which before belonged to St. Teilo, and all their dignity, and privilege, and perpetual liberty. And in his time, plundering, and laying waste by the Saxons with respect to southern Britain took place, and especially on the borders of his diocese, so far that by the violence of the invading nation of the Saxons, they plundered his diocese from Mochros, on the banks of the Wye, on one part, as far as the river Dore, on the other, and as far as Gurmuy,[1] and to the mouth of Taratyr at the river Wye. And these plunderings on both sides having been effected, this is its division:—

From the estuary of the Tywi[2] to the influx of the Piscotuc[3] into Tywi, from the Piscotuc to the three alders of Buell,[4] from the three alders of Buell upwards along to Castell Teirtut, that is Cantref Bychan, and Cantref Selif

[1] The river Worm, in the county of Hereford.

[2] Towy, the principal river in Carmarthenshire.

[3] Pysgotwr, a river which falls into the Towy near Ystradffin, about 12 miles N. by W. from the town of Llandovery.

[4] Buallt, one of the Hundreds of Breconshire, comprising the north-western part of the county, in which the town of Builth is situated.

and Buell. From Castell Teirtut upwards along to Doulwyn Helig. From Doulwyn Helig to the source of the Uysc,[1] to the Black Mountain, along the Black Mountain to the source of the Turch,[2] along the Turch downwards to the Tawy, along the Tawy to the Cynlais, along the Cynlais to its source; from the source of Cynlais to Allungwernen, from Allungwernen to the source of the Peurdin,[3] from the source of the Peurdin to where it falls into the Ned,[4] the Ned upwards to the Melltou,[5] along the Melltou upwards to the Hepstur,[5] the Hepstur upwards to the Guyragon, the Guyragon to its source, from its source to Gauanhawc, from Gauanhawc to Deri Emreis, from Deri Emreis to Cecin Clysty, along Cecin Clysty to the source of Frut y Guidon, along it to the Taf Mawr,[6] the Taf Mawr downwards to Cymmer, from Cymmer upwards along Taf Bechan,[7] along Taf Bechan to Rhyd y Cambren, from Rhyd y Cambren to Hal du, from the Hal du to the long Cemyn, to the brook Crafnant,[8] along the Crafnant to

[1] Usk, a river which rises near the Carmarthenshire Black Mountains, or Bannau Sir Gaer, and falls into the mouth of the Severn below Newport, Monmouthshire.

[2] Twrch, a river which rises on the Bannau Sir Gaer, and falls into the Tawy near Ystradgynlais, 12 miles from Swansea.

[3] Peurddin, a rivulet which forms part of the boundary between the counties of Brecknock and Glamorgan.

[4] Nedd, a river in Glamorganshire, which falls into the sea 4½ miles below the town of Neath.

[5] Mellte and Hepste, small rivers which fall into the Nedd.

[6] Taf Mawr, the river Taff, which rises near the Breconshire Beacons, and falls into the sea at Cardiff.

[7] Taf Fechan, a river also rising near the Breconshire Beacons; it falls into the Taff at Cefn-coedcymmer, one mile N.W. of Merthyr Tydfil.

[8] Crafnant, now called Crawnon, a river in Breconshire, which falls into the Usk above Llangynnidr.

the Crafnell[1] until it falls into the Uysc. Through the Uysc to Cily,[2] to the Allt Lwyd,[3] above Bychlit,[4] to Cecyn Pennypynmarch, to Guornoyd, to Rhydnant, to the middle of Dinmarchlythan, to Ol y Gabr, to Bron Cateir,[5] upwards to the source of Guerinou,[6] to the top of Buch yr Vyncul,[7] to the Brydell, to Hal Ruma, to Maen y Bardd,[8] in the Spring of Nant y Bardd,[9] along Nant y Bardd downwards until it falls into the Dour,[10] along the Dour downwards to the influx of the Guormuy,[11] the Guormuy in its length to its source, from the source of the Guormuy to Cair rein, from Cair rein to the source of the Taratyr, thence along it to its influx into the Guy,[12] along the Guy until where it falls into the Hafren,[13] in its length by the isle of Echni, to the estuary of the Tywi.

I. St. Oudoceus, after the time of his maturity, having visited the thresholds of St. Peter, and received the privilege of St. Dubricius, and St. Teilo, with the apostolical

[1] Crafnell, now called Carfanell, a river in Breconshire, which falls into the Usk above Llanddetty.

[2] Probably San Sili, or Chilston.

[3] Yr Allt Lwyd, now known as Allt yr Ysgyr, though the original name seems to be retained in that of the adjacent pass of Bwlch yr Allwys.

[4] Buchlit, the Welsh name for Buckland, Breconshire, formerly comprising a considerable district.

[5] Cadair Arthur, the highest point of the Black Mountains.

[6] The river Grwyneu fawr ; it rises in the Black Mountains, and falls into the Usk, two miles S. E. of Crickhowel.

[7] Bwlch y Fingul, a pass in the Black Mountains, at the head of the Lanthony Valley.

[8] Maen y Bardd, on the north-western part of the Black Mountains.

[9] Nant y Bardd, a brook which rises on Cusop Hill, Herefordshire.

[10] The river Dore, Herefordshire.

[11] The river Worm, which falls into the Dore near Kenderchurch, Herefordshire.

[12] The river Wye.

[13] The river Severn. This influx in about 4 miles below Chepstow.

dignity which was confirmed to his posterity for ever, was desirous to visit the places where holy persons resided, and with great devotion sought the residence of St. David, on account of his veneration for him, and the daily mention of him in his prayers; and as he wished to take with him holy relics, he took them, and carried them with him with great veneration; and he also took with him from his place of residence at Llandeilo fawr, some of the relics of the disciples of his maternal uncle, St. Teilo, and placed them together in a chest convenient for the purpose.

II. And as he travelled through his diocese, towards his Church at Llandaff, his attendants reverently carrying the relics, and singing psalms with praises, and the holy Cross going before, when they came to the road of Pennallt in Cydweli,[1] there came some persons from the rocks of Pennallt, who had ill will against the holy man, and said, "Shall those clergy, who are loaded with gold and "silver, and as we may say, with the treasures of St. David, "and St. Teilo, escape from our hands? No, let them be "taken: and having got all their wealth from them, we "shall be enriched with great weight of metal in gold and "silver." And being full of envy and covetousness, they attacked, with great fury, those who carried the chest; but when they reached forth their hands, and held their lances against the holy man and his attendants, their eyes, which sinned against them, lost their sight, and their arms, which were ready to shed the blood of the just person, became stiff, so that they could not bend them towards themselves, nor by any means extend them.

III. St. Oudoceus beholding the privation and death of the offenders, began to pray to God with bended knees in

[1] Kidwelly, the name of a Town and Hundred in Carmarthenshire.

their behalf, performing the divine command, and saying, "I have no pleasure in the death of the wicked, but rather "that he turn from his way and live."[1] And on the other part, the afflicted persons acknowledging their crime and asking pardon, and the prayer of the holy man being also heard, they recovered their sight, and resumed their restored senses; and having performed the penance enjoined on them suitable to their crime, promised in fasting, prayer, and almsgiving, perpetual obedience to the holy man, and his successors, and to the Church of Llandaff, and an amendment of life.

IV. St. Oudoceus being thirsty after undergoing labour, and more accustomed to drink water than any other liquor, came to a fountain in the vale of Llandaff, not far from the Church, that he might drink, where he found women washing butter, after the manner of the country; and sending to them his messengers and disciples, they requested that they would accommodate them with a vessel, that their pastor might drink therefrom; who, ironically, as mischievous girls, said, "We have no other cup besides "that which we hold in our hands, namely, the butter." And the man of blessed memory taking it, formed one in the shape of a small bell; and he raised his hand so that he might drink therefrom, and he drank. And it remained in that form, that is, a golden one, so that it appeared to those who beheld it, to consist altogether of the purest gold; which by divine power is from that day reverently preserved in the Church of Llandaff, in memory of the holy man; and it is said that by touching it, health is given to the diseased.

[1] Ezekiel xxxiii. 11.

V. When Einion, King of Glewyssig,[1] hunted among the rocks and woods of the river Wye, as he was accustomed to do, he wondered greatly how and what course the stag was taking, as it was pursued by the dogs with the noise of horns and huntsmen through the vallies; but the divine protection preserved it throughout, until it reached the cloak of St. Oudoceus; when lying, it rested and recovered its breath, and was safe, as one who had come to a harbour after suffering shipwreck, or who had succeeded to joy after sorrow. The huntsmen remained afar off, with the dogs, mute and stupified, and being astonished, they now with knees bent to the Lord, regarded as a neighbour and friend, what they had before pursued as an enemy.

VI. St. Oudoceus, a man full of age and discreet maturity, who served God on the brook Caletan, near the river Wye, without his cloak, on which the stag lay, and which procured him safety and protection, had regard to the gentle beast, which the power of God had tamed; and King Einion and the hunters, with great astonishment, and with bended knees, and hands lifted up towards heaven, asked pardon of the Lord and St. Oudoceus, with great devotion, as if they had committed some crime. First of all the King gave him quiet possession of the stag; afterwards he gave all the territory which he had gone round during the whole day, following the track of the stag, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus the Bishop, and to all the Bishops of Llandaff for ever; the aforesaid track over mountains, brooks, and rocks, dividing for ever the territories of the church.

[1] Glewyssig, an ancient kingdom within the district afterwards called Gwent and Morganwg.

VII. The holy man, after the land, with its boundaries, was granted to him, and which had the name of Llan Einion, increased in virtue, and the situation being retired, and abounding in fish and honey, he there built a place of residence, and a convenient oratory; and there resided with his family, having resigned the honour of the pastoral care of Llandaff, not because he did not satisfy the people, but because he did not satisfy himself in his charge. Having therefore given up the pastoral care, he wished to lead a religious life in retirement; and calling to him some brethren, he lived in communion with them during many years, leading a holy life, an eminent life, a life which from day to day advanced in improvement: and as many as came to him for advice, were refreshed by his paternal assistance. Nor was he at any time sparing of labour; indeed the common people came to him from every direction, that by means of his important, mild, and grave opinion with respect to supporting, and bearing affliction patiently, which they usually received, they might obtain safe protection from him, which was desirable to widows and orphans, of every description. He who was illustrious in outward appearance, was also illustrious in virtue, he shone in doctrine, and was eminent in reputation.

VIII. When he was engaged in prayer intermixed with tears and sighing, one of the brethren came to him, and said, "O! good father! come out that thou mayest see the "timber which is prepared for thy buildings." Which as he saw, lo! the good and just man, and the Historian of all Britain, Gildas, the Wise, as he is named in histories, who resided at that time in the island of Echni, leading the life of a hermit, passed over the middle of the river in a boat, bringing with him the said timber as his own,

having found it in the middle of the wood, without an owner, and far from the habitation of men. When St. Oudoceus saw him, he called to the brother to throw his building timber for him on the ground, or in a brotherly manner suppliantly obtain pardon from God and man for his unlawful conduct. Being unmindful of his admonition, and having uttered a prayer, he passed over in the boat; and as if with some indignation, brother Oudoceus took an axe, not that he should strike him, but that the power of God through him might appear in a creature of God for ever. The axe descended on a stone which was whole, and completely divided it, as if it had been done artificially by hand: nor are those stones to be avoided by any one who passes that way, for being near the bank of the river Wye, they are always in sight, appearing as cut by the wonderful blow, and immoveable.

IX. Only a few out of many of the miracles of this holy man, of blessed memory, are committed to writing, because the accounts have been either burnt in conflagrations, or were carried far off in the fleet of exiled citizens. What therefore have been since discovered and obtained from early monuments of old men, or the most ancient writings, are committed to memory and to writing. And his holy and glorious life being completed, with acquiring many lands to himself, and to his Church of Llandaff, he rested in the Lord on the 2nd day of July.

2.—CILCINHINN AND 12 MODII[1] OF LAND AT CONUOY AND LANNGENEI.

Be it known to us that Meurig son of Tewdrig, King of Glamorgan, and his wife Onbrawst, daughter of Gwr-

[1] The quantity here granted was near 108 acres.

gant the Great, have given to God and Oudoceus the Bishop, and to his holy predecessors Teilo and Dubricius, and to all his successors in the Church of Llandaff, for their souls, and the souls of their parents in perpetual consecration, three modii[1] of land at Cilcinhinn, and six modii[2] at Conuoy, that is Lanngenei,[3] and also Llandeilo Talybont,[4] which was heretofore his property, free from every regal service, with all their dignity and liberty, refuge and free commonage to the present and future inhabitants in field and in woods, in water and in pastures. Of the laity, the witnesses are King Meurig, Onbrawst his wife, his sons Athrwys and Idnerth, Cyndaf, Llyweith, Cadwal, Cadlew, Rhiacad, Cynfryn, Merthyr, Gwrgan; of the clergy, Oudoceus the eminent Bishop, Jacob Abbot of St. Cadoc, with his elders, Cadgen, Abbot of St. Illdyd, with his family, Eiddigirn, Abbot of Docunni, Cynfran, Cynweon, Cynwar, Mainwg doctor, Gwynfwy master. And with those boundaries; the boundary of Lanngenei.—From the ridge of the mountain dividing the wood and plain by the sea, as far as the source of Diuguarch, following it down to the sea. The boundary of Llandeilo Talybont, From the influx of the Morcleis to the bottom of the glade of Onnuiu, over Cwm Onnuiu to the Guyth Lunguyd, to Camgwili,[5] through Camgwili to Hitir melin, from Hitir melin straight to the Llwchwr, on the other

[1] Near 27 Acres [2] Near 54 Acres.

[3] Llangeney,—this place is either Llangenydd, in Gower, or Llangennech, Carmarthenshire, most probably the former parish, as no mention is made in the boundaries of Llangenei of the river Llwchwr, which divides Llangennech from Llandeilo Talybont.

[4] Llandeilo Talybont, a parish in Glamorganshire, the Church whereof is 8½ miles N. W. by N. from Swansea.

[5] Camwili,—the Gwili is a rivulet in Carmarthenshire, which falls into the Llwchwr near Llandeilo Talybont Church.

side along Llwchwr upwards to the Camfrut, along Camfrut on the side of the church to its source, to the hill of Minchei, along the hill to the Dubleis,[1] through the Dubleis on to Dinas Cynlyuan, along the side of the slope to opposite the source of the Cynfran, along the Cynfran all the way to Llwchwr.

3.—GRANT OF KING MEURIG SON OF TEWDRIG.

King Tewdrig when he was in his kingdom, enjoying peace and administering justice with his people, had less regard for temporal than eternal power, and accordingly gave up his kingdom to his son Meurig, and commenced leading a hermitical life among the rocks of Tintern.[2] When he was there resident, the Saxons began to invade his land against his son Meurig, so that unless he individually would afford his assistance, his son would be altogether dispossessed by foreigners. Concerning which, Tewdrig said that while he possessed the kingdom, he was never overcome, but was always victorious; so that when his face was seen in battle, the enemy immediately were turned to flight. And the angel of the Lord said to him on the preceding night, "Go to-morrow to assist the people "of God against the enemies of the church of Christ, and "the enemy will turn their face in flight, as far as Pwll "Brochwael; and thou being armed, stand in the battle, "and seeing thy face and knowing it, they will, as usual, "betake themselves to flight, and afterwards for the space

[1] Dulais, a brook in Glamorganshire, which falls into the Llwchwr at Pontarddulais.

[2] The village of Tintern, in Monmouthshire, wherein are the ruins of the celebrated Abbey, is 4½ miles north from Chepstow. The church of Little Tintern is a mile further northwards.

"of thirty years they will not dare, in the time of "thy son to invade the country; and the natives and "other inhabitants will be in quiet peace; but thou "wilt be wounded by a single stroke in the district of "Rhyd Tintern, and in three days die in peace."

And rising in the morning, when the army of his son Meurig came, he mounted his horse, and went cheerfully with them, agreeably to the commandment of the angel; and being armed, he stood in the battle on the banks of the Wye, near the ford of Tintern; and on his face being seen, the enemy turned their backs, and betook themselves to flight; but one of them threw a lance, and wounded him therewith, as had been foretold to him; and therefore he rejoiced, as if spoil had been taken on the vanquishing of an enemy. After his son Meurig returned victorious, and with the spoil that had been taken, he requested his father to come with him, who thus said, "I will not "depart hence until my Lord Jesus Christ shall bring me "to the place which I have desired, where I shall like "to lie after death, that is, in the island of Echni." And early in the morning, two stags yoked, and ready with a vehicle, were before the house where he lodged, and the man of God knowing that God had sent them, mounted the carriage, and wheresoever they rested, there fountains flowed, until they came to a place near a meadow[1] towards the Severn. And when they came there, a most clear fountain flowed, and the carriage was completely broken, he then immediately commended his spirit to God, and ordered the stags to depart; and having remained there alone, after a short space of time, he expired.

[1] Now called Mathern, the church whereof is situate on the banks of Pwll Meurig brook, near the influx of the river Wye into the Severn.

His son Meurig being informed of the death of his father, built there an oratory and cemetery, which were consecrated by St. Oudoceus; and for the soul of his father he granted the whole territory to Bishop Oudoceus, and the Church of Llandaff, and its pastors, in perpetual consecration, without any payment to any mortal man besides to St. Oudoceus, and the Church of Llandaff. Its boundary, From the influx of Pwll Meurig upwards to the Pwll, to the stone of Lybiau, from the Pwll to the stone, as far as the source of the Ardyr, along the Ardyr to the spring of Elichguid, upwards along the brook to the spring of Crug Lewyrn, from the spring of Crug Lewyrn as far as the gorge of Nant Buiguan, along Nant Biuguan to Pwllau Rinnion, to Dou Pwll, from Dou Pwll straight downwards to the Carn, from the Carn downwards to the Ditch on the ridge of the mountain, from the Ditch towards the east, across over the upper end of the hollow of Nant Ruiscar to the dyke, along the dyke to the kiln of Lunbui, from the kiln downwards along the dyke to Carn Perth yr Onn, downwards to the Macyrou, to the Pool, along the Pool to the influx of Pwll Newyn into the Wye, along the Wye and Severn, with their wears for fisheries, and ship landing places, to the influx of the Meurig. Whoever will keep these alms, may God keep him; and whoever will separate it from the Church of Llandaff, may they be accursed. Amen.

4.—THE CHURCH OF GURUID.

After an interval of time the same King Meurig, with the approbation and consent of his heir Liliau, and likewise as his gift, granted the Church of Guruid, with its

land, to God, and St. Dubricius, and St. Teilo, and the Church of Llandaff, and to St. Oudoceus, who was present, and his successors for ever, with all its dignity and liberty, and all its commonage in fields and in woods, in waters and in pastures, without any payment to any mortal man, besides to God, and St. Peter, and the Church of Llandaff, and its pastors, with a perpetual curse on whomsoever should separate it from the Church of Llandaff. Of the laity, Meurig is witness, Cynfelyn, Tudyr, Llyfran, Afrgen, Anwyn, Unhw, Cynfrwyn, Cadlew, Briafael, Gwynog, Inathus, Cynfonog; of the clergy, Oudoceus the Bishop; Jacob, Abbot of Cadoc; Cadgen, Abbot of Illtyd; Eiddigirn, Abbot of Docunni. The boundary of this land is, From the black marsh as far as the seat of Cetiau and Hahesceun, and from thence as far as the trees of Foton.

5.—LANN CYNGUALAN AND LANN ARTHBODU, LANN CONUUR, AND LANN PENCREIG.[1]

It is well known that Bishop Oudoceus acquired land as his own, that is the estate of Cingualan, land indeed of St. Dubricius in the country of Gower,[2] which St. Oudoceus lost from the time of the mortality, that is of the yellow pestilence, until the time of Athrwys, son of Meurig. And after great contention between Bishop Oudoceus and Bivan, Abbot of Illtyd, who said that the land was his, the

[1] The sites of these places cannot be well determined, with the exception of Llanconuur, or Llangwyner, a chapel under Llanrhidian, in Gower, near which is a place called Penycraig. Llanarthbodu may possibly be Penarth, a parish in Gower, adjoining Bishopston and Illston, the latter of which, perhaps, represents Llancynwalan.

[2] Gower, a district in the western part of Glamorganshire, and constituting an Ecclesiastical division or Rural Deanery.

aforesaid land was at last, by true judgment, adjudged to St. Oudoceus, and the altar of Llandaff, in perpetual inheritance; and the cell of Cynwalan with all its land, and the cell of Arthfodu, and Ceinwyrig, and Pencreig. And St. Oudoceus received from the hand of Athrwys, the grandson of Gwrgan the Great, the aforesaid little cells in perpetual consecration, and with all their dignity, and all commonage in field and in woods, in water and in pastures, and under a perpetual curse against him who should separate the aforesaid churches from the monastery of Llandaff; and whoever will keep them, may the Lord keep him. Amen. Of the clergy, the witnesses are, Oudoceus the Bishop, Cadgen, Bivan with his family; Jacob, Abbot of the altar of St. Cadoc; Eiddigirn, Abbot of Docunni; with his clergy. Of the laity, King Meurig on behalf of his son Athrwys, Cynfonog, Gwallonir, Morgeneu, Eithin, Cynfeddw, Gweithgen the son of Brochwael, Gwyddog, Madog Arthcuman, Ogwyr, Gwrdilig, Gwrwystyl, Arwyredd, Abel, with the presbyters Cynhael, Cynhyfryd, Gweithno. The boundary of Llancynwalan,—Below the ditches at the sea, following the two ditches to the mountain, along it to the ridge of the boundary of Llangenei.

6.—LANNMERGUALL.[1]

Morgan, King of Glamorgan, son of Athrwys, on Christmas day, claimed quiet possession of the church of Cyngur Trosgardi, which heretofore belonged to St. Teilo, and at the same time, for his oblation, restored it to the chief prelate Oudoceus, and to St. Teilo, and St. Dubricius, and

[1] Llanferwallt, or Llandeilo Ferwallt, now called Bishopston, in Gower. See page 319, where it is called Porth Tulon.

all the pastors of Llandaff for ever, and with all its territory, and boundaries, and with Merwallt under the Bishop, prince of that church, and gave all its liberty to the church, and its territory, and to the inhabitants there ruling and dwelling, for ever; and without governor or sub-governor, and with refuge, and without attending warlike expeditions either within the country, or without, and not keeping watch either by day or night, and with all commonage for the inhabitants in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Oudoceus the Bishop; Sulien, Abbot of Nantcarvan; Sadwrn, Abbot of Dochou; Gwrhafal, Abbot of Llanilltyd; Gwengad, prince of Lanncynuur. Of the laity, Morgan the King, Gweddwen, Briafael, Llyned, Gwyddnerth son of Gwallonir. Whoever will preserve it, may the Lord preserve him; and whoever will not keep it, may he be accursed. Amen. Its boundary, From the influx of the spring of Canthed to the sea, along the hollow upwards to the Pwll du,[1] to Carn Cymmyr, to the stone of Dyastur, to the ridge of the mountain, over the mountain to Guoun Brechmil, to the source of the Hytyr, from the Hytyr to the brook, along the brook to the Dulais, Dulais to Rhyd-y-defaid, from the ford to Nantbychan, along the brook to the left to the head of Llwyn Lladron, from the grove along the brook to the sea of Severn.[2]

7.—LANN CORS.[3]

Know all Christians that Awst, King of Brecknock, and his sons Eliud and Rhiwallon, on account of the Lord,

[1] Pwll du, the estuary into the sea of a brook which runs near Bishopston.

[2] The Bristol Channel.

[3] Llangors, a parish in Breconshire, the church whereof is six miles E. S. E. from Brecknock.

and out of personal friendship, have given in alms, in addition to their bodies for burial, Lann Cors, to Bishop Oudoceus, and all his successors in the church of Peter the apostle, and St. Dubricius, and St. Teilo of Llandaff, and with its fish, and fisheries for eels, and with all its territory, in form of an endowment, for ever, and with all its liberty in field and in woods, in water and in pastures, and with its refuge, and privilege, without governor or sub-governor, without attending warlike expeditions either in the country or without, in a similar manner. Of the clergy, the witnesses are Oudoceus, Bishop; Sedoc a witness, Cynfran, Cynogan, Cynweon, Cynleg son of Columfran, Cynfau, Cynlywern, Cellan, Adgar, Gwengarth. Of the laity, King Awst, with his sons Eliud and Rhiwallon, and others. Whoever will keep it, may the Lord keep him; but whoever will separate it from the Church of Llandaff, may he be separated from enjoying the company of angels. Amen. Its boundary is, From the influx of the Spring of the Twelve Saints into the Lake of Syfaddon,[1] along the rill upwards to the source of the spring, to the head of the dyke of Dywarchen, along the dyke to where it falls into the Llyfni,[2] along it downwards to the top of Bryn Eiddal, to the left over the top of the hill to the source of the brook Afel, along the brook to the Llyfni, along the Llyfni to the Lake, along the Lake to the influx of the Spring of the Twelve Saints, where it began.

[1] Llyn Safaddon or Llangors Pool,—a beautiful sheet of water, about two miles in length and one in breadth, situate near Llangors Church. It is celebrated for its eels, which seem to have been of sufficient importance to be noticed in the above grant.

[2] Llyfni,—a river which runs through Llyn Safaddon, and falls into the Wye at Glasbury.

8.—RIUGRAENAUC, NANTAUAN, GUERBERTH VILLAGE.

King Meurig and Cynfeddw met together at Llandaff, in the presence of Bishop Oudoceus, and swore, the relics of the saints being placed before them, that there should be firm peace kept between them. But although the oath had been taken, after an interval King Meurig, by deceit, killed Cynfeddw; and afterwards Bishop Oudoceus convoked all his clergy from the mouth of Taratyr in Wye to the Towy, and with his three Abbots, Cyngen, Abbot of Carvan valley; Cadgen, Abbot of Illtyd; Sulien, Abbot of Docunni; and in full synod, excommunicated King Meurig on account of the murder committed by him, and of the agreement made in his presence, and upon the altar of St. Peter the apostle, and St. Dubricius, and St. Teilo, being broken, and by laying the crosses on the ground, together with the relics of the saints, he debarred the country from baptism and Christian communion, and cursed the King with his progeny, the synod confirming the same, and saying, "May his days be few, may his children be orphans, "and his wife a widow." And the king, with the whole country, remained for the space of two years and more under the excommunication. After these things, the King seing the perdition of his soul, and the condemnation of his kingdom, could not any longer sustain an excommunication, which had continued so long, and sought pardon from Oudoceus at Llandaff, with shedding of tears and bowing down his head. And before the three Abbots Bishop Oudoceus put on him the yoke of penance suitable to the quality and magnitude of the crime, and recommended him to shew his amendment towards God and the Church of Llandaff in three ways, that is by fasting, prayer, and

alms-giving. King Meurig having accepted the yoke of penance, gave for the redemption of his soul, and for the soul of Cynfeddw, four villages, to the Church of Llandaff, and in the hand of Oudoceus the Bishop, and to all his successors, with all their liberty, free from all service, for ever, and all commonage throughout the country, to the persons who abode on those lands, in field, and in wood, and in pastures, and in water. I. Riugraenauc. II. Nantauan. III. That in which Cynfeddw was killed, beyond Nantauan. IV. Beyond Nantauan, where the King's son committed adultery, from the marsh of Elleti as far as Nantauan, that is, the village of Guerberth. The four contained 24 modii[1] of land. Of the clergy, the witnesses were Oudoceus the Bishop; Cyngen, Abbot of the valley of Carvan; Cadgen, Abbot of Illtyd; Sulien, Abbot of Docunni; Cynfran, Sedoc, Cynwr, Ceteu, Llyngessog, Cynwar. Of the laity, King Meurig, with his son Frioc, and his grandson Morgan son of Athrwys, Cynflws, Briafael, Cenddig, Gweddwen, Gwengarth. Whoever will keep it, may the Lord keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. The boundary of Riugraenauc, From Nantauan following the ditch in its length upwards to the lake of Rufinus, where the roads meet on the mountain.

9.—THE VILLAGE OF GUILBIU.

King Morgan, son of Athrwys, with his heir Gwrhytir, granted the village of Guilbiu for his soul and the soul of his grandfather, Meurig son of Tewdrig, to Oudoceus the Bishop, and to the Church of Llandaff, and its pastors for

[1] Nearly 216 Acres.

ever, without any payment to mortal man, and with its liberty and whole commonage. Of the clergy, the witnesses are, Oudoceus the Bishop; Cyngen, Abbot of the valley of Carvan; Colfryd, Abbot of Illtyd; Cynfur, Trychan, Berthwyn, Cadwar. Of the laity, Morgan the King, Gwynau son of Ilud, Iddig son of Cedwr, Iwned son of Lledrig, Gwyddoc, Gwaednerth son of Gwallonir, Brochwael, Riheuddy, Gwengarth. The boundary of the land we have above mentioned, From the boundary of that village in which Meurig killed Cynfeddw, to a heap of stones, and to another, and afterwards as far as Nantauan. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

10.—DISTRICT OF LUIHESS,[1] IN ELUAIL.[2]

King Meurig gave the district of Llowes in alms to Bishop Oudoceus, and the Church of Llandaff, and all his successors for ever, without any payment to any mortal man, and with all its liberty, in field and in woods, in water and in pastures, and on the sepulchre of his grandfather, King Meurig, lying in Llandaff, before proper witnesses. Of the clergy, Oudoceus the Bishop is witness; Cyngen, Abbot of the valley of Carvan; Colfryd, Abbot of Illtyd; Lwdhwrf, Abbot of Docunni; Gwengad, Prince of Penaly; Sedoc, Gworgeneu, Cynog, Cynfran, Clemens, Cynwen, Ceteu, Sadwrn, Prince of the city

[1] Llowes, a parish in the county of Radnor, having its church 2½ miles west from the town of Hay, Breconshire.

[2] Elvel, the southern portion of Radnorshire, and name of an Ecclesiastical District or Rural Deanery.

of Taff. Of the laity, Morgan the King, Briafael son of Lledrig, Gwaednerth son of Gwallonir, Gwyddgen son of Llywarch, Gwyddoc son of Isael, Iwned son of Brochwael. May he who keeps it be blessed, and may he who will separate it from the Church of Llandaff, be accursed. Amen.

11.—PORTHCASSEC.[3]

King Meurig, and Iddig son of Nudd, granted to God, and the Church of Llandaff, and to St. Dubricius, and St. Teilo, and in the hand of Bishop Oudoceus, and to all his successors for ever, the land of Porthcasseg, with all its liberty, and with its two wears for fisheries, and commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are Oudoceus the Bishop, Berthwyn, Gwrfwy, Iago. Of the laity, King Morgan, Iddig, son and heir of Nudd, Elwoid, Morlas, Dallon son of Gweuddgar, Eliud son of Gwerydd. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, and its pastors, may he be accursed. Amen.

12.—TIR HIERNIN AND TIR RETOC.

Know all catholic men, that Iddig son of Nudd, and Cynan son of Cynfeddw, both Kings, have granted for the salvation of their souls, to the chief Bishop, and to St. Dubricius, and to St. Teilo, and all the pastors of the Church of Llandaff, in perpetual consecration,

[3] Porthcasseg, a ruinated chapel in the parish of St. Arvan's, three miles N. W. of the town of Chepstow.

two farms, Tir Retoc and Tir Hiernin, with all their liberty in field and in woods, in water and in pastures, without any payment to any mortal man, besides to the Church of Llandaff. Of the clergy, the witnesses are, first Bishop Oudoceus, Cynfran, Cynwain, Cynwared, priest; Gwegenyw, priest. Of the laity, Kings Iddig and Cynan, Elfed, Atwc, Nilgen, Haiwen, Hirel, Cynfoed, Cynfog, Proteg, Aertheirn, Llywdogeu. Whoever will keep it, may God keep him; and whoever will not keep it may he remain under a perpetual curse until an amendment is effected in him. Amen.

13.—COUPALVA,[1] PENYPORTH, THE VILLAGE OF CREGGURI, THAT IS, THE VILLAGE OF FLOWERS, TOWARDS DURDEUINT ON THE BANKS OF THE TAFF.

It came to pass that Bishop Oudoceus received from Gwyddgen son of Brochwael, for his soul, and in exchange for the heavenly kingdom, the village of Greguri, which is called Coupalva, on the banks of the Taff, that is Penyporth, with all its land, that is three modii in quantity, with all its liberty, and all commonage, without any payment to any mortal man, besides to the Church of Llandaff. Of the clergy, the witnesses are, Bishop Oudoceus; Cyngen, Abbot of the valley of Carvan; Colfryd, Abbot of Illtyd; Llwdhwrf, Abbot of Docunni. Of the laity, King Gwidgen alone, with his attendants. Whoever will keep it, may God keep him; and whoever will preserve it, may he be blessed. Amen.

[1] Cabalva, near Llandaff. The word Ceubalva signifies a Ferry.

14.—THE VILLAGE OF LATH.

Be it known to all who dwell in southern Britain, that King Morgan, son of Athrwys, granted to the Church at Llandaff of St. Peter, and of St. Dubricius, and St. Teilo, and to St. Oudoceus the Bishop, and to all his successors, for the exchange of a heavenly kingdom, the village of Lath, with all its liberty, without any payment to mortal man, besides to the Church of Llandaff. Of the clergy, the witnesses are St. Oudoceus, Bishop; Cyngen, Abbot of the valley of Carvan; Colfryd, Abbot of Illtyd; Sulien, Abbot of Docunni; with their attendants; and of the laity, Morgan the King, Gwonocadwy, prince of Penaly; Sadoc, presbyter; Gwrgeneu, mechanic; Briafael son of Llywarch, Genddog son of Ismael, Riheuddyl. Whoever will separate this alms from the Church of Llandaff, may God destroy him; and may he be blessed who will keep it. Amen.

15.—GRANT OF KING MORGAN.

Information is hereby given, that St. Oudoceus, with his congregation, and Cyngen, Abbot of St. Cadoc; Sulien, Abbot of Docunni; and Cyngen, Abbot of Illtyd; with all their congregations, and King Morgan, and Ffrioc, his uncle, came together to the Abbey of St. Illtyd, and both King Morgan and Ffrioc, all the rest being present, and the holy relics placed on the altar of St. Illtyd, swore that they should maintain firm peace towards each other without deceit; and with this agreement, that if one should kill the other, or deal treacherously with him, that he should not by any means redeem himself, either with land or money, but he should resign his king-

dom, and pass his whole life in pilgrimage. But after a long time, King Morgan, through the instigation of the devil, treacherously killed his uncle Ffrioc; and having killed him, he came to Bishop Oudoceus, at the Church of Llandaff, seeking pardon for the perjury and murder committed by him. And Bishop Oudoceus having heard his petition, commanded the Abbots of his three congregations, Cyngen, Abbot of St. Cadoc, Sulien, Abbot of Docunni, and Cyngen, Abbot of Illtyd, with the clergy from the mouth of Taratyr on Wye as far as the mouth of the Towy, to be assembled together in a holy synod. And the King, accompanied by the elders of Glamorgan, came to meet them at the Abbey of Carvan valley, to receive judgment for his crime, and to render the utmost satisfaction; and the full synod adjudged, in the presence of Bishop Oudoceus, that, on account of the destitute state of the kingdom, that it might not be left without the protection of its natural lord, he should by means of fasting, prayer, and almsgiving, redeem his pilgrimage, together with his perjury and murder.

And King Morgan, with the assent of the seniors of Glamorgan, placed his hand on the four gospels and the relics of the saints, St. Oudoceus holding it, and promised, first of all, that he would amend, and clear himself of the aforesaid crime, as before mentioned, by fasting, prayer, and almsgiving, and also that he would never do the like again, and that he would act mercifully in dispensing regal justice to all. Penance having been enjoined on him suitable to the measure of his crimes, and his own quality, wealth, and power; and the holy Communion, of which he had been heretofore deprived, being administered to him by Bishop Oudoceus, he granted to God, and to St. Dubricius, St. Teilo, and St. Oudoceus,

and all their successors, the three congregations of Cadoc, Illtyd, and Docunni, free from all regal service, and with all their dignity, and the privilege of St. Dubricius and St. Teilo, in perpetual consecration to the Church of Llandaff; and the vessel of honey, and the iron pot, which the Church of St. Illtyd ought to render to him, he gave up for ever.

And he vowed to God, and to Oudoceus, in the presence of the synod, that he would never for the future exercise any government in the three congregations, nor in their possessions, nor in violating their places of refuge, nor knowingly ever take away a single clod of their territories either by violence or evil devise, and free from any payment to any mortal man, great or small; with a curse pronounced on those who would violate it, and a blessing on those who should preserve it in peace. Of the clergy, the witnesses are Bishop Oudoceus, Cyngen, Abbot of Carvan valley, Sulien, Abbot of Ducunni, Cyngen, Abbot of Illtyd, with their clergy, Cynwogeu, Gwrgeneu, Collfryd: Cynog, Sulien, Cynfran; of the laity, King Morgan, Gwyddgen, Gwyddog, Ithael, Iwned, Iwrthir, Iddig, Iddwallon, with a great number of the clergy and laity, both in and out of the synod.

16.—LANNGURUAET.[1]

Awst, King of Brecknock, and his sons Eliud and Rhiwallon, restored to God, and to St. Teilo, and St. Dubricius, and in the hand of the eminent Bishop Oudoceus, and to all the Bishops of Llandaff in perpetual consecration, Lannguruaet, which formerly belonged to St.

[1] Now called Llandilo'rfân, in Breconshire; its church is situated 12 miles N.W. by W. from Brecknock.

Dubricius, and Teilo, with all its territory, and without any payment, to any mortal man, great or small, besides to the Church of Llandaff, and with its refuge, and all the dignity and privilege of St. Dubricius and St. Teilo, and complete commonage to the inhabitants for ever, in field and in woods, in water and in pastures, and with its boundaries; a curse being pronounced on those who should violate it, and a blessing on those who would preserve it. Of the clergy, the witnesses are, Bishop Oudoceus, Sedoc, Cynfran, Cynogan, Cynweon, Cynleg, Bran, Cynlywern, Cellan, Adgar, Gwengarth; of the laity, King Awst, and his sons Eliud and Rhiwallon, with many others. Its boundary is, The source of Ethrin, along it to the ridge, upwards along it to Carn Erchan, from Carn Erchan to the old road, along the road to the gate of the hurdle door, along the ridge to the source of the brook Dincant, along the brook to where it falls into the brook Cilieni,[1] along Cilieni downwards as far as the influx of the Nant Iren,[2] along it as far as the knoll of Hisberun, from the knoll of Hisberun, along the ridge of the mountain, to the shaft of the cross of Guerion, downwards by the three boundaries to the brook Cenou, along the brook Cenou as far as Cilieni, along Cilieni to the influx of the Post du,[2] along the Post du to the Cloutac,[2] along Cloutac to its source, to the swamp, across the mountain upwards to the Frinn buceilid, (Shepherd's Hill,) along the Hill to the source of the Mauan,[2] from the source of the Mauan upwards to the source of Ethrin,[2] where it began.

[1] Cilieni, a brook which runs through the parish of Llandilo'r fân, and falls into the river Usk about 7 miles W. of Brecknock.

[2] Nantyrhên, Postdu or Ffosddu, Clydach, Mawan, and Ethrin, are brooks well known in and near the parish of Llandilo'r fân; the church takes its name from its situation on the banks of the Mawan, being Llandeilo ar Fawan.

17.—LAN CYNCYRILL.

King Morgan son of Athrwys for the soul of Ffrioc son of Meurig, whom he killed, and for the redemption of his own soul, having taken the yoke of penitence in fasting, prayer, and almsgiving, gave to the chief Bishop Oudoceus, and to St. Dubricius, and St. Teilo, Lan Cyncyrill, and the land of Cynfall, with all their liberty, and complete commonage in field and in woods, in water and in pastures, to all the inhabitants for ever. Of the clergy, the witnesses are Bishop Oudoceus; Cyngen, Abbot of Carvan valley; Cyngen, Abbot of Illtyd; Sulien, Abbot of Docunni; Maiog, Sulien, Colfryd; of the laity, King Morgan, Gruginau, Gweddgen, Elcu, Pedyr, Riheuddyl, Samuel, Tidwal, Bleideu, Citog, Gwelfwy. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen. The boundary of this land begins with Trican, that is the red ford, on the red bank of the Elei,[1] from hence upwards from the vale, through the wood, above the acclivity of the wood as far as the mound of Cyfall Scoti, from thence to the fountain, from the fountain downwards for some distance as far as the head of the ditch of Trican, in the valley, following the ditch as far as the mountain, descending downwards by the ditch, by the length thereof to Talpon Brinan, to the highway, along the road, following the ditch to Elei.

[1] Elai, or Ely, a river in Glamorganshire.

18.—LANN OUDOCUI.[1]

Morgan, King of Glewyssig, for the exchange of a heavenly kingdom, granted, with great devotion, and a humble and contrite heart, to Bishop Oudoceus, and to St. Dubricius, and St. Teilo, and to the Church of Llandaff, founded in honour of St. Peter, Lann Oudocui, with all its dignity, and liberty, and commonage in wood and and in fields, in water and in pastures, with its four whirlpools, and wears for fisheries, and woods, without any payment to any mortal man, besides to God and the Church of Llandaff, for ever, and with its refuge, and free on all sides, like an island in the sea. Of the clergy, the witnesses are Bishop Oudoceus, Sulien, Abbot of the valley of Carvan, Gwrthafar, Abbot of Illtyd, Sadwrn, Abbot of Docunni, Cynfran, Berthgwyn; of the laity, King Morgan, Eifest, Cynfyn, Thuc, Iddeg, Gwengarth, Bivan, Iwned, Ceriau, Riheuddyl. The boundary of this estate is, From the Cyfylchi ridge to the stone of Oudocui, to the summit of the cliff, along the upper side to the ford at Caletan, along Cemu to the bottom of the meadow, to the middle of the mountain, to the Red Pool, as far as Ylui,[2] and then from Gwenfrut to little Trylec. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

[1] This Church is perhaps the same as Llandogo, Monmouthshire, part of the tithes of which are apportioned to the Prebendary of Caerau in Llandaff Cathedral. Oudocui or Owddogwy may possibly be the original Welsh of Oudoceus. Llandogo is 7½ miles S. S. W. from Monmouth.

[2] Ylui, probably the brook Olwy or Olway, which rises near Trelech, Monmouthshire, about 2 miles from Llandogo.

19.—THE CHURCH OF ELIDON,[1] AND GUOCOF.[2]

King Ithail son of Athrwys, when riding on a certain day through the land of Guocof, fell to the ground, owing to the stumbling of his horse; and rising unhurt, he gave thanks to God, and looking towards the church of Elidon, he said, with hands lifted up to God, "I give that church which "I behold, with all its land, and the village of Guocof, "wherein I stand, to Almighty God, who preserved me "unhurt in danger." And calling to him Bishop Oudoceus, with the three Abbots, Cyngen, Abbot of Carvan valley, Colfryd, Abbot of Illtyd, Lwdhwfr, Abbot of Docunni, he gave it to Bishop Oudoceus, and to all his successors in the Church of St. Peter, and to St. Dubricius, and St. Teilo, at Llandaff, with all its liberty, and all commonage, to the present and future inhabitants perpetually in those lands, in field and in woods, in water and in pastures, every where throughout the region of Glewyssig. Of the clergy, the witnesses are Trychan, Sadoc, Cynfran, Cynuchan, Cynwan, Cynweau, Cynleg, Oran, Cynwain, and Oudoceus the Bishop; of the laity, King Ithail, Brochwael, Cellan, Adgar, Cyngar. The boundary of those villages is, From the nearest dingle to the spring of Gurunni, from Gurinni straight to the gorge of the dingle of Cui, along it upwards to the top of the woody acclivity, to the dike, along the dike across the road to the dike, through the wood down to the dingle, and along the dike to the

[1] St. Lythan's, a parish in Glamorganshire, the church whereof is situated about 6 miles S. W. by W. from Cardiff.

[2] Probably Wenvoe, a parish in Glamorganshire, adjoining St. Lythan's, from which its church is distant about three quarters of a mile.

Carn, along the dike to the well, from the well along the dike to the other well, from that along the ditch upwards, through the wood to the other mountain, and along the ditch to the dingle, then along the dingle, and upwards across the high road, along the high road, along the dike over the mountain direct to Blaen Pant Golich,[1] to the top Lotre Elidon, to the head of the dingle, and along it through the middle of the valley to the spring of Golich, along the Golich downwards to opposite Pouisva Deuui, to the top of Carn Ynis Teirerw, to the other side of the brook, and along it downwards to the influx of Guorunni, along the Guorunni upwards to its source opposite the dingle where the boundary commenced. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

20.—EMRICORUA IN GUENT ISCOIT,[2] ON THE BANKS OF THE WYE.

King Ithael son of Morgan, and his sons Ffernwael and Meurig, and likewise with them Gwrddogwys, the son and heir of Catdem, gave to God, and to St. Dubricius, and St. Teilo, and St. Oudoceus, and all their successors in the Church of Llandaff for ever, three uncias[3] of land, full of the navigation of the river Wye, with all their wears for fisheries, and with complete commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are Bishop Oudoceus; Dagan, Abbot of

[1] The brook Golych, distant about a mile from St. Lythan's Church; it runs through the valley of Dyffryn Golych.

[2] Gwent Iscoed, an ancient district of Monmouthshire.

[3] 324 Acres nearly.

Carvan valley; Elwoid, Abbot of Illtyd; Sadwrn, Abbot of Docunni; of the laity, King Ithael, and his sons Ffernwael and Meurig; Gafran, Elffin, Cynan, Mabsu, Gwallonir, Gwrfodw, Nudd, Arcon, Tudnerth, Edelig, Dadlon, Cynocan. Whoever will preserve it, may God preserve him; and whoever will separate it from the Church of Llandaff, may he be accursed. Its boundary is, The vale of Annuc on the banks of the Wye; the boundary of Llancinuarch on the other side, the hollow of Annuc upwards to the top of the ditch, in the hollow upwards to the other hollow on a slope towards the east, downwards to the cliff, to the fountain, onwards in the direction of the Wye, upwards along the Wye, with its wears to the hollow of Annuc, on the banks of the Wye, where it began.

21.—LANNEMRDIL.[1]

King Ithael sacrificed to God and to St. Dubricius, and St. Teilo, and in the hand of the chief Bishop Oudoceus, and to all his successors in the Church of Llandaff, Lannefrdil in Brehes, with all its territory, and all its liberty, and all commonage for the inhabitants, in field and in woods, in water and in pastures, with its boundaries, and with respectable persons as witnesses; a curse being pronounced on those who should violate it, and a blessing on those who preserve it in peace to the Church of Llandaff. Its boundary is, From the stone ford on Ilgui along the brook as it leads upwards to its source, to the raven grove, to the source of Hawk brook, along it to where it

[1] This place is now called Llanardil; it is situated on the banks of the brook Ilwy or Olway, about four miles and a half N. E. from the town of Usk, Monmouthshire.

falls into the Gwefrduur as it leads downwards to the Ilgui, along the Ilgui downwards to the stone ford, where it began.

22.—LANN MENECHI.

Brochwael son of Gwyddwenau, sacrificed the village of Meneich, and six modii[1] of land to God, and to St. Dubricius, and St. Teilo, and in the hand of Bishop Oudoceus, and to all his successors in the Church of Llandaff, for his soul, and in alms, with all its liberty, and all commonage in field and woods, in land and in pastures. The boundary of that village,—The village of Gwirgu on the one side, which the same Brochwael had given in a similar manner to Bishop Oudoceus. The boundary of that village, that is Meneich, To the north the town of Irgillieg, that is by its ancient name the town of Ircil. And the same Brochwael again gave to Bishop Oudoceus in one day three modii[2] of land at Nuc Bacan to God, and to Bishop Oudoceus, with its territory. The boundary is, From the highway which leads from Porth halan as far as the hill Finnon, extending by the margin of the mountain, as far as the hill Tinum, that is the old hill, again by a circuit as far as the highway which leads to the hill Finnon. Of the clergy, the witnesses are Bishop Oudoceus; Cyngen, Abbot of Carvan valley; Colfryd, Abbot of Illtyd; Llwdhwrf, Abbot of Docunni; of the laity, Brochwael, with his attendants. Whoever will keep it, may God keep him; and whoever would separate it from the Church of Llandaff, may he be accursed.

[1] Nearly 54 Acres.
[2] Nearly 27 Acres.

CHAPTER V.[1]

GRANTS OF KING MEURIG—GWRFODW KING OF ERGYNG—KING CYNFYN SON OF PEBIAU, AND GWYDDAI HIS BROTHER—GWRGAN SON OF CYNFYN, KING OF ERGYNG—ATHRWYS KING OF GWENT—KING IDDON—TEWDWR SON OF RHUN KING OF BRECKNOCK—CUCHEIN SON OF GLYWI—GWRGAN —FFANW SON OF BENJAMIN, GWYNGWM, GWYLFFER, CYNFYN, AND NER, SONS OF GWRGAN, AND OF BONUS AND HIS SONS—BRITHGON HAEL SON OF DEWON—CYNFELYN—AND OF MAINERCH SON OF MILFFRYD, AND GWMER SON OF IAGWAN.

(UFELWY, BISHOP.)

1.—LANN SULBIU.[2]

It is to be observed that King Meurig gave, for the redemption of his soul, to God, and to St. Dubricius, and St. Teilo, and in the hand of Bishop Ufelwy, and all his successors for ever, the mansion of Lannsuluui, with all its land, and liberty, and all commonage in field and in woods, in water and in pastures, without payment to any mortal man, besides to God, and the Church of Llandaff, and to St. Teilo, and St. Dubricius. Of the clergy, the witnesses are Bishop Ufelwy, with the Abbots, and John, with his clergy; of the laity, King Meurig, Cynfyn, Elcon.

[1] The subject-matter of this Chapter in the original Latin commences at page 151, and has reference to particulars which took place during the time that Ufelwy, Aidan, Elwystyl, Lunapeius, Comereg, Arwystyl, Gwrwan, Gwyddlon, Edilfyw, and Greicielis, were Bishops of Llandaff.

[2] Now called Llansillow, or Llancillio, a parish in Herefordshire, about 14½ miles S. W. from Hereford.

Whoever will keep it, may God keep him; and whoever would separate it from the Church of Llandaff, and its pastors, may he be accursed. Amen. Its boundary is, From the top of the dike of Ismael on the brook Galles, along the dike through the wood, to the field, to the fountain head of Gwalon, along the Gwalon to the brook Greitiaul, and along it until Mingui,[1] along the Mingui until the junction of the brook Galles, along the brook Galles until the top of the dike of Ismael, where it began.

2.—BOLGROS.[2]

Be it well known to all who dwell in the southern part of Britain, that Gwrfodw King of Ergyng, having gained a victory in battle over the Saxon nation, and giving thanks to God and for the prayers of Bishop Ufelwy, and his clergy, granted in alms to him, and all his successors, under the refuge of St. Dubricius, and St. Teilo, for ever, the land called Bolgros, on the banks of the Wye, at some distance from Mochros, of the quantity of three uncias.[3] And the land having been given as an endowment, Bishop Ufelwy, with his clergy, went round the whole on its boundary, sprinkling holy water, the holy cross with the holy relics being carried before; and in the presence of the King, with his witnesses, built a church in the middle thereof, in honour of the Holy Trinity, and St. Peter, and

[1] The river Mynwy, or Munnow, from which the town of Monmouth takes its name.

[2] The situation of this place agrees with that of Preston on Wye, about 8 miles W. by N. of Hereford.

[3] About 324 Acres.

of St. Dubricius, and St. Teilo; and he also granted all the land free of all fiscal tribute, to God and to the Bishop who was present, and all his successors at Llandaff, and with all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Ufelwy; Meilig son of Gwrbwd, reader; Meircham son of Dewi, Llewhaiarn son of Llywnug, Circan son of Samuel, Cynhoe son of Lawri, Cynwal son of Catwg; Dewi son of Circan, a minister; Ufelawg son of Gworbrut, Eguoniun, Gwrthafan son of Leliaw; of the laity, Gwrfodw, and his son Erwig, Gwefrwr son of Eiffest, Elionwr son of Gwrbwd. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

(UFELWY, AIDAN, ELWYSTYL, BISHOPS.)

3.—LANN GUORBOC.[1]

Gwrfodw, King of the region of Ergyng, gave, in exchange for a heavenly kingdom, to God, and to St. Dubricius, and his congregation, and his church of the southern portion of the island of Britain, and in the hand of Bishop Ufelwy, and to all his successors in the place, for ever, a field, that is an uncia[2] of land, with all its liberty, and all commonage in field and in woods, in water and in pastures; and going round the land, the holy cross with the sacred relics being carried before, and with

[1] Perhaps this place may be Llanwarow, now called Wonastow, near Monmouth.

[2] About 108 Acres.

sprinkling holy water, he erected, in the midst thereof, a building in honour of the Holy Trinity, and there placed his minister Gworwog to remain to perform service for the benefit of the church. Of the clergy, the witnesses are, Bishop Ufelwy; Dewi son of Circan, chief minister; Meilig son of Merchwy, reader; Meirchion; of the laity, Gwrfodw King of Ergyng, and Erwig his son, Gwefrwr son of Eiffest, Morheb son of Morwydd, Cerigan son of Samuel, Cyfelyn son of Jacob, Elisail son of Gwrthafal, Lluned son of Nimail. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be excommunicated.

4.—MAFURN.

Be it known that King Cynfyn son of Pebiau, for the redemption and salvation of his soul, gave to God, and to St. Dubricius, and St. Teilo, and in the hand of Bishop Aidan, and to all the Bishops of Llandaff, for ever, in perpetual consecration, Mafurn, with all its liberty, without any payment, great or small, to mortal man, and with all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are Bishop Aidan, Gwynobwy, Llilli, Gwrwareu, Gwern, Eloc, Idnerth; of the laity, King Cynfyn, and Gwyddai his brother, sons of Pebiau Clavorawg, Collwy, and Aircol, Cintunt. Whoever will keep it, may he be blessed by God; and whoever will separate it from the Church of Llandaff, and its pastors, may he be excommunicated. Its boundary is, Mafurn to the back of the cliff of Rudlan dour.

5.—CUM BARRUC.

King Cynfyn and Gwyddai his brother, restored to God, and Bishop Elwystyl, three uncias[1] of land at Cum Barruc, with all its liberty, and all commonage in field and in woods, in water and in pastures, which St. Dubricius, Archbishop of southern Britain and of the see of Llandaff, had formerly received from Pebiau, King of Ergyng, with all its liberty.[2] Of the clergy, the witnesses are, Bishop Elwystyl, Junabui, Cynfarwy, Aelhaiarn; of the laity, Cynfyn, and Gwyddai his brother, Collwy, Aircol, Cintunt. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff and its pastors, may he be accursed.

(LUNAPEIUS, BISHOP.)

6.—LANN LOUDEN IN ERGYNG[3].

Be it known that Gwrgan son of Cynfyn, King of Ergyng, gave to Bishop Lunapeius, and to St. Dubricius, and to St. Teilo, and the Church of Llandaff, and all its pastors for ever, the mansion of Louden, with three uncias[1] of land, and with all its liberty, without any payment, to any mortal man, great or small, besides to the Church of Llandaff and its Bishops, and with all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Lunapeius; Comereg, Abbot of Mochros; Lluddneu, Abbot of Bolgros; Aelhaiarn, Abbot

[1] About 324 Acres. [2] See page 316.

[3] There is a place in Herefordshire, about 5 miles N. by W. from Monmouth, called Lanlaudy or Lanlody; but whether it can be identified with Llanlouden or Llanloudeu cannot be determined.

of Lannguorboc; Gworddog, Abbot of Lanndewi; Bithen, prince of Lanndougarth; Gwenwor, Abbot of Lanngarthbenni; and his pupil Gwrwareu; of the laity, King Gwrgan, and his sons Morgan and Caradoc, Gufrwc, Gwrwthon son of Mabon, Gwrthafan, Gwyddgon son of Gwrthafar, Cynog, Gworgol son of Clemwys. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

7.—LANNBUDGUALAN.[1]

King Gwrgan son of Cynfyn, sitting upon the tomb of his father, gave for his soul to God, and to St. Dubricius, and St. Teilo, and in the hand of Bishop Lunapeius, the mansion of St. Budgualan, and two uncias and a half surrounding the mansion, with all its liberty, without any payment, to any mortal man, great or small, besides to the Church of St. Dubricius, and St. Teilo of Llandaff, and for ever. Of the clergy, the witnesses are Bishop Lunapeius; Comereg, Abbot of Mochros; Lluddneu, Abbot of Bolgros; Gworddogwy, Abbot of Lanndewi; Afanoc, master; Bithen, prince of Lanndougarth; Gwernabwy, prince of Garthbenni; and his pupil Gwrwareu; of the laity, King Gwrgan, Vebresel son of Eiffest, Gworddwy son of Mabon, Gwrthafan. Its boundary is, From the Willow ford upwards as far as the great river, near the brook Circhan, within the circuit of the river Wye, the whole angle is given to God, and to Dubricius, and Bishop Lunapeius. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

[1] Probably Ballingham, situate eight miles S. E. from Hereford, which church is dedicated to St. Dubricius.

8.—LANNCINMARCH,[1] AND LANNDEUI,[2] AND LANN JUNABUI,[3] LANNGUORBOC, AND THE MANSION OF MAFURN, AND LANNCALCUCH, AND LANNCERNIU.

Be it known to the clergy and people of southern Britain, that Athrwys, King of the region of Gwent, granted to God, and to St. Dubricius, and St. Teilo, and in the hand of Bishop Comereg, the church of Cynfarch the disciple of St. Dubricius, with all its territory, that is, The Manor of Troumur, and Lanndeui, and Lann Junabui, and Lann Guoruoe, in the field of Molochu, and the mansion of Mafurn, and Lanncalcuch, and Lann Gerniu, with all their land, without any heir, but according to the will of the Bishops of Llandaff, and with all their liberty, and complete commonage in field and in woods, in water and in pastures, for ever. And King Athrwys went round the whole territory in its circuit, with the sprinkling of the dust of the sepulchre of St. Cynfarch the disciple of St. Dubricius, throughout the whole boundary, the holy cross being carried before, with the sprinkling of consecrated water; and in the presence of Bishop Comereg, with his clergy, the King alone carried the Gospel on his back, and confirmed for ever the alms which had been given for the soul of his father Meurig; and a blessing being given to him, and an absolution at the same time pronounced, he commended himself, soul and body, to the present Bishop, and his successors in the Church of Llandaff. Of the clergy, the witnesses are, Comereg, Bishop; Lluddon, Abbot of

[1] Llancynfarch, now called St. Kinemark, near the town of Chepstow.
[2] Llanddewifach, or Dewstow, 4½ miles S.W. from Chepstow.
[3] Llan Junabui, Llanguorboc, and Llancerniw, see pp. 315, 316, and 407.

Bolgros; Aelhaiarn, Abbot of Lannguoruoc; Gwrddogwy, Abbot of Lanndeui; Gwernabwy, Gwrhydpenni, Gwrfarwy of Lanneineon, Bithen of Lannceuid; of the laity, King Athrwys, Cyweddiau, Gwrwal, with his land, Cadwyddan, Idwallon, Morgan. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Its boundary is, The Manor of Troumur, from the chasm of the valley Annuc on Wye, upwards the length of the valley to the ditch in the valley, keeping the ditch near the highway throughout its length to Pwll Meurig,[1] upwards Pwll Meurig being the division to the great hollow of Nant Catguistil, upwards along above the rock of Pwlltawch, to the mound, to the yew tree, through the wood downwards to the dike, along it to the Wye, with its wears for fisheries, downwards to Pant Annuc, where it began.

(ARWYSTYL, BISHOP.)

9.—LANN COIT.[2]

King Iddon knowing himself to be of a corruptible and perishable nature, and mindful of his evil deeds, became obedient to the commands of God, so that when the present life was past, he might succeed to the joys of Paradise. And therefore on a certain day, when he was among his princes, he said, "I sacrifice to God, and St. Peter, and to

[1] Pwll Meurig, a brook near Mathern, Monmouthshire.

[2] Llangoed.—There not being any boundaries given, the situation of this place must remain unknown; there is a Llangoed in Breconshire, about 8 miles W.S.W. from the town of Hay. Also a Lan-y-coed, at the head of the Golden Valley, Herefordshire, and a Parochial Chapelry in the same county called Penycoyd, 5 miles W. by N. from the town of Ross.

"St. Dubricius, and St. Teilo, and to the present Bishop "Arwystyl, and all his successors in the Church of Llan-"daff for ever, Lann Coit, with three uncias of land, and "with all its liberty in wood and in waters, in field and "in pastures, and with a hawk, without any payment "great or small, to any mortal man except to the Church, "and its pastors for ever." Of the clergy, the witnesses are, Arwystyl the Bishop, Cynan, Elwared, Adwen, Cynwran; of the laity, King Iddon, Gwrhai, Ieuan, Biwoc, Bivan, Gwrwel, Gwynan. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

GWRWAN, BISHOP.

10.—LANNMIHANGEL TREF CERIAU,[1] IN BRECKNOCK.

Tewdwr son of Rhun, and Elgystyl son of Awst, King of Brecknock, swore, upon the altar of St. Dubricius, by the most holy things, the sacred volumes and relics being placed before them, and in the presence of Bishop Gwrwan and his clergy, that neither should plot against the other, and that they should hold firm peace between themselves without deceit; and also with this agreement, that if one should deal treacherously with the other, he should quietly give up his inheritance, and go abroad; and being deprived of his kingdom, should always remain in exile. After these things, the devil, who by his deceitful counsel

[1] Supposed by some to be Llanfihangel, or St. Michael Cwmdu, a parish in Breconshire, the church whereof is situated about four miles W. by N. from the town of Crickhowel; but there is nothing in the boundary marks to confirm that opinion, excepting the river Rhiangoll, which runs through the parish.

cast our first parent Adam out of Paradise, that is the peaceable seat of delights; he, the same, caused by his deceit King Tewdwr to break the peace, and kill Elgystyl the son of Awst, committing at the same time both murder and perjury. Which being done, and coming to the hearing of Bishop Gwrwan, he, with his clergy, excommunicated the perjurer and murderer, by stripping the altars of God, and laying both the crosses and relics of the saints on the ground, and depriving him altogether of Christian communion.

After these things, King Tewdwr, seeing that he could not endure the malediction, and the rigour of justice, sought pardon with a penitent heart, and shedding of tears; and the yoke of penance of suitable quality and degree being placed on him, that his territory might not be impoverished for want of its Prince, by the advice of the brethren of the whole diocese, he was allowed to remain in the kingdom on his making amends for his crime, by almsgiving, prayer, and fasting. King Tewdwr, on such remission being given to him, granted especially to God, and to St. Dubricius, and to Gwrwan, who was present, and to all his successors in the Church of Llandaff, and of St. Dubricius, and St. Teilo; Llanmihangel Tref Ceriau, with all its land, and all its liberty, and complete commonage in field and in woods, in water and in pastures, without any payment to mortal man, besides to the Church of Llandaff, and its pastors. Of the clergy, the witnesses are, Gwrwan the Bishop, Eliud, Cuan, Cyngu; of the laity, King Tewdwr, Cynwryd son of Cyngolen, Pedran, Elihu, Bacwg. Whoever will keep it, may he be blessed; and whoever will separate it from the Church of Llandaff, may he be accursed. Its boundary is, From the highway which is on the south by the thorn bush, from thence as far as the

brook Rhiangoll,[1] which is on the north, then along the brook towards the east, as far as the fountain Cenian, afterwards from the fountain Cenian along the dry valley which leads upwards to the aforesaid highway, which is on the south, where it began.

GWYDDLON, BISHOP.

11.—THE VILLAGE OF IS-PANT.

Be it known that Cuchein son of Glywi, granted to God, and to St. Dubricius, and St. Teilo, and in the hand of Bishop Gwyddlon, the village of the Valley, with all its liberty in field and in waters, in wood and in pastures, and Cynwal, with his progeny, to serve the Church of Llandaff and its pastors for ever. Of the clergy, the witnesses are, Gwyddlon, Bishop; Awner, Seitwg, Eiddilffred, Cynan, Lludwored, Llyr, Cynwal, Gwrgynuf, Dofran; of the laity, Cuchein son of Glywi, Dofngarth, Reu, Gworddogwy, Eiddiad, Abraham. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be excommunicated. Amen.

EDILFYW, BISHOP.

12.—GRANTS OF GWRGAN AND BONUS.

Gwrgan gave also for his soul to God and to St. Dubricius, and in the hand of Edilfyw Bishop, and all his successors in the Church of Llandaff for ever, a Piece of

[1] Rhiangoll,—a river which falls into the Usk about two miles from Crickhowel.

Land beyond the road, with all its liberty. And Bonus gave another field out of his uncia, as Gwrgan had given. Of the clergy, the witnesses are, Bishop Edilfyw, with his clergy; of the laity, Gwrgan, Bonus, Cuchein, Elcon. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

GRECIELIS, BISHOP.

13.—CILPEDEC[1] IN ERGYNG.

Be it known to all Christians inhabiting the southern part of Britain, and principally between Wye and Towy, that Ffanw son of Benjamin, gave the church of Cilpedec, with its land about it, for his soul, to God, and to St. Dubricius, and St. Teilo, without any payment to any mortal man, and free from anything being due to the present and future inhabitants, for ever. And so Ffanw, and also Gedeon, declared it to be free in every respect, with the approbation of King Meurig, who ordered all persons to settle the churches in his region, more conformable to the law of God. Of the clergy, the witnesses are, Grecielis, Bishop; Nudd, reader; Cawan, Gworwoe, Apis, Cynwared, Porthwr, Llywonawl, Meudwy, Merchion, Gwyddon, Ieufyw; of the laity, King Meurig, Ffanw, and his son Eineon, Gedeon, Cyngwm, Gwyngwm, Cynfyn, Bonus, Nêr, Aircol. Whoever will keep it, may God keep him; and whoever will violate it, may he be accursed.

[1] Kilpeck,—a parish in Herefordshire, the church whereof is 8½ miles S. W. from the city of Hereford. The building is very ancient, and contains some fine specimens of early ecclesiastical architecture.

14.—CUM MEURIG IN ERGYNG.

Also Gwyngwm settled the church of Cwmmeurig, by the direction and command of King Meurig, and granted it to God, and to St. Dubricius, and in the hand of Bishop Grecielis, with all its land, free from fiscal tribute. Its boundary is, From the brook Iguern as far as the ascent of the hill. And Morgan gave an addition, beyond the road out of his village, in like manner, free in every respect, and also with the approbation and consent of King Meurig, with all commonage in water and in woods, in field and in pastures. Of the clergy, the witnesses are, Grecielis, Bishop; Nudd, reader; Cynon, Gwrwan, Apis, Cynwared, Porthwr, Llywonawl, Iddig, Merchion, Iddon, Ieufwy; of the laity, King Meurig, Gwyngwm, Cynfyn, Bonus, Nêr, Airçol. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

15.—GRANT OF GWYLFFER, CYNFYN, AND NER.

Be it known that Gwylffer, and Cynfyn, and Nêr, sons of Gwrgan, and Bonus, with his sons, gave to God, and to St. Dubricius, and St Teilo, and Bishop Grecielis, and all his successors in the church of Peter the apostle, and of St. Dubricius, and St. Teilo, at Llandaff, the Land in the wilderness, on the banks of the Meinbui,[1] with its two modii,[2] without any payment to mortal man, besides to the Church of Llandaff, and its pastors, and with all common-

[1] Probably the river Monnow or Mynwy, in Monmouthshire.
[2] About 18 Acres.

age in field and in woods, in water and in pastures, for ever. Of the clergy, the witnesses are, Bishop Grecielis, Nudd, Eman, Iddon, Lleubwy, Gwordoc, Riceneu, Cynwyt; of the laity, Gwylffer, Cynfyn, Nêr, sons of Gwrgan; Bonus, Calancan, Gwrwan, Rubunren, Llilli, Gwynalan, Morhedd, Coll. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

16.—SEVEN CHURCHES.—I. LANNBUDGUALAN,[1] AT THE MOUTH OF CRICAN ON WYE. II. MERTHYR CYNFALL.[2] III. LANNMOCHA.[3] IV. LANNTYPALLAI.[4] V. LANNDINUIL. VI. MAFURN.[5] VII. MABLE.[6]

Know all Christians, that Brithgon Hael son of Dewon, sacrificed for the salvation of his soul, to God, and St. Dubricius, and in the hand of Bishop Grecielis, and all his successors in the church of St. Dubricius, and St. Teilo, six churches in one day, with all their liberty, and all commonage in field and in woods, in water and in pastures, and with all their territories; first, the church of Lannbudgualan, at the mouth of the Crican, which formerly belonged to St. Dubricius; and Merthyr Cynfall, with all its land,

[1] Llanbudwalan, see page 410, where this church is given by Gwrgan son of Cynfyn to Lunapeius, Bishop of Llandaff.

[2] Probably a place called Langynfell, situate near the river Mynwy, about 2½ miles N. by W. from the town of Monmouth.

[3] The grant of Llan-Bocha by Bryttwn and Ilinc may be seen in p. 316, where the boundaries are described in nearly the same words.

[4] There is a parish in Breconshire called Llandyfalle; but the boundaries of Llantipallai do not warrant the supposition of its being that place.

[5] For the grant of Mafurn, see page 408.

[6] Llanfabley, a parish in Monmouthshire, the church whereof is 4 miles east from Abergavenny.

that is three modii[1] in quantity, and the land which Ithael gave, and also the addition which Bivan granted to this church. And likewise Bryttwn and Ilinc gave to God, and to St. Dubricius, and St. Teilo, and Grecielis, Bishop of Llandaff, and all its pastors for ever, and with the approbation of King Meurig, Llanmocha, with all its land and liberty, free from every service, and with the undermentioned boundaries. Of the clergy, the witnesses are, Grecielis, Bishop; Nudd, Simon, Isciplan, Arawn, Blaenrydd, Iddon, Lleubwy, Gworeu, Cynwain; of the laity, King Meurig, Bryttwn, and Ilinc, Glywi, Bywonyw, Llilli, Cynwyreg. Its boundary begins,—From the ditch to Castell Meirch, from thence it goes to the valley of Lembi, and as far as the valley of Cilcurch, then it proceeds straight along the valley as far as Bawddwr, thence along the valley of Eilin to the top of the wood, thence through the middle of the wood as far as the head of Nantpedecon, and along it to Twyngwyn as far as the red ford next to Twyni, thence to the appletree of Hendregweuni, thence towards the copse of willows, it descends to the first ditch, where the boundary began. Whoever will keep it, may he be blessed; and whoever will separate it from the Church of Llandaff, may he be excommunicated. The church of Tipallai, the church of Dinuil, and Mafurn, and the church of Mable, having six modii,[2] with wood and field. Its boundary is, From Glasgwern to Dubnant du, then across between the river Jacob and Bryn Cornou, again by the wood, afterwards it descends to the rivulet Manach,[3] straight to Halannauc, straight by the wood to the Oncir, and along

[1] About 27 Acres. [2] About 54 Acres.

[3] Now called Mynachty brook,—it falls into the river Trothy, about 2 miles below Llanfabley Church.

it until the farthest fountain, passing by an ash-tree it goes straight between two castles to the long island Istiz until it descends to the river Trothi. The boundary of Llantypallai,—The spring of Arganhell, across to the wood, along the dike to Lwch yr Eilin, along the hollow to Castell Meirch, straight to Cil, across the field, and along the dike to Dwr Tudair, along the hollow, through the wood to the source of Arganhell, where it began. The boundary of Lanncinfall,—Cirn Cinfall to the front of the ditch, to the spring of the fountain Efrdil, along it forwards to Mynwy, along Mynwy to the Red Pool, upwards to the front of the hill, downwards by the fork stone, to the influx of the Gefiat, along the Gefiat to Tal yr Aithnauc, on the right to the woody acclivity, following the dike to Cirn Cinfall, where it began. The boundary of Lanndinuil,—Meurig to the gorge of the dingle of Penhic pool, through the middle following the dingle upwards to the highway, to the pool of Iceth, by the highway, from the pool downwards leading to the dingle of Trefguid, on the right of the carn to the road, along the road Cillinen through the wood, along the road to Meurig in the dry pool, following Meurig upwards to the gorge of the dingle of the Penhic pool. The boundary of Mafurn,—To the back of the woody acclivity of Rudlan dour.

17.—LANN CUM.[1]

Information is hereby given, that Cynfelyn granted and sacrificed for his soul, to God, and to St. Dubricius, and

[1] Llangwm, a parish in Monmouthshire, about three miles east from the town of Usk. Part of the Tithes of this parish belong to the Prebend of Llangwm in Llandaff Cathedral.

St. Teilo, and Bishop Grecielis, and all his successors in the Church of Llandaff for ever, Lanncwmm, with its territory, that is three modii[1] of land, with all its liberty, and all commonage in field and in woods, in water and in pastures, without any payment to mortal man, besides to the Church of Llandaff and its pastors. Of the clergy, the witnesses are, Grecielis, Bishop; Cynwas, Nudd, Balcas, Riwdd, Seitir, Idnerth, Clydis, Gworeu; of the laity, Cynfelyn, Glywi, Iddneu, Gwrgi, Gefti. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Its boundary is,—From the influx of the brook Bis imich, along the Bis upwards to its source, to the road, from the road to Yr Ardd, along Yr Ardd towards the west, to the ridge of the cliff, from the declivity as far as Rhyd yr Onnen in Nant Broueni, along it to Nant ffos pluum, along it upwards to Ystrat-hafren, from its source to the summit, along the summit to the road, to Yr Ardd, along Yr Ardd to the well of the fountain, along it downwards to the Bic, following Bic downwards to the influx of the Bic, where it began.

18.—GRANT OF MAINERCH AND GWMER.

Mainerch son of Milffryd, and Gwmer son of Iagwan, gave to God, and to Dubricius, and likewise to Teilo, and Bishop Grecielis, and all his successors in the Church of Llandaff, for ever, three modii[1] of land on the banks of the river Ambyr, free from all tribute, great and small. Its boundary is, From the ford of Pallan to the ditch, follow-

[1] About 27 Acres.

ing the ditch to the Green mound, and from the mound, out of the cultivated land, as far as the river Ambyr,[1] with part of the land of the wood Mamilet. Of the clergy, the witnesses are, Grecielis the Bishop, Cynan, Nudd, Ieuanawl, Dissaith, Elffin, Ieufwy, Iddon, Gefei, Cian; of the laity, Mainerch, Gwynier, Canna, Cawan, Iagwan, Gwodnis, Llewenig. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed, Amen.

[1] Now called Gamber brook, in Herefordshire, it rises about 1½ miles northward from Llanywern church, and falls into the Garan, about a mile above Llangaran church.

CHAPTER VI.[1]

GRANTS OF MORGAN SON OF ATHRWYS—ILIAS—CYNWYL SON OF GWRGENEU—KING CLYDRI—CYNFLWS SON OF IAGO—ELFFIN—KING ITHAEL, AND IDDON SON AND HEIR OF CERIAW—KING ITHAEL SON OF MORGAN, AND HIS SONS FFERNWAEL AND MEURIG—RHODRI—MABSU—RHIADDA—ILIAS SON OF MORLAS—CYNHAEL—ELFFIN—GWRGAN SON OF GWYNAN—CYNWYL SON OF GWRGENEU—IDDON SON OF CERIAW—KING CLYDOG SON OF CLYDWYN—ITHAEL SON OF MORGAN, KING OF GLEWYSSIG—AND OF ITHAEL SON OF EIDDILWYRTH.

(BERTHGWYN, BISHOP.)

1.—THE CHURCH OF YSTRAT-HAFREN.

Be it known that Morgan son of Athrwys gave the church of Ystrat-hafren, with an uncia[2] of land, to God, and to St. Dubricius, and St. Teilo, and in the hand of Bishop Berthgwyn, and to all his successors in the Church of Llandaff. Its boundary is,—From the wood to the sea, and as far as the mansion of Ceuid, and with all its liberty in field and in woods, in water and in pastures. Its boundary is,—From the upper part of the grove Ili to the sea, and from Glasgwern to Louern. Of the clergy, the witnesses are, Berthgwyn, Bishop; Samuel, master; Trychan; of the the laity, King Morgan, Ithael, Bywhaiarn, Cynfyn son of

[1] The subject matter of this Chapter commences in the original Latin at page 166, and has reference to particulars which took place during the time of Berthgwyn, Bishop of Llandaff.

[2] About 108 Acres.

Hwyfilw, Bageu, Gwrwython son of Elcon. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Afterwards King Ithael son of Morgan, when the aforesaid church with its land was taken away from the Church of Llandaff, and its pastor Berthgwyn, by violence and laical invasion, restored it to the same Bishop Berthgwyn, and his successors for ever, complete, with the aforesaid liberty and boundaries, and all wears for fisheries on every side, and with the aforesaid witnesses.

2.—GRANT OF ILIAS SON OF ITHAEL.

Be it known to you that Ilias gave a mansion, and four modii[1] of land about it, with every payment, great or small, to God, and to Dubricius, Teilo, and Bishop Berthgwyn, and all his successors at the Church of Llandaff for ever. This alms was given at Aber Mynwy,[2] with the approbation and consent of Ithael, the father, and his sons Ffernwael and Meurig, and with all its liberty, and all commonage in field and in woods, in water and in pastures, and with the attestation of three Abbots, Dagan, Abbot of Carvan valley; Sadwrn, Abbot of Docunni; Elwoed, Abbot of Illtyd; Trychan, reader; of the laity, the witnesses are, King Ithael, with his sons Ffernwael and Meurig; Ilias, Elcun, Mabsu, Idnerth son of Idwallon, Deunerth son of Iddig, Ceriaw, Iddneu. Whoever will keep it, may he be blessed; but whoever will violate it, may he be cursed.

[1] About 36 Acres.
[2] The town of Monmouth.

3.—VILLAGE OF CONUC.[1]

Be it known that Cynwyl son of Gwrgeneu, with the approbation of Morgan, and his son Ithael, gave to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Berthgwyn, and all the Bishops of Llandaff for ever, the village, in which is the sepulchre of Gwrai, that is the village of Conuc, with all its liberty, and all commonage in field and in waters, in wood and in pastures. And with giving the alms, Cynwyl ordered his son Conuc, and his sons, that they should always serve the Church of Llandaff with respect to the aforesaid land, from generation to generation. Its boundary is,—From the top of the mountain Gwrai as far as the river Euenhi, and its breadth from the great foss as far as the foss opposite the sea. Of the clergy, the witnesses are, Berthgwyn, Bishop: Sulien, Abbot of Carvan valley; Sadwrn, Abbot of Docunni; Gwrhafal, Abbot of Illtyd; of the laity, King Morgan, and his son Ithael; Vinet, Cynddwyd, Cyngwman, Mabsu, Gwrhytir, Samuel, Iddig, Gwaednerth son of Morgan. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

4.—THE FIELD OF HELIC, AND THE FIELD OF TENCU.

The Kings Clydri and Idwallon, swore before Bishop Berthgwyn, and the clergy, the holy gospels and relics

[1] There is a Llangynog, a chapel in ruins, about 5 miles from the town of Usk, which will be noticed hereafter; but its boundaries do not correspond with the above.

being placed on the altar of the church of Garthbenni, that they would keep firm peace towards each other, without deceit and injury in all things; and with this condition, that if either of them would break it, he should resign his whole kingdom, and go into banishment abroad, to the end of his life. After an interval, King Clydri, breaking the peace, killed Idwallon, effecting by deceit both murder and perjury. The Bishop hearing of so great a crime, and of the peace being broken, arose, and caused to be assembled together at a holy synod, all the clergy of his whole diocese, from the mouth of Taratyr on Wye to the banks of the Towy, and in full synod excommunicated the King, with all his progeny, and also his kingdom, by making bare the altars of God, placing the crosses on the ground, and dismissing the country without baptism and communion. After these things, the King not being able to endure so great an excommunication, sought pardon with great devotion, and requested Bishop Berthgwyn, with his three Abbots, Sulien, Abbot of Carvan valley; Sadwrn, Abbot of Docunni; Gwrhafal, Abbot of Illtyd; to come and meet him at the church of Garthbenni, that as he had violated it and its refuge, by committing murder and perjury, he should on the other part benefit it by suffering divine judgment, with amendment both of body and soul, by fasting, prayer, and almsgiving. Who, after they came to the church of Garthbenni, adjudged him to be a transgressor of the commandments of God, and that he should do, without any deduction, what he had promised in swearing, and vowed with the oath; and obeying the commands of God, and the Bishop, he left his country, and went abroad. And after a long time, he returned to his country, and sought pardon from the Bishop through his intercessor King Morgan; and his prayer being heard, the Bishop

dismissed him into the country, to amend himself in all things, and render due justice; and having accepted the yoke of penance in every respect, he sacrificed to God, and to St. Dubricius, St. Teilo, St. Oudoceus, and Bishop Berthgwyn, and all his successors in the Church of Llandaff, the Field of Helic, with three uncias[1] of land, and the field Tencu, with two uncias[2] of land, and all their liberty, and commonage to be enjoyed by the inhabitants in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Berthgwyn, Bishop; with his aforesaid three Abbots; of the laity, Clydri, Morgan, Iago, Gwaednerth, Elioc, Gwrgafarn, Comereg, Cywared, Catdem, Cynfyw, Llywroneu, Morddog, Bywhaiarn son of Ibleidd. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

5.—GRANT OF CYNFLWS SON OF IAGO.

Cynflws son of Iago sacrificed land of three modii[3] in quantity, on the banks of the Wye, for his soul, to God, and to St. Dubricius, St. Teilo, St. Oudoceus, and Berthgwyn, Bishop of Llandaff, and all its pastors for ever. Of the clergy, the witnesses are, Berthgwyn, Bishop; Gwrwieith, Cynweu, Ieuan son of Meilig, Rhiafal, Cynfwr; and this was done in the church of Garthbenni; of the laity, Cynflws, Cynon, Gweithwal, Gworgon, Gwesinut. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

[1] About 324 Acres. [2] About 216 Acres. [3] About 27 Acres.

6.—VILLAGE OF STRAT.

Be it known that Elffin gave the village of Strat haner, with all its liberty, for his soul, to God, and to St. Dubricius, St. Teilo, and Oudoceus, and to all the pastors of the Church of Llandaff for ever.

7.—VILLAGE OF GUINNONUI.

King Ithael, and Iddon the son and heir of Ceriaw, sacrificed the village of Guinnonui, near the marsh of Meurig, with all its liberty in field and in woods, in water and in pastures, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Berthgwyn, and all his successors in the Church of Llandaff for ever. Of the clergy, the witnesses are, Berthgwyn, Bishop; Gwrfodw, Tudnerth, Etelig, Canddau, Iddoneu; of the laity, King Ithael, Iddon, and others. Whoever will keep it, may God keep him; but whoever would separate it from the Church of Llandaff, may he be accursed. Amen.

8.—CWMCERRUC.[1]

King Ithael son of Morgan, and his sons Ffernwael and Meurig, sacrificed to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Berthgwyn, and all his successors at Llandaff, three uncias[2] of land altogether, in the middle of Cwm Cerruc, that is, the village which was Guroc, with all its liberty, and all commonage in field and

[1] Probably Kilgwrwg, Monmouthshire, 5 miles N. W. from Chepstow.
[2] About 324 Acres.

in woods, in water and in pastures. Of the clergy, the witnesses are, Berthgwyn, Bishop; Danog, Abbot of Carvan valley; Elwod, Abbot of Illtyd; —— Abbot of Docunni; of the laity, King Ithael, and his sons Ffernwael and Meurig; Mabsu, Elffin, Idnerth son of Idwallon, Deunerth son of Iddig, Cwy son of Iddalgan, Agemarhan, Iddoneu. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

9.—IN GWENT UCHCOED,[1] ABERMENEI NEAR FRUTMUR, THE BOUNDARY OF LANN GARTH MANOR.

After these things King Ithael granted for his soul to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Berthgwyn, Abermenei, which had been first given to him by King Morgan, and to all his successors at Llandaff, and all its liberty, and complete commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Berthgwyn, Bishop; Gnouan, Abbot of the altar of Cadoc; and Ffomreu, Abbot of Illtyd; —— Abbot of Docunni; of the laity, King Ithael, with his sons Meurig and Ffernwael, Gafran son and heir, Elffin son of Gwyddgen, Gwrgan, Gwallonir, Idnerth, Mabsu, Iddig, Gwellerion, Ceri, Cynfor, Glew, Gwrfodw, Gwrddog, Arthur, Cynocan, Cynedd. Whoever will keep it, may he be blessed; and whoever will separate it from the Church of Llandaff, may he be excommunicated.

[1] Gwent above the Wood, an ancient division, comprising part of the counties of Monmouth and Hereford.

10.—LANN CATGUALATYR.[1]

Be it known to you, dearly beloved brethren, that in the time of Bishop Oudoceus, Gwaednerth, by diabolical instigation, killed his brother Merchion, through contention for the kingdom; and having committed murder, the fratricide was excommunicated by St. Oudoceus, at a synod assembled together at Llandaff from the mouth of the Wye to the mouth of the Towy; and he remained, with crosses laid on the ground, and inverted bells, for three years, under the same excommunication, and without the communion of Christians. The three years being expired, he sought pardon from St. Oudoceus, which being granted to him, he was sent on a pilgrimage as far as the Archbishop of Dôl, in Armorica, on account of the ancient acquaintance and friendship which the holy fathers, his predecessors, that is St. Teilo, and St. Samson, the first Bishop of the city of Dôl, had between each other, and also because the said Gwaednerth, and the Bretons, and the Archbishop of that country, had the same language, and were of the same nation, although separated by a large portion of the earth, and he could consequently the better renounce his crime, and request indulgence, as his language was understood.

After these things, remission with sealed letters being granted to him, he returned before the end of the year to his country, and to St. Oudoceus, but because he had not completed in exile the year, which he had promised, he could not absolve him, but rather directed that he should remain

[1] Llangadwaladr. This church is at present called Bishton or Bishopston. It is situated 4 miles eastward from Caerleon, Monmouthshire.

under the same excommunication, as the first yoke of penance had not been observed by him. While he remained in the same transgression and excommunication, before the end of the year, St. Oudoceus, the Bishop of very eminent life, migrated to the Lord. He was succeeded by Berthgwyn as Bishop of Llandaff,[1] and King Morgan, and also Gwaednerth, with a great many chieftains of Glamorgan, seeing the crosses and relics, with the bells, lying on the ground, requested him at Llandaff to grant pardon to the fratricide Gwaednerth, and to discharge the excommunication by lifting up the crosses and relics of the saints from the ground. After these things Gwaednerth, promising, with shedding tears and great devotion, amendment of life, with the addition of fasting, prayer, and almsgiving, was absolved by the Bishop, and full penance enjoined to him suitable to his crime.

Afterwards Gwaednerth, being mindful of the divine saying, "As water extinguishes fire, so does almsgiving sin," granted to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Berthgwyn, and all his successors of the Church of Llandaff, Llan Cadwaladr,

[1] It is here stated that Berthgwyn succeeded Oudoceus as Bishop of Llandaff, which is certainly correct, although by following the order in which Berthgwyn is herein placed, Godwin fell into the error of entering him in his List of Bishops, as the fourteenth Prelate, and successor to Grecielis, which has occasioned some authors considerable perplexity respecting the period of the above Synod, which difficulties might have been obviated had the compiler of the Liber Landavensis not misplaced the proceedings of the time of Berthgwyn after those of Grecielis. The names of the kings and witnesses to the grants to Oudoceus and Berthgwyn, being in many instances the same, prove that the latter Bishop must have been contemporary with the former; and in the 12th section of this Chapter it is distinctly stated that Grecielis was Bishop a long time after Berthgwyn. This Chapter would have been more chronologically arranged had it been placed immediately after the Fourth Chapter, which contains an account of proceedings in the time of St. Oudoceus.

with all its land, and wood, and sea coast, and with all its liberty, without any payment to mortal man, besides to the Church of Llandaff and its pastors, and with its refuge for ever. Of the clergy, the witnesses are, Berthgwyn, Bishop; Gwnnyw, reader; Cynfwr, Cynfarwy, Torchan; of the laity, King Morgan, Gwaednerth, Iddig son of Nudd, Jacob son of Mabsu, Gwengarth, Elioc, Gafran, Elffin, Samuel. Whoever will keep it, may he be blessed; whoever will violate it, may he be cursed. Amen. Its boundary is,—The influx of the brook Alun into the marsh, following the brook upwards to its source, from its source over the ridge, directly forwards to the source of Sychnant; in the other part, to the ridge, following it to Sychnant, downwards to the hollow in the wood, following Sichnant along to the right, downwards to the ridge of the woody acclivity near the castles of Dinan, following the summit of the ridge of the woody acclivity to the steep of Merchiau, along the steep downwards to the well of the Gwlyble, along the Gwlyble downwards to the marsh, through the marsh direct to Hentref Merchitir, from Hentref to the Dead Pools towards the West, along the ridge of Cethin, through the marsh to Loutre Tunbulch, from Loutre Tunbulch direct through the marsh to the influx of the brook Alun, where it began.

11.—THE CHURCH OF TITUUC, ON THE BANKS OF THE WYE.

Be it known that Ithael gave the mansion Henllan, on the banks of the Wye, with four modii of land around it, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Berthgwyn, and all his successors in the Church of Llandaff, with all its liberty, and all

commonage in field and in waters, in wood and in pastures, and with its wears for fisheries, without any payment to mortal man besides to the Church of Llandaff, and its pastors. And King Ithael and his son Meurig gave that alms to the aforesaid holy persons, for the soul of his son Athrwys, in perpetual consecration. The boundary of that estate is between the two brooks Irgudin, as far as the river Wye. Of the clergy, the witnesses are, Berthgwyn the Bishop, Dillwg, Morheb, Cynwareu; of the laity, King Ithael is witness, Iwned, Gwyneon, Iddwared, Melwas, Cadweithen, Llwyddog. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

12.—CEMEIS.[1]

Rhodri gave for his soul, with the approbation and consent of King Morgan, the estate of Cemeis, at the mouth of the Humri brook, of his own inheritance, with two uncias of land, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Berthgwyn, with all its liberty for ever, without any payment to mortal man, besides to the Church of Llandaff and its pastors. Of the clergy, the witnesses are, Berthgwyn, Bishop; Sulien, Abbot of Cadoc; Sadwrn, Abbot of Docunni; Gwrhafal, Abbot of Illtyd; of the laity, King Morgan, Clydri, Iago, Gwaednerth, Eleoc, Gwrgafarn, Cywared, Catdem, Llywroneu, Morddog, Bywhaiarn, son of Ibleidd. After a long time Ouleu freed that land from the power

[1] Kemys,—a parish in Monmouthshire, the church whereof is situated on the banks of the Usk, about 3½ miles N. E. by E. from the town of Caerleon.

of the laity, and gave it to God, and to St. Dubricius, and St. Teilo, and St. Oudoceus, free from all laical claim, and to Bishop Grecielis, for his soul. And after an interval of time, Ffaw again discharged that estate from laical possession, and gave it in the hand of Cerenhir, Bishop of Llandaff, with the aforesaid two uncias[1] of land, between wood, field, and water. Whoever will keep it, may he be blessed; and whoever will violate it, accursed. Amen. Its boundary is,—The influx of Humir into the river Usk, following it to its source; along the Usk to the influx of Nant Bichan, following it upwards to the breast of the hill, to the right, to the Ardd, through the Doucuini, following along the Ardd to the breast of the hill towards the source of the brook Humir, that is Nant Merthyr, where it began,

13.—JUDBIU.

Mabsu seeing the present life to be frail and corruptible, purchased instead thereof an incorruptible life, and performing almsgiving, acknowledged God, by granting for his soul upon the altar of St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Berthgwyn, and to all his successors for ever, the village of Judbiu, with all its liberty, and commonage in field and in waters, in wood and in pastures. Of the clergy, the witnesses are, Bishop Berthgwyn, Torchan, Cynfwr, Cynwareu, Ili; of the laity, Mabsu, Gworddoc, Rhiadda, Cynddywan, Eudem, Hywel, Idnerth, Mabsu son of Gwobeith, Cynhaiarn, Cyngwm, Bledrys. This grant having been made, Mabsu again confirmed his alms, to render it firm and certain, and

[1] About 216 Acres.

made a well-arranged banquet in the middle of Ergyng for Bishop Berthgwyn and his family at Llandaff; and the principal persons of all Ergyng being assembled together, he granted the aforesaid village to Bishop Berthgwyn, and his successors for ever, free from all fiscal tribute. Whoever will keep it, may he be blessed; but whoever will violate it, may he be cursed. Amen.

14.—GWRMARCH.

Be it known that Rhiadda bought one uncia[1] of the land Guruarch, from Gwyddogwy and Cynfyn, the sons of Clydri, for twenty four cows, a Saxon woman, a valuable sword, and a powerful horse, with the approbation of King Ithael; and the aforesaid two brothers, Gwyddogwy and Cynfyn, with the consent and in the presence of King Ithael and the principal seniors of Ergyng, resigned the said land free from every thing, and placing their hands in the hand of Bishop Berthgwyn, declared that neither they nor their posterity should ever claim that land, having received its price, as has been mentioned. After these things Rhiadda, in the presence of the aforesaid two brethren and of King Ithael, granted the land to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Berthgwyn, and to all his successors in the Church of Llandaff, with all its liberty, without any payment, great or small, to any mortal man, besides to the Church of Llandaff and its pastors. Of the clergy, the witnesses are, Bishop Berthgwyn, Tyrchan, Gwenog, Gwrcewid, Eli; of the laity, Ithael, King; Rhiadda, Gwyddei, and Cynfyn,

[1] About 108 Acres.

brothers; Cynfor, Gwrdden, Iddfyw, Gwrgeneu, Pasgen. Whoever will keep it, may God keep him; but whoever will take it away from the Church of Llandaff, may he be accursed. Amen.

15.—THE VILLAGE OF NIS.

Be it truly observed that Ilias son of Morlas, received a full uncia of land, being the village of Nis, as the price of his brother Cadgen, whom Cynfor son of Jacob had killed. Afterwards Cynfor gave it out of his own inheritance, and with all its liberty, for the soul of that Cadgen whom he had killed, and with the gift of Ilias the brother of the deceased, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Berthgwyn, and to all his successors in the Church of Llandaff for ever. Of the clergy, the witnesses are, Bishop Berthgwyn, Gwenog, Cynwared, Gwrweith; of the laity, three brothers, Gistlerth and Merfyn; and two sons his brothers; Mabsu son of Gwobeith, Tewdwr son of Cynflws, Cleiswith, Difro, Lleuddad, Gwrgan. Whoever will keep it, may he be blessed; whoever will violate it, may he be cursed. Amen.

16.—GRANT OF ILIAS SON OF MORLAS.[1]

Ilias, for his soul, and the inscription of his name in the Book of Life, gave a mansion in the middle of Abermynwy,[2] and four modii[3] of land about it, with the approbation

[1] See page 424, where this grant is inserted, although not exactly in the same words.

[2] The town of Monmouth.

[3] About 36 Acres.

of King Ithael, and his sons Ffernwael and Meurig, and with every payment, great and small, to St. Dubricius, St Teilo, and St. Oudoceus, and in the hand of Bishop Berthgwyn, and all his successors in the Church of Llandaff, with all its liberty, and commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Berthgwyn, Tyrchan; Dagan, Abbot of Carvan valley; Elwoid, Abbot of Illtyd; Sadwrn, Abbot of Docunni; of the laity, King Ithael, Ffernwael and Meurig his sons, Ilias, Elffin, Mabsu, Idnerth son of Idwallawn, Deunerth son of Iddig, Ceriaw, Gwrfodw, Cynhal, Iddneu. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

17.—LAN TISSOI.[1]

Be it observed by us that Cynhageu, of his own inheritance, gave the mansion of St. Tysoi the pupil of St. Dubricius, which formerly belonged to St. Dubricius, for the redemption of his soul, to God and to the holy apostle St. Peter, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Berthgwyn, and to all his successors in the Church of Llandaff, and with all its liberty in field and in woods, in water and in pastures, and all its wood, with acorns and hawks therein remaining, free, without any payment, great or small, to any mortal man, besides to the Church of Llandaff and those who officiate therein. Of the clergy, the witnesses are, Bishop Berthgwyn, Tyrchan, Cynfwr, Samuel, Dewi, Mor-

[1] Now called Llansoy, a parish in Monmouthshire, about 4 miles E. by N. from the town of Usk.

hen; of the laity, King Ithael, Cynhageu, Gafran, Mabsu, Ceriaw, Idnerth, Gwrfodw. Whoever will keep it, may he be blessed; but whoever will violate it, may he be excommunicated. Its boundary is,—Between the wood and field, and between the rivulet Ilgui and Pill;[1] and in the other part, From Ilgui to Pill towards the east, from the influx of Ceninuc in Ilgui, along Ceninuc upwards to the influx of the Ffinnant along the Ffinnant to its source, from the source along to the hollow downwards to Pill, along Pill to the brook Murn, along Murn to its source, to Carn Enuin, from the side of Caer Tollcoit to the head of the Cinahi, following downwards by the stone of Cinahi, to the Ilgui, along Ilgui to the influx of Ceninuc, where it began.

18.—PEN HELLEI.

Elffin granted in alms to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Berthgwyn, and all his successors in the Church of Llandaff, the land of Pen Hellei, in the middle of Sergunhid, with all its liberty, and all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Berthgwyn, Bishop; Cynfwr, presbyter; Cynfarwy, Tyrchan, Ili, Dewi; of the laity, Elffin, Elow, Cynweithen, Cynfyn, Eres, Dufron, Morwydd. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

[1] The rivulets Olway and Pill.—The former has been noticed in the grants of Llandogo and Llanardil, pp. 400—3. The Pill falls into the Olway about 2½ miles from the town of Usk.

19.—TULL COIT IN BELLA AQUA.

Know ye that Elffin granted the land of Ystrad ager, that is Twll Coed, for his soul, with six modii[1] of land, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Berthgwyn, and all his successors in the Church of Llandaff for ever, with all its liberty and commonage, and with the approbation and consent of King Ithael. Of the clergy, the witnesses are, Berthgwyn, Bishop; Gwnfyw, reader; Cynfwr, Cynwared; of the laity, Cyngar, Gwrheuddyl, Aeronfryd, Cynfigeu, Gwrfwth, Henfyw. The boundary is,—From the eye of the fountain Twll Coed as far as the foss of the marsh at the top; and on the west, across as far as the Jacinthine rock, and along the valley as far as the rock Onbrit. Whoever will keep it, may God keep him; but whoever will violate it, may he be accursed. Amen.

20.—MACHYNYS.

After the death of Gwynen, Gwrgan held the region of his father, and lived with his step-mother incestuously, for which he was excommunicated by Bishop Berthgwyn, and a full synod assembled together from the mouth of the Taratyr to the mouth of the Towy. And excommunication having been pronounced, and the crosses, with the holy relics, and inverted bells, being deposited on the ground, he sought pardon and absolution by means of his intercessor King Ithael, on dismissing his step-mother

[1] About 54 Acres.

with making due satisfaction. And pardon being granted to him on amendment of life, with fasting, prayer, and almsgiving, he gave the land of Machynys, being six modii[1] in quantity, to God, and Peter the apostle, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Berthgwyn, and all his successors in the Church of Llandaff for ever, with all its liberty and commonage in field and in waters, in wood and in pastures; and upon the altar of St. Peter the apostle, and of St. Dubricius, St. Teilo, and St. Oudoceus, he swore that he would never withdraw this alms; and excommunication was pronounced on whomsoever of his family, or of any other stock, who should separate it from the Church of Llandaff. And he took for his proper wife the daughter of Elffin. Of the clergy, the witnesses are, Bishop Berthgwyn, Cynfwr, Cynfarwy, Tyrchan; of the laity, King Ithael, Gwrgan, Gafran, Elffin, Elfarwy. Whoever will keep it, may God keep him; but whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

21.—THE VILLAGE OF BERTUS.

It is hereby shewn to you, dearly beloved brethren, that King Ithael, in the presence of Meurig, before the chieftains of Glewyssig, gave the village of Bertus for his soul to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, in perpetual consecration, without any payment, great or small, to any mortal man, besides to the Church of Llandaff, and Bishop Berthgwyn, and his successors for ever. Of the clergy, the witnesses are, Bishop Berthgwyn, Cyn-

[1] About 54 Acres.

fwr, Gwylerion, Gwrfodw, Heinif, Eudem; Morheb, Abbot of the mansion of Dewi; Daniel, Elhafedd, Gwrgi; of the laity, King Ithael, and Meurig his son. Whoever will keep it, may God keep him; but whoever will violate it, may he be accursed. Amen.

22.—MAERUN.

Cynwyl son of Gwrgeneu bought land, that is, the village in which is the tomb of Gwrai, from King Morgan, and his son Ithael, and his wife Riceneth; and the village so purchased he granted, with the approbation and consent of the King, as an alms to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Berthgwyn, and to all his successors in the Church of Llandaff for ever, with all its liberty, and with wood and seacoast, and all commonage in water and in woods, in field and in pastures. Of the clergy, the witnesses are, Bishop Berthgwyn; Sulien, Abbot of Carvan valley; Sadwrn, Abbot of Docunni; Gwrhafarn, Abbot of Illtyd; of the laity, King Morgan, Ithael his son, Cynwyl, Iwned, Centwyd, Mabsu, Gwrhytir, Samuel, Iddig, Cenwri son of Gafran. Gwaednerth son of Morgan his brother. Whoever will keep it, may he be blessed; but whoever will violate it, may he be cursed, The boundary,—To the spotted stone, to the dike, to the Pillou (Pyllau) bechain, to the Dibleis (Dulais,) to the Trawsgwern, along it to the head of the black swamp above Edelbiw, along the dike to the sea.

23.—GUENNONOE.[1]

Iddon son of Ceriaw bought the village of Gwennonoe, near the marsh of Meurig, of Ithael, King of Glewyssig, and from his sons Ffernwael and Meurig, and Roderick, as a perpetual purchase, for twenty two untamed horses. And the said village, which formerly belonged to St. Dubricius, having been thus bought, he gave it free from all payment, without any service, great or small, and with all its liberty and commonage, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Berthgwyn, and all his successors at Llandaff for ever. Of the clergy, the witnesses are, Bishop Berthgwyn, Gwrfodw, Tudnerth, Etelig, Canddau, Iddneu; of the laity, King Ithael, and his sons Arthfael, Meurig, Rhodri, Rhys, Iddon. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

24.—CUM BARRUC,[2] CONUBIA, COLCUCH,[3] LANNCERNIU.[4]

Be it known that great tribulations and plunderings happened in the time of Teithfallt and Ithael, Kings of Wales, which were committed by the most treacherous Saxon nation, and principally on the borders of Wales

[1] The situation of this place is unknown; it is called in the Oxford MS. Guenuonoe, and in another version of this grant, page 428, Guinonui.

[2] Cwm Barruc, in the vale of Dore, Herefordshire, see pp. 317, 319, and 409.

[3] Llancalcuch, granted by King Athrwys, see p. 411.

[4] Llangerniw, see pp. 315 and 411 for grants of this place by Kings Pebiau and Athrwys.

and England, towards Hereford, so that all the border country of Wales was nearly destroyed, and much beyond the borders in both England and Wales, and especially about the river Wye, on account of the frequent diurnal and nocturnal encounters which took place between both countries. After a time, peace being established, the land was restored to its owners and its former authority, although destroyed and depopulated by foreign people, and an uncommon pestilence, and an alliance of the Britons formed in those parts. And King Ithael restored to the survivors their patrimony, although for a time destroyed; and he likewise restored to Bishop Berthgwyn all his territories, and to St. Dubricius, St. Teilo, and St. Oudoceus, and all the Bishops of Llandaff for ever, as they had been better given in the time of Dubricius, Archbishop of southern Britain, and with all their liberty and commonage in field and in woods, in water and in pastures, and eleven in number in his own diocese; first, Cumbarruc, with three uncias of land, that is Cenubia; Colcuch, with three uncias of land, Cenubia Cornubium, that is Llancerniw on the banks of the Dour; the mansion of Mafurn,[1] Llanguoroe,[2] Llanjunabui,[3] Llandewi Mochros,[4] Llanebrdil,[5] Bolgros,[6] Llanloudeu,[7] Llangaran.[8]

[1] The mansion of Mafurn, granted by Kings Cynfyn, Athrwys, and Brithgon, see pp. 408, 411, and 418.

[2] Llanguoroe or Llanwarow, granted first by King Gwrfodw, and afterwards by Athrwys, see pp. 407 and 411.

[3] Llan Junabui or Llandinabo, granted by Kings Pebiau and Athrwys, see pp. 316 and 411.

[4] Llanddewi Mochros or Moccas, Herefordshire, see page 311.

[5] Llanardil, near the town of Usk, granted by King Ithael, see page 403.

[6] Bolgros, given by King Gwrfodw to Bishop Ufelwy, see page 403.

[7] Llanloudeu or Llanlouden, supposed to be a place called Lanloudy, in Herefordshire, see page 409.

[8] Llangarran, a parish in Herefordshire, the church whereof is situated about 5 miles S.W. from the town of Ross.

25.—GRANT OF LYBIAW AND GWRWAN.

King Clydawg son of Clydwyn, when he was in his kingdom enjoying peace and administering justice, became a martyr through his virtue, and had a crown of heavenly glory, with the palm of carnal chastity. A certain young woman, daughter of a wealthy man, was in love with him, and said to those that sought her, that she would marry no one but the illustrious Clydawg. The answer of the girl being heard, and she refusing all persons as usual, one of the companions of the King, because he could not obtain her, was filled with an evil spirit and intense desire respecting her; and receiving excitement for bad conduct from the malignity of rashness, and the malice of luxury, on a certain day he killed King Clydawg, innocent as a lamb, near the river Mynwy, while he was waiting for the meeting of hunters, and meditating with great devotion on sacred subjects.

On his death, his acquaintance, companions and friends of noble parentage, having joined oxen to the carriage, began to take away the body from the place, and to pass the Mynwy by a ford. And in one part of the river the yokes of the oxen began to break, and the oxen to stand still, for they could not move the body from the place on account of its great weight, and although often fastened with chains and ropes, yet they were broken to pieces, and the oxen, although they were frequently goaded on, would not move a step, as if a fiery globe opposed them. And all beholding and wondering, the body remained in the place which was divinely prepared for it; and the people immediately, on account of the excellent life which they had known the holy man to lead, and his sanctity, and his death

which obtained for him the crown of martyrdom, and the wonderful lightness of his body in the first place after his death, and secondly its very great weight, which caused it to be immoveable, rendered praises to God. And a column of fire was seen on his tomb on the night following his sepulture as being pleasing to God. And immediately, by the advice of the Bishop of Llandaff, and clergy, an oratory was there built, and consecrated with the sprinkling of water, in honour of the martyr Clydawg;[1] and from that time the place began to be held in veneration, on account of the blessed martyr.

On a certain day two men came from Llannerch Glas, who had quarrelled with each other, and said, "Let us "agree and go to Madley, a church of St. Dubricius, and "both swear on his altar, that having forgotten the malice "of envy, and united by compact, we shall be always for "the future firm friends in brotherly peace." Who, when they were on the road, going the proposed journey, one of them said to the other, "Let us go to the place of the "Martyr, (that is Clydawg,) and to his sepulchre; and "shortening our journey, and our desire remaining, let us "on his tomb agree and confirm perpetual peace between "us." But after the compact was confirmed, one of them in their return, breaking the peace, and violating the covenant, killed the other treacherously, and also himself, as it is said, "Whoever contrives to injure another, will "first smite himself with his own weapon." For immediately after having committed murder, and as I might say, also perjury, he stabbed himself with his own lance in

[1] Clodock, a parish on the banks of the river Mynwy, in Herefordshire, the church of which is 16 miles S.W. by W. from Hereford.

the belly, and from the wound he died; and his companion, I say, was taken to eternal joy.

After an interval of time, two brothers, Lybiaw and Gwrwan, and their sister's son Cynwr, came from the region of Penychen,[1] leaving their country on account of a quarrel, and chose to lead a hermitical and solitary life, at the place where was deposited the body of the blessed martyr Clydawg, on the bank of the Mynwy, in Ewyas.[2] And there they led their lives, and with the advice and assistance of the Bishop of Llandaff, built an improved church; and all the territory on both sides the Mynwy was given to them by Penbargawd,[3] King of Glamorgan, in eternal consecration, without any payment to any mortal man, and with all commonage to the present and future inhabitants of the territory of the church, in field and in woods, in water and in pastures. And the two brothers led a chaste life, but the sister's son had four sons, whence the territory became divided between the brothers into five parts, and always remained so among their survivors and descendants.

26.—MERTHYR CLITAWG.[4]

Ithael son of Morgan, King of Glewyssig, with the approbation of his sons and heirs, Ffernwael and Meurig,

[1] One of the ancient cantrefs of Glamorgan, in which were the commotes of Meisgyn, Glyn Rhoddni, Talyfan, and Rhuthyn.

[2] Ewyas, or Euas,—an ancient district comprising part of the county of Hereford, about Long Town, in which neighbourhood the names Ewyas Harold and Ewyas Lacy still remain; the Abbey of Llantony, or Llanddewi Nant Honddu, is situate in the latter. The name of a place Coedias in the insulated portion of Herefordshire, on the borders of Breconshire, proves that this district reached thus far.—Price's Hanes Cymru, p. 451.

[3] Pennargaut. Life of St. Clitauc, Cott. MSS. Vespesian A. XIV.

[4] The church of the Martyrdom of Clydawg, now called Clodock, see page 445.

and the consent of their heirs, Ithael and Ffrewddyfr, sacrificed to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Clydawg the martyr, and Bishop Berthgwyn, and all Bishops of Llandaff, all the territory of Merthyr Clydawg, as it was better given to Clydawg the martyr, and the three hermits, Lybiaw, Gwrwan, and Cynwr, the first inhabitants and cultivators of the place after the martyrdom of Clydawg, and with all its liberty and commonage given to the present and future inhabitants in field and in woods, in water and in pastures, and without any payment, great or small, to any mortal man besides to the Church of Llandaff and its pastors for ever; and as an island placed in the sea, free from every service, and without an inheritor, unless with the wish and for the benefit of the Bishop of Llandaff, and the canons of that Church; and with refuge according to the will of the refugee, without limit; and as long as he should choose to remain, be safe under its protection as if he were in the sanctuary at Llandaff.

Of the clergy, the witnesses are Bishop Berthgwyn; Dagan, Abbot of Carvan valley; Elwoid, Abbot of Illtyd; Sadwrn, Abbot of Docunni; Ieuan, Gworwydd, Helygwydd, Ili; of the laity, King Ithael, his sons Ffernwael and Meurig, Ithael and Ffrewddyfr their heirs, Elffin, Mabsu, Cynwg, Gwaedfyw, Gwnddon, Eudem, Gwaednerth. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen. The boundary of it is,—The stone in the variegated moor, along the summit of the acclivity of Curum, to the stone on the summit of the hill, along the summit upwards to the stone opposite the brook Trineint,[1] along it downwards

[1] Now called Turnant Brook; it falls into the rivulet Olchon.

into Elchon, along it downwards to the isle of Alarun, upwards to Maen Tyllawg, to the knoll, to the other knoll, to the Mynwy, through Mynwy to the influx of Nant Cwm Cireith, that is to Nant Cwm of the pool of Ferdun, along the brook to Ferdun mountain,[1] along the ridge of Ferdun mountain to the pool of Ferdun, along it upwards to the source of Hilin, along Hilin to Mynwy, along Mynwy downwards to the influx of the fountain Bist, to its source, from its source to the summit, directly upwards to reach the stone in the variegated moor on the summit of the mountain, where it began.

27.—GRANT OF ITHAEL SON OF EDDILWYRTH.

Ithael son of Eddilwyrth, a certain rich man in Ewyas, went, accompanied by his wife, one Sunday to hear divine service at the church of Clydawg, and in a meadow on the banks of the Mynwy, became unable to proceed. And he cried with a loud voice, and said to his companions, "Go to the sepulchre of the martyr Clydawg, and on my "behalf, place on the holy altar of Clydawg that meadow, "which I unjustly took away from it by force; and placing "your hands joined together in suretiship, as with a given "endowment, the four gospels having been placed thereon "before, grant it free and quit of all laical service from "hence forward, except only daily prayer, and mass for "my health, by the clergy of the church, that they may "pray earnestly for me, that by the intercession of the "martyr, and their prayers, I may have deliverance." And the almsgiving having been immediately performed, and

[2] Mynydd Fferddyn, a well known mountain near Clodock.

given with a promise of future amendment of life in fasting, and prayer, and almsgiving, he was restored before all the people, and returned thanks and praises to God for his recovery. And what he had first done by his messengers, the same thing he did himself, when he was restored, by placing his own hands upon the altar of the martyr, the holy gospels being placed there before, and confirming it with the approbation of the Kings of Glamorgan, and the advice of princes, without dispute, free to St. Dubricius, St. Teilo, and St. Oudoceus, and the martyr Clydawg, and all the Bishops of Llandaff for ever.

The sons of Cyfleiddieu sacrificed Lechluit to the martyr Clydawg, and the Church of Llandaff. The boundary of Llecheu lition has Mynwy on one part, and between two brooks. The boundary of Lennic, below Mynwy, and Mynwy to the confluence of Lech Eneuris, from the other part to the northern side.

CHAPTER VII.[1]

GRANTS OF ERBIG SON OF ELFFIN—FFERNWAEL—BRUG SON OF GWYDDBWYS—KING FFERNWAEL—CADWYTH SON OF COFFRO—CYNFYR SON OF IAGO—CYNOG SON OF CYNWYL—BRYCHAN SON OF GWYNGEN—MADOG SON OF GWYNON—CORS SON OF GAFRAN—CYNWYL SON OF GWRGENEU, AND HIS SON GWERNYFED—ELIUD, CYNAN, GWYDDGEN, AND ERDDYBWY, SONS OF OWAIN—GAFRAN SON OF CORS—FFERNWAEL SON OF ITHAEL—RHYS SON OF ITHAEL, KING OF GLEWYSSIG—CYNFELYN SON OF CYNOG—CORS SON OF ERBIG—CALLWN SON OF CRIDRYCH—ILI SON OF CYNFLWS—CYNFYN SON OF GWRGAN—AND OF AGWOD SON OF IEUAF.

(TRYCHAN, BISHOP.)

1.—VILLAGE OF ELCON.[2]

Erbig son of Elffin, for inscribing his name in the Book of Life, granted in alms to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Trychan, Bishop of Llandaff, and to all its pastors for ever, the village of Elcon on Dulais, in perpetual consecration, with all its liberty, without any payment, great or small, to any mortal man besides to the Church of Llandaff. Of the clergy, the witnesses are, Bishop Trychan; Cadwared, presbyter; Cynfwr, Gwr-

[1] The subject-matter of this Chapter commences in the original Latin at page 188, and has reference to particulars which took place during the time that Trychan, Elwog, Cadwared, Cerenhir, and Nywys, were Bishops of Llandaff.

[2] Probably either Ewyas Harold or Dulas Church, both of which are on the banks of the rivulet Dulas, in Herefordshire. The Dulas falls into the Dore at Pontrilas.

hafal; of the laity, Erbig son of Elffin, Cynlas, Marchan. Whoever will keep it, may he be blessed; and whoever will separate it from the Church of Llandaff, either by violence or crafty laical invasion, may he be accursed until he arrives at amendment. Amen.

2.—VILLAGE OF CATHOUEN.

After this village of Elcon, situate on Dulais, was given to God, and the holy persons, as has been before mentioned, the same Erbig gave to God, and to Dubricius, Teilo, and Oudoceus, and in the hand of Bishop Trychan, the village of Cathouen the son of Hindeg, with all its payments, and all its liberty, as long as one stone shall remain upon another. Of the clergy, the witnesses are, Bishop Trychan; Cadwared, presbyter; Cynfwr, Gwrhafal; of the laity, Erbig, Cyfreiddian, Sentir, Dewi, Eleufwy. Whoever will keep it, may he be blessed; and whoever will separate it from the Church of Llandaff, may he be cut off, together with his progeny. Amen.

3.—LAND OF DIMUNER.

Be it known that Ffernwael granted, before the seniors of Gwent and Ergyng, to God, and to St. Dubricius, St Teilo, and St. Oudoceus, and in the hand of Bishop Trychan, and to all the Bishops of Llandaff for ever, and with all its liberty, one uncia[1] of land in quantity, which is called Dimuner, around the long tree, on account of the evil which his sons had done in Cemeis.[2] Of the clergy,

[1] About 108 Acres.
[2] Kemys, see page 433.

the witnesses are, Bishop Trychan, Ili, Ieuan, Gwrweith, Cynfeu, Elwydd, Gwron, Gwrhafwy; of the laity, Ffernwael, Cynfor, Cynfelyn, Amann, Heinif son of Cynscwyd. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

4.—MERTHYR TECMED.[1]

Know ye, dearly beloved brethren, that Brug son of Gwyddbwys gave for his soul, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Trychan, and to all the Bishops of Llandaff for ever, with the approbation and consent of Ceredig and Iddig, the two sons of Rhydderch, and the concession of his own family, for ever, the mansion of Merthyr Tecmed, with half an uncia of land about it, without any payment to mortal man. Of the clergy, the witnesses are, Bishop Trychan; Cynwared, presbyter; Cynfwr, Gwrhafwy, Cosog, Ieuan, Gwleced; of the laity, Bleddfwy, Cyngaed son of Cynweith, Biwg, Cynhyrged, Lledan. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. Amen.

5.—CHURCH OF TRYLEC LANN MAINUON.[2]

May we return thanks to God because King Ffernwael being penitent in heart and mind, granted in alms to St.

[1] Probably Llandegwedd, a parish in Monmouthshire, situate about three miles northwards from the town of Caerleon.

[2] Trelech, a parish and township in the upper division of the hundred of Ragland, in the county of Monmouth, the church whereof is 5 miles southward from Monmouth.

Dubricius, St. Teilo, and St. Oudǒceus, and in the hand of Bishop Trychan, and to all the Bishops of Llandaff in perpetual consecration, the church of Trylec, with three modii[1] of land, and with all its liberty, as an island in the sea, and so King Ffernwael holding his court in the middle of Cemeis,[2] and at the mouth of the Humir, declared it free from every service, except prayer only. Of the clergy, the witnesses are Bishop Trychan, Ili, Ieuan, Gweith, Cynfeu, Heligwydd, Gwron, Gwrhafwy, Hilin; of the laity, Ffernwael, Cynfwr, Euddolen, Cynan, Heinif son of Cynscwyd. But after a long time Meurig son of Arthfael liberated this church from laical possession, before his sons Brochwael and Ffernwael, and restored it free to St. Dubricius, &c. and to the Church of Llandaff, and Cerenhir, Bishop of that church, for ever. Of the clergy, the witnesses are, Bishop Cerenhir, Nudd, Tuthed, Talan, Erchan, Siawn; of the laity, King Meurig, with his sons Brochwael and Ffernwael, Samson, Dynwallawn, Morfran, Tudmab, Merchfwy. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. The boundary is between the two rivers the greater and lesser Aghiti.

6.—HENLENNIC, LANN GUERN[3] IN ERGYNG.

Be it known to you that Cadwyth son of Coffro sacrificed to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Trychan, and all the pastors of Llandaff without end, with the approbation and

[1] About 27 Acres. [2] Kemys, see pp. 433, and 451.

[3] Llanwarne or Llanywern, a church situated abont 7½ miles southward from the city of Hereford.

consent of King Ffernwael, in perpetual consecration of the cross of Christ, three modii of land, or the fourth part of an uncia, being the church of Henlennic, on the banks of the Amyr,[1] that is Lann Guern, with its liberty, and with all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Trychan, Cadwared, Ieuan, Cynfwr, Gwrhaereu, Tanad, presbyter; and of the laity, King Ffernwael, Cadwyth, Cwmbresel. Its boundary is between Amyr and the jacinthine way, being its breadth, and its length as far as the old ditch. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

7.—GURTHEBIRUID LANN GUNGARUI[2] ON TROTHY.

Cynfwr son of Iago bought the church of Gurthebiruid, with land about it, an uncia and a half in quantity, of King Ffernwael son of Ithael, for a very good horse of the value of twelve cows, and a hawk of the value of twelve cows, and an useful dog which killed birds with the hawk, of the value of three cows, and another horse of the value of three cows; and being thus bought, he gave it, with the approbation of King Ffernwael, free from all service, to God, and Peter the apostle, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Trychan, and to all the Bishops of Llandaff for ever, with all its liberty and commonage, without any payment to mortal man, except to the Church of Llandaff.

[1] Now called Gamber brook, see page 421.

[2] Llangyngarwy,—probably this place may be the same as Llanguorboc or Llanguorboe, supposed in page 407 to be Llanwarrow or Wonastow, near Monmouth, which is situated near the river Trothy.

Of the clergy, the witnesses are Bishop Trychan, Gworgaed, Eli, Cynweu, Dillwg; of the laity, King Ffernwael, Cynwr, Merfyn, Eliau, Bryttwn, Elias, Cynfyn son of Tenci. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. Amen. Its boundary is—The road on the Trothy, along the highway upwards to the ash, from the ash across the road direct to the hawthorn, to the top of the two fields, to the spring of Cwm Cetgwyn, along it to the road, across the road to Nantmeneich, along it to the Trothy, following Trothy upwards to the ford on the Trothy, where the boundary began.

8.—VILLAGE OF ELLGNOU INGILORINID.

Cynog son of Cynwyl bought the village of Breican from King Ithael son of Morgan, which is called the village of Ellgnou by another name, for two horses, one of the value of eight cows, the other of the value of three cows, and a sword of the value of twelve cows, and a horn of the value of ten cows, and another of the value of fourteen cows; and being thus bought, he gave it free from every service, with the approbation and consent of King Ithael, in alms, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Trychan, Bishop of Llandaff, and all his successors for ever, and with all its liberty in field and in woods, in water and in pastures. Its boundary is,—From the village of Guoidhearn to the village of Congint in length, and in breadth from the village of Colipan as far as the village of Marchleu. Of the clergy, the witnesses are, Bishop Trychan, Cadwared, Cyfreidda, Dewi, Gwrhafal, Cosog, Ieuan, Seitir, Gwarhafeu, Hilin, Gwallonir; of the laity, King Ithael, and his sons Meurig, and Ffernwael, and Rhodri, Cynog, Derfwy, and

Ellgneu the heir of Ffrewddyfr, Eloc, Serwan, Morleu, Cynwain, Dewi, Cellan, Morleis, Llunfwy, Bonus, Nêr, Erbig. Whoever will keep it, may God keep him; but whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

9.—THE VILLAGE OF TANCUOR, THE VILLAGE OF DEUI, THE VILLAGE OF ILLIMAN.

Brychan son of Gwyngon bought land of the quantity of three uncias,[1] that is the Village of Tancuor the son of Condu, and the Village of Deui the son of Iwst, and the Village of Illiman the son of Samson, from Ffernwael and his sons Meurig and Gwrgan, for seven horses of the value of twenty eight cows, and the whole apparel of one man of the value of fourteen cows, and a sword of the value of twelve cows, and a hawk of the value of six cows, with four dogs of the value of fourteen cows, and with the approbation and consent of King Ffernwael he granted them for his soul, with all their liberty, and free from every service, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Trychan, and to all the Bishops of Llandaff for ever, with all their commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Trychan, Gworgyfeith, Cynfeu, Morgynan, Dingad, Accipe; of the laity, Ffernwael and his sons Meurig and Gwrgan, Cynfwr, Merfyn, Cron son of Morgynan, Clydawg, Gworfoneu, Ilbri son of Iwned, Morgu, Dewi. Whoever will keep them, may God keep him; and whoever will separate them from the Church of Llandaff, let him be guilty. Amen.

[1] About 324 Acres.

10.—TURION.

Madoc son of Gwynan bought an uncia[1] of land, which is called Turion, from Ffernwael son of Ithael, in the presence of his sons Meurig and Gwrgan, for a hawk of the value of twelve cows, and for two horses of the value of six cows, and a horn of the value of six ounces of silver, and a *scrupulum* of the value of twelve cows, and a scarlet line; and thus bought, he granted it free from every service for the salvation of his soul, with the approbation and consent of the King, and his sons Meurig and Gwrgan, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Trychan, and to all the Bishops of Llandaff for ever. Of the clergy, the witnesses are, Trychan, Bishop; Cadweithen, presbyter; of the laity, King Ffernwael, and his sons Meurig and Gwrgan, Madog, Harufyw, Gworgu, Riwored son of Anafgen. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, let him be accursed. Amen.

11.—STRAT ELEI.[2]

Be it known that Cors son of Gafran, for the exchange of a heavenly kingdom, sacrificed to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Trychan, and to all the Bishops of Llandaff for ever, four modii of land at Strat Elei, with all its liberty, and free from every service, and with all commonage in

[1] About 108 Acres.

[2] Ystrad Elei,—the vale of the river Ely, Glamorganshire.

field and in woods, in water and in pastures, and with all its fish, with the approbation and consent of Kings Meurig and Rhys, sons of Ithael, King of Glewyssig. Of the clergy, the witnesses are, Bishop Trychan, Cadwared, Cyfreiddon; of the laity, King Meurig, and his brother Rhys, Cors, Gafran, Erbig, Brochwael, Gwallonir, Bleddud. Its boundary as to its breadth is from the unplowed lands of Cinscuit to Elei.

12.—THE VILLAGE OF PROCLUUI, THAT IS TREF IRISCEIAUC.

Be it known that Cynwyl son of Gwrgeneu, with his son Gernyfed, bought the village of Procluui near Nadauan, of Ithael son of Morgan, King of Glewyssig, for two horses of the value of eight cows, and a trumpet of the value of twenty four cows, and a cloke given to the queen of the value of six ounces, with a horse of the value of four ounces; and being bought as aforesaid, they sacrificed it with the approbation and consent of the King, in honour of their burial, free from every service, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Trychan, and to all the Bishops of Llandaff for ever, and with all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Trychan, Cadwared, Cyfreiddon, Dewi, Iawan, Gwrfoi, Seitir, Tregor, Cain, with three Abbots, Sulien, Abbot of Carvan valley; Sadwrn, Abbot of Docunni; Gwrhafal, Abbot of Illtyd; of the laity, King Ithael, Ffrewddyfr, Eluc, Gwynwg, Morleu, Dewi son of Cynglais, presbyter, Cellan, Gwodon, Llunfwy, Bonus, Erbig, Ellgleu, Deriw. Whoever will keep it, may he be blessed; but whoever will violate it, may he be cursed. Amen.

13.—LANN HELICON.

Eliud, Cynan, Gwyddgen, and Erddybwy, sons of Owen, with the approbation and consent of King Brochwael, gave a church, with a quantity of land about it, free from every laical service, and delivered it up, free from every claim, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Trychan, and to all the Bishops of Llandaff for ever. And Bishop Trychan having assembled the three Abbots and the witnesses together, and all the clergy of the whole diocese, from the mouth of the Taratyr on the banks of the Wye, as far as the mouth of the Towy, before them all, the alms being confirmed upon the four gospels, blessed him and his offspring; and penance being enjoined him with respect to all his crimes, he was absolved from the guilt of his sins. Of the clergy, the witnesses are, Trychan, Bishop; Sulien, Abbot of Carvan valley; Sadwrn, Abbot of Docunni; Gwrhafal, Abbot of Illtyd; of the laity, King Brochwael, Dewi, Trahaiarn, Cynfwr. And the same being gone round, the holy cross preceding with sounding bells, and the sprinkling of holy water, and with the holy gospels being present, throughout the whole boundary, the Bishop said, "Whoever will keep it, may God keep him; and "whoever will separate it from the Church of Llandaff, "may he be accursed. Amen."

ELWOG, BISHOP.

Bishop Elwog follows Bishop Trychan in the time of Meurig, Rhys, Ffernwael, Rhodri, sons of the King of Glewyssig.[1]

CADWARED, BISHOP.

14.—CHURCH OF MA MOURIC, THAT IS LANN VUIEN.

Be it known to all Christians, that Gafran son of Cors, sacrificed in alms for his soul to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hands of Bishop Cadwared, and to all Bishops of Llandaff for ever, the church of Ma Mouric, that is Lann Vuien, with six modii of land about it, and with all its liberty, and complete commonage in field and in woods, in water and in pastures, without any payment to any mortal man, either great or small, besides to the Church of Llandaff, and its pastors, for ever, with the approbation and consent of King Gwrgafarn son of Ffernwael. Of the clergy, the witnesses are, Bishop Cadwared, Cyfreiddan, Cynweu, Haiarngen, Gwrafwy, Llynfryd, Rhiwal, Gwernabwy, Iawan, Gwallonir; of the laity, King Gwrgafarn son of Ffernwael, Cors, Cyheig, Ilias, Tenfwy, Glesni, Elldoc. Whoever will keep it, may he be blessed; but whoever will violate it, may he be cursed. Amen. Its boundary is,—From the highway to the source of the Betguos, along the hollow downwards to Cehir, downwards to the influx of the

[1] There is no grant recorded to have taken place in the time of Bishop Elwog. His contemporary Ffernwael died in the year 763.

Guuer, along it upwards towards the East to the spring of Guuer in the middle of the isle of Cein, from the spring of Guuer upwards to the wood, through the wood to the top of the hill, from the hill downwards to the brook Cein, along it until directly opposite towards the South, to the yellow stone, to the top of the hill, from the stone along it a little to the Mainti, from the Mainti downwards to the hollow of the brook Sulcein, along Sulcein to Cehir, through Cehir upwards direct to the hill, upwards towards the North to the Guuer, the source of the Laguernauc, along it directly upwards to the apple tree, from the apple tree to the great grove, along the grove towards the East to the Messur Pritguen, from Messur Pritguen along the highway upwards directly opposite to Hafenni, along to Betguos on the right, where it began.

15.—BRYN LYGUNI, AND MATHENNI.

Ffernwael son of Ithael gave to his wife Ceingar, as a dowry, one named Crin son of Morgeneu, with his heirs, and all the domestic and field cattle of Bryn Lyguni, and with three modii[1] of land of Mathenni Mustuir Mur, and all their liberty. Who, after she received from her lord the King aforesaid, those lands, with all their boundaries, and inhabitants, and their offspring, for ever, said, with the approbation and consent and also grant of the King, "I sacrifice them to God, and St. Peter, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hands of Bishop Cadwared, and to all the Bishops of Llandaff for ever, with all their dignity, and liberty, and complete commonage in

[1] About 27 Acres.

field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Cadwared, ...; of the laity, King Ffernwael son of Ithael, and his wife Ceingar, Elioc, Aidan, Cynfig, Gworweith, Gwallwg, Giddwg son of Dimel.

16.—MATHENNI.

After these things, when the said land was taken away by laical force and violence from the Church of Llandaff, and often claimed by Bishop Cadwared, Morcunris, that he might not become a partaker of the excommunication pronounced against him, restored for his soul, with the approbation and attestation of King Athrwys and his witnesses, Morcynris, Moreb, and Morlas, the church of Mathenni, with three modii of land, and all who should inhabit that church with its land, except with the favour and grant of Bishop Cadwared, and all the Bishops of Llandaff. Whoever will keep it, may God keep him; but whoever will separate it from the Church of Llandaff, may he be accursed. Amen. Its boundary is,—From the source of Diuguinid along Guuer to Henpont, along Henpont downwards to Gwilca, along Gwilca upwards to directly opposite the hollow on the right, along the hollow towards the West to directly opposite the Adinant stone, along the hollow downwards to the source of the Diuguinid, where it began.

17.—GUINNA.

Be it known to all Christians that Rhys son of Ithael, King of Glewyssig, together with his heir Domnwared, sacrificed three modii of land at Guinna, to God, and to

St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Cadwared, and of all the Bishops of Llandaff, and with all its liberty, and all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Cadwared, Sulien, Rufon, Cynwyl, Mabon; of the laity, King Rhys, Gwaednerth, Merchion, Merchyr, Meic. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

18.—LOUHAI.[1]

Cynfelyn son of Cynog, bought of Rhodri son of Ithael, the land of Louhai, of the quantity of three modii,[2] for two valuable horses, and two vestments; and being thus bought, he sacrificed it, free of fiscal tribute, with the approbation of the King, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hands of Bishop Cadwared, and to all the Bishops of Llandaff, for ever, with all its liberty, and all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Cadwared, Samson, Tedmig, Gwyddyl, Gwrafeu, Gwrhafal, Dyfrig; of the laity, Rhodri, Cynfelyn, Pasgen, Aidan, Saith, Llynwydd, Maelgwn. Whoever will keep it, may he be blessed; and whoever will violate it from the Church of Llandaff, may he be cursed. Amen. Its boundary is,—The influx of Catfrut[3] into the Wye, along it upwards to directly opposite to the ridge of

[1] The position of this place agrees with that of Tintern Parva, Monmouthshire, 6 miles N. from Chepstow.

[2] About 27 Acres.

[3] Now called Cat brook; it falls into the Wye at Tintern Parva.

Tintern, to the cliff, upwards to the ridge of Tintern, from the ridge of Tintern downwards to the Wye, following Wye with its wears for fisheries to the influx of Catfrut, where it began.

19.—CAER RIOU.[1]

King Athrwys son of Ffernwael sacrificed Caer Riou, with an uncia[2] of land to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hands of Bishop Cadwared, and to all the Bishops of Llandaff, with all its liberty, for ever. And his heir Lleufryd received the land from Bishop Cadwared, and from the clergy of Llandaff, and to give to them yearly six tierces of ale, with all that was due from him in bread and in flesh, and a pint and a half of honey, and according to the will of the Bishop, as long as it should please him and his chapter, he gave it up free from him and from his offspring, for ever. Of the clergy, the witnesses are, Bishop Cadwared, Lleufryd, Glodwy, Cynfyn, Dyfrig, Gwynarwm; of the laity, King Athrwys son of Ffernwael, Lleufryd, Rhiafal, Serir, Gwernabwy, Collan, Cinim. Its boundary is,—Between Distin and Leminan, as far as the valley Manochi, the valley of Morgan as far as the fountain Baraluien, following the acclivity to the rivulet Penlucan, to the pool Ruddylin, following it as far as the Distin. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. Amen.

[1] From the boundaries of this grant, it may be safely inferred that the site of Caer Riou is a place in Monmouthshire, called Chapel Farm, between the rivulets Lumon and Distil, about 5 miles N. W. from Monmouth.

[2] About 108 Acres.

20.—DIN BIRRION.

Cynfelyn son of Cynog sacrificed to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Cadwared, and to all the Bishops of Llandaff, with the approbation and consent of King Rhodri son of Ithael, Din Birrion, with three modii of land, and with all its liberty, and all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Cadwared, Gwyddyl, Lwlig, Gworafwy.

21—GUERUDUC.

King Rhys son of Ithael granted the village Gueruduc, with nine modii[1] of land, for the salvation of his soul, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Cadwared, and all Bishops of Llandaff for ever, with all its liberty, without any payment, great or small, to any mortal man except to the Church of Llandaff, and its pastors; and he made that land a Refuge to the present and future inhabitants, and to whomsoever should seek it on account of joy or gladness, for ever. Of the clergy, the witnesses are Bishop Cadwared, Samson, Gwrtri, Gwengaleu, Trican, Unwst, Glowybwy, Seitir, Gwyddyl, Rhiafal, Lwlig, Dyfrig; of the laity, King Rhys, Gwernyfed, Cynbresel, Dawan, Jacob, Cynwyd, Cynfwy, Gwobeith, Gwrhafal, Glesni, Elmareu, Pasgen, Collfwy. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

[1] About 81 Acres.

22.—MERTHYR MACHES.

Cors son of Erbig being penitent in heart and mind, and asking pardon of God for his offences through the intercession of St. Dubricius, St. Teilo, and St. Oudoceus, and indulgence and remission of his sins from Bishop Cadwared of that church, said, "I offer to God, and to "St. Dubricius, St. Teilo, and St. Oudoceus, and in the "hand of Bishop Cadwared, and to all Bishops of Llan-"daff, the church of Merthyr Maches, with three modii of "land about it, and with all its liberty, and all commonage "in field and in woods, in water and in pastures, without "any payment, great or small, to any mortal man, besides "to the Church of Llandaff and its pastors, for ever, King "Gwrgafarn son of Ffernwael granting and confirming "the same." Of the clergy, the witnesses are, Bishop Cadwared, Cyfreiddian, Mastryd, Cynweu, Llunfryd, Rhiafal, Iawan, Gwallonir; of the laity, Cors, Cyheig, Ilias, Tenfwy, Glesni, Elldoc. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed.

CERENHIR, BISHOP.

23.—MERTHIR BUCEIL,[1] MERTHIR MINOR,[2] AND TIR COLLOU.

Be it known to all Christians, Kings, and Princes, and catholic persons of all orders, clerical and laical, and es-

[1] Merthyr Bugail,—probably Merthyr Mawr, near the town of Bridgend, Glamorganshire, part of the Tithes of which belong to the Archdeacon of Llandaff.

[2] Merthyr Minor,—the boundary of this place determines its situation near the influx of the river Ewenny into the Ogmore, below Bridgend.

pecially those who dwell in the southern part of Britain, that Gwallwn son of Ceidrich, being excited by anger and rage, arose, with uplifted head, against his lord, that is to say, Hywel son of Rhys,[1] King of Glewyssig, breaking the peace, and would take from him by force and violence the land of Lantivei. And the dispute and contention between the King and Prince being heard throughout the country, Cerenhir, Bishop of Llandaff, exhorted them to agree and make peace. And having heard his entreaty, and obeying him, they came to Llandaff with a large military retinue, and on the altar of St. Dubricius, St. Teilo, and St. Oudoceus, the holy gospels being placed before them, they swore that for the future there should be peace between them, without fraud or treachery; there being present three Abbots, Elisael, Abbot of Cadoc; Elised, Abbot of Illtyd; ——, Abbot of Docunni; Cywared, reader; Gwerngen, Ruid, Esne, Pasgen; and laity present, Mor, Merchytir, Iddgant, Embresel.

After these things, King Hywel broke his peace, and committing both murder and perjury, killed Gwallwn treacherously; and on his being murdered, the Bishop assembled a complete synod at Llandaff, there being gathered together all the clergy of the whole diocese, from the mouth of Taratyr on Wye to the mouth of Towy; and all the crosses being with one voice placed on the ground, and the bells inverted, and the relics of the saints taken from the altar, and thrown to the ground, he excommunicated the King, taking from him all the communion of Christians; and he remained under that excommunication nearly a whole year.

[1] Living in the time of Alfred the Great, King of England, and Rhodri the Great, Prince of Wales, about the year 877.—Asser Menevensis.

After these things, the King not being able to bear such excommunication as his crimes required, sought for pardon at Llandaff, with naked feet and profuse shedding of tears, for his murder and perjury; and by the advice of his uncle Meurig, pardon being given to him, with the enjoining of public penance, he largely promised amendment of soul and body, by fasting and almsgiving, and gave to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Cerenhir, and to all the Bishops of Llandaff for ever, before the said persons, and all attesting the same, Merthyr Buceil, and Merthyr Minor, with four modii[1] of land about them, and half a modius of Tir Collou, with all their liberty, without any payment to any mortal man, besides to the Church of Llandaff, and its pastors, and with all commonage in field and in woods, in water and in pastures. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. Amen.

The boundary of Merthyr Minor,—From directly opposite the influx of the spring Uanon in the Euenhi, through the meadow along the ditch as far as the Knoll, from the Knoll downwards to the stone, direct to Ogmore, to Pwll y Llech, from the Pool direct to the gorge of the hollow, along the hollow to the Pwll y Colimet, to the dike, to the top of the cliff, along the dike to the dry pool, direct to the dike, along the dike to the hollow of Tref Sadwrn, downwards to the hollow of Tir Cinbis, to the rock towards the East, along the dike to the pool, along the dike to the hollow, directly along it to the bed of broom, the bottom of the grove upon the Ogmore, along Ogmore downwards to the confluence, along Euenhi upwards to the influx of the spring Uanon.

[1] About 36 Acres.

24.—VILLAGE OF GULIBLE.[1]

During the reign of Meurig son of Ithael, King of Glewyssig, Ili son of Cynflws and Camawg met together at the monastery of Llandaff, and in the presence of Bishop Cerenhir, and his clergy, confirmed their peace, both swearing upon the altar of Peter the apostle, and of St. Dubricius, St. Teilo, and St. Oudoceus, the holy gospels and the relics of the saints being placed before them, that their ancient enmity was done away and forgotten. After an interval of some time, he who stood with joy in the presence of God in the heavenly paradise, and presumptuously said, "I will fix my seat in the north, and be "like the Most High," and falling through the effects of envy and pride, drew with himself from the highest throne to the bottomless pit, part of the unclean spirits, who agreed with him, and part he sent into the air: and who through artful fraud deceived our first parent Adam, who by the word of God was created eternal and holy, and was placed in the seat of delights, with supreme happiness and joy, and having lost his happy state, was with his wife cast out of paradise destitute and sorrowful; he, the same ancient enemy, the incitement to envy still remaining, caused his offspring, the aforesaid persons, to disagree, and break the peace, so far that Ili, a member of Antichrist, slew Camawg treacherously, committing at the same time both murder and perjury.

After these things, the report of his wickedness and impiety was heard throughout the kingdom, and

[1] Gwlyb-le, or Wet Place; there being no boundaries given, the situation of this place has not been ascertained.

Bishop Cerenhir assembled at Llandaff all the clergy of the whole diocese between Taratyr on the banks of the Wye and the mouth of Towy; and by the advice of the whole synod, he took away all communion and participation of Christians from the aforesaid murderer and perjured person Ili; the crosses together with the relics of the holy saints being laid on the ground. And so he remained excommunicated for some short time; but being compelled by the force and rigour of justice, and not able to sustain any longer the burden of his wickedness and crime, with profuse shedding of tears, and naked feet, he sought pardon of Bishop Cerenhir at Llandaff.

And pardon being given to him, with penance suitable to the crimes of murder and perjury, and also to his excommunication, standing in the middle of the church, he promised to amend himself in all things, by fasting, prayer, and almsgiving; and with the approbation and consent of King Meurig, he granted for the salvation of his soul, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Cerenhir, and to all the Bishops of Llandaff for ever, the smaller village of Gulible, with all its liberty, and all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Cerenhir, Bishop; Elisael, Abbot of Cadoc; Elised, Abbot of Illtyd; ———, Abbot of Docunni; Nudd, Idnerth, Cynflws, Gwernoneu and his son Gwrdoc, Ieufwy, Cadwared, Glywi, Caradoc; of the laity, Meurig, Ili, Alexander, Ili son of Manachan, Gworfryd, Albrit. Whoever will keep it, may God keep him: but whoever will separate it from the Church of Llandaff, may he be accursed.

25.—VILLAGE OF LANN CULAN.

Cynfyn son of Gwrgan sacrificed to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Cerenhir, and all the Bishops of Llandaff for ever, Lann Culan, with all its liberty, and three modii, that is a quarter of an uncia[1] of ground, and with the approbation and consent of King Brochwael son of Meurig, with all its liberty, without any payment to any mortal man, besides to the Church of Llandaff and its pastors for ever, and with its Refuge for those who at present or in future may remain there, or who shall seek that church and its land on account of having committed some crime, and so long as the fugitive may wish, in quiet peace without limit, and with all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Cerenhir, Nywys, Nudd, Cynan, Cadwared, Seitir, Cynflws, Idnerth, Heinif; of the laity, Brochwael son of Meurig, Gistlerth, Idwallon, Ili, Aircol, Elisei. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. Amen.

26.—VILLAGE OF PENNON AND ST. TYLULL.

Agwod son of Ieuaf came on a certain day to the door of the Church of St. Dubricius, St. Teilo, and St. Oudoceus at Llandaff, in a very great rage, as a grievous quarrel had taken place between his family and that of the Bishop, and having thrown stones against the church door, he was driven away under excommunication. After a few days he

[1] About 27 Acres.

sought pardon for the crime which both he and his family had committed, and absolution having been pronounced on him, acknowledging with great sorrow his fault of transgression, he, with the approbation of Meurig, King of Glamorgan, sacrificed to God, and to St. Dubricius, St. Teilo, St. Oudoceus, and Bishop Cerenhir, and all the Bishops of Llandaff, the Village of Pennonn, with its church of Lanntylull, and three modii[1] of land, and three bushels of wheat, and with its Refuge, and all its liberty, free from all regal service, except prayer only, and with commonage to the inhabitants in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Cerenhir, Nudd, Tuthed, Seitir, Idnerth, Gworedris, Bleinwydd, Dyfran; and of the laity, King Meurig, Agwod, Idnerth his son, and his brother Briafael, Orytur, Iddgant, Merchfwy, Illtyd, Blaenrydd, Ruid, Cynlewi. Its boundary is,—Along the valley of Brachan by the length of the highway as far as the fountain, from the fountain following the highway to the ford of Dulais, from the western part of the brook Brachan by the length of the ditch, following the ditch straight to the other ditch, in its length to the hill of Guorgued, from the hill out of the cultivated land to Pen-y-clawdd, along the dike downwards to the ridge, from the ridge to Bryn hin hitian to Dulais.

[1] About 27 Acres.

NOBIS, BISHOP.

Nobis, the nineteenth Bishop.[1]

[1] Bishop Godwin observes that there is nothing mentioned respecting this Bishop, except his name; but Antonius a Borco entered on the margin of his copy, which he gave to Camden, the following particulars from a Book in the Bodleian Library,—"A Jester came to the palace of the Bishop "named Nobis, and standing before him said, (punning on his name,) Amen "dico vobis, pro nobis est sine robis. To which the Bishop answered, "Amen dico vobis, sine robis ibis a nobis; and the Jester rejoined, Amen "dico vobis, si nobis sit sine robis, a labiis nobis dicentur scandala vobis." Which may be translated,—*Jester*, "Verily I say unto you, I am without "robes."—*Bishop*, "Verily I say unto you, you shall go from me without "robes."—*Jester*, "Verily I say unto you, If I shall be without robes, "from my lips reproachful things will be said of you."

In the Appendix, page 273, the name of Nobis, Bishop of Teilo or Llandaff, appears as a witness to a grant recorded on the margin of the ancient MS. Copy of the Gospels, preserved in Lichfield Cathedral, called St. Chad's Gospels.

CHAPTER VIII.[1]

GRANTS OF KING NOWI SON OF GWRIAD—BLEDRWYS SON OF GWOLLWYNYN—LLYWARCH SON OF CADWGAN—ASSER SON OF MARCHWYDD—KING CADWARED SON OF OWAIN—GWYLFFERT, HEWY, AND ARWYSTYL, SONS OF BELI—ELIAU SON OF ACHERW—TUDMAB—CORS AND MORYDD—KING HYWEL SON OF RHYS—GWRHAI SON OF IDDIG—ABRAHAM—BROCHWAEL SON OF MEURIG—NUDD SON OF GWRGENEU—EISED YRSMYN—BROCHWAEL SON OF MEURIG—MARCH SON OF PEBIAU—KING HYWEL SON OF RHYS—KING ARTHMAEL—TEWDWR SON OF ELISED, KING OF BRECKNOCK—KING GRUFFYDD SON OF OWAIN—MORGAN HEN SON OF OWAIN, KING OF GLAMORGAN—MERCHIAWN SON OF RHYDDERCH—ARTHMAEL SON OF NOWI, KING OF GWENT, AND OF LAWR, AND HIS SON DEHEFEINT—NOTICE OF THE CONSECRATION AND DEATH OF GWGAN, BISHOP OF LLANDAFF.

(PATER,[2] BISHOP.)

1.—CHURCH OF MAINUON, THAT IS, THE VILLAGE OF GUICON.

King Nowi son of Gwriad killed Arcoed son of Dissaith in the mansion of Mainuon, in the middle of Trelech, a mansion of St. Dubricius, St. Teilo, and St. Oudoceus,

[1] The subject-matter of this Chapter commences in the original Latin, at page 208, and has reference to particulars which took place when Pater, Gulfrid, Nudd, Cyfeiliog, Libiau, and Gucan, were Bishops of Llandaff.

[2] This Bishop is called in the Welsh Chronicles Padarn, where it is stated that he died in the year 961, and that Rhodri the son of Morgan Mawr was appointed his successor, in opposition to the will of the Pope, owing to which circumstance he was poisoned.—Myfyrian Archaiology, II. p. 491.

Godwin, in his List of Bishops, places Pater as 25th Bishop of Llandaff, following Marchlwys, who, according to Brut y Tywysogion, died in the year 943, which is more consistent with chronology than the position in which he is placed in this Work.

through anger and excessive rage, and violating the refuge of the holy persons; and Bishop Pater assembled the clergy of the whole diocese within Taratyr and Towy, on account of the sacrilegious violence that had been committed. King Nowi hearing of the coming of the Bishop, and the assembling of the synod[1] on the business of the sacrilege and violating the refuge, sought pardon of Bishop Pater, and the whole synod, in the church of Mainuon; and having returned all things to the church, with an effusion of tears and falling prone to the ground, and pardon being given to him with enjoined penance, he granted in alms to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Pater, and to all the Bishops of Llandaff, the village Guidcon, with all its territory, that is three modii[2] of land, and with all its liberty, and all commonage in field and in woods, in water and in pastures. Of the clergy, the witnessess are, Pater, Bishop; Dissaith, reader; Diwin, officiating minister; Cynwal, Equonimus, Llywarch son of Dutha, Oswl son of Cynfelyn; of the laity, King Nowi, Gwrawl son of Brochfael, Eiddilwyrth son of Edryd, Mailseru son of Dutha. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

2.—TERRITORY OF LLANBEDEUI. A SYNOD.

In the year of the nativity of our Lord 955, and indiction 13, the following wicked deed was perpetrated. In the days

[1] Sir Harris Nicholas in his Chronology of History states that this Synod or Council was held in the year 943, which must have been the 1st year of Pater's Prelacy.

[2] About 27 Acres.

of Nowi son of Gwriad, and of Pater, Bishop of the most celebrated episcopal See, which is situated on the banks of the river Taff, on a certain day, in the time of harvest, a Deacon named Ili son of Beli, whom the Bishop had ordained in that year, passing through the corn, a certain countryman named Merchytir son of Iddig, met him saying in opprobrious language, "What does such a coward as thou do "with weapons?" Whilst they spoke in reproachful terms, Merchytir rushed upon him, and reached his hand to his sword, which being unsheathed, he cut off therewith one of the Deacon's fingers, and his blood flowing, the Deacon said to him, "Return to me that thou mayest tie up my fin-"ger." And when turning to him, and tying his finger, the Deacon stabbed him, and he immediately died; and the Deacon betaking himself to flight, went to the church of St. Jarmen, and St. Febric, seeking refuge. When these things were done, they were told to the friends of the deceased; afterwards many of them assembled together, and endeavoured to break open the church in which was the Deacon. Then came the celebrated Blegwryd,[1] son of Eineon, who forbad them to break the church, because it was a dreadful crime. Very soon after however six persons of the family of Nowi, whose names were Birtulf, and his brother Britilm, Buddad, and his son Briwan, and two other brothers, Gwodgwn and Alla the sons of Cynilig, came, and immediately rushed into the church, and,

[1] He is supposed to be the same person as Blegwryd, a very learned man, who assisted Howel Dda son of Cadell, Prince of Wales, in forming his code of Welsh Laws, about the year 940. In the Myfyrian Archaiology, he is however stated to be the son of Owen, not Eineon, and to be the brother of Morgan, King of Glamorgan, and chief Assessor (Pencyfeistedd) at Llandaff.—See Spilman's Concilia, I. p. 408—418. Myfyrian Archaiology, II. p. 485. Powel's History of Wales, p. 44. Wynne's ditto, p. 50.

dreadful to relate, killed the Deacon before the altar of the saints, the blood being sprinkled on the altar and the walls of the church.

These evil deeds having been perpetrated, they were told to the Bishop, who then abode with Hywel,[1] the British King, in the region of Brecknock. When he heard it, he immediately sent messengers to the monasteries of all the provinces of the whole diocese between the mouth of Taratyr on Wye and the banks of Towy, which were subject to the church of Llandaff, and to St. Dubricius, St. Teilo, St. Oudoceus, and Bishop Pater, and all succeeding Bishops for ever, that they might assemble the Priests, Deacons, and clergy of all degrees, and meet together. Nowi also hearing, with his nobles, that the malediction of the whole church was rushing and falling upon him, would not dare to sustain such a weight of malediction, but entered into counsel with the most learned men of his country, and sending messengers, called the Bishop to him. And afterwards Nowi, and the Bishop, with his nobles, met together in the city of Gwent,[2] and by the advice of all the doctors of both parties, the six cruel men were given into the hands of the Bishop, and they were taken to the monastery of St. Teilo, where they passed six months in iron fetters. Again Nowi requested that those men might be brought to the aforesaid monastery, in which they had killed the Deacon, that there they might receive divine judgment. Also it was fixed, accor-

[1] There must be some error in the date of this synod, if Hywel Dda is here intended, as he died in 948, and was succeeded by his son Owain.

[2] Probably Caerwent, in Monmouthshire, now only a village; this place is the Venta Silurum of the Romans, and was of considerable importance, and well fortified; the remains of its walls are somewhat more than a mile in circumference, and inclose an area of about 40 acres.

ding to the judgment of the synod, that each of them should give to the church he had defiled, his land and all his substance, and also the price of his life, that is seven pounds of silver. But it is not to be omitted that before judgment, those men Idwallon son of Morwydd, and Gwynac, and Jonathan, and Galfryd, three sons of Ceredig, with the whole land of the family of Gwrfod, with field and fountains, with woods and hawks, and with every payment which used to be given before to the King, were put into the possession of the Bishop, and in the power of the church of St. Teilo. All these things being settled by divine judgment, the Bishop arose in the middle, and they all stood near him holding the Gospel, and he said to Nowi, "Lay thy hand on this Gospel." And Nowi placed his hand on the Gospel, and said, "May this land with its "inhabitants be in eternal consecration to God, and to St. "Dubricius, St. Teilo, and St. Oudoceus, and Bishop Pa-"ter, and to all Bishops of Llandaff, free from all laical "service, except only daily prayer, for ever." Of the clergy, the witnesses are, Pater, Bishop; Diwin, priest; Dissaith, reader; Enun and Marthi sons of Cadgen, Llywarch and Brwyn sons of Dutha, Aircoed, Cynflws, and Gwynan, Brein son of Gworeu; of the laity, King Nowi, Gistlerth, Ivor, Cynfarch, Ili, Bledrwys. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen. The boundary of Llanbedeui,—The dike in the hollow, is the boundary of Llanbedeui. And the boundary of Tonou Mur, that is Piben Eholch,—Along the hollow upwards to the swell of the hill, to the dike of Trostref, along the dike to Ffrwd y Wern, over the stream to the ditch, to the spring of Gwinid Arwen, along the brook, along Gunos brook, following the hollow to Trallwng Tewdus,

to the dike and along it through the wood, along the dike to the hollow of Pihen Eholch, where it began. The Glen of Mannou, and Rhos yr Eithin, and Cilcoit as far as Anghiti, and the boundary of Cilcatan belong to the territory of Llanbedeui, and to the Church of Llandaff and its pastors.

3.—CAER NONOU.

Bledrwys son of Gwallwyn, lying in sickness and approaching his death, gave in honour of his burial, Caer Nonou, with an uncia and a half[1] of land, that is the half part of the land of Caer Nonou, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Pater, and to all Bishops of Llandaff for ever, with all its liberty, and its wears for fisheries, without any payment to mortal man, besides to the Church of Llandaff, and commonage to the present and future inhabitants in field and in woods, in water and in pastures, and with the approbation and consent of King Nowi. Of the clergy, the witnesses are, Pater, Bishop; Goronwy son of Gwrfed, Abbot of Gwent city; Diwin, priest; Dissaith, reader; Aircoed, reader; Merchi son of Cadgen, Abbot of the church of St. Michael; Llywarch and Brwyn sons of Dutha; and of the laity, King Nowi, Bledrwys holding the gospel and confirming the grant, Blegwryd, and Rhydderch sons of Eineon. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. Amen.

[1] About 162 Acres.

GULFRID, BISHOP.

4.—TREFICARN PONT.

Llywarch son of Cadwgan plundered Abergwenffrwd, and took Eicolf son of Cynor, with all his household furniture, and domestic and field animals; and that wickedness being done with great anger and fury in the territory and refuge of St. Dubricius, St. Teilo, and St. Oudoceus, Bishop Gulfrid commanded the clergy of the ecclesiastical order of all the diocese, between the mouth of Taratyr on the banks of the Wye and the banks of the Towy, to assemble at Llanoudocui;[1] and the congregation having heard, and also being united on account of so great a crime, Llywarch, bowing himself to the ground, sought pardon, with bended knees and an effusion of tears, before the Bishop, and before the holy relics, crosses, and bells, proposing that he, acknowledging his crime, would accept and suffer canonical sentence and judgment. The Bishop having entered into counsel with the synod, and some principal persons of the diocese of the laical order and catholic faith, forgave him, on his restoring to him and his men, all the things that he had plundered; and remission was given him, and penance enjoined proportionate to his crime. And after pardon was granted, Llywarch gave in alms to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Gulfrid, and to all Bishops of Llandaff for ever, the village of Treficarn pont, and three modii[2] of land, and with all its liberty, all commonage

[1] Probably Llandogo, Monmouthshire, see page 400.

[2] About 27 Acres.

in field and in woods, in water and in pastures, and with the approbation and consent of Cadell, King of Gwent, the son of Arthfael. Of the clergy, the witnesses are, Gulfrid, Bishop; Diwin, priest; Dunwallawn, Abbot of Llaneineon, that is Llanoudocui; Dissaith, reader; Aircoed, reader; Heinif son of Cadgen, Llywarch son of Dutha; of the laity, King Cadell son of Arthfael, Llywarch, Cynfelyn son of Branud, Owain son of Awod, Gwlfre son of Eleu, Morgeneu son of Dull, Edril son of Cilbresel. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

5.—VILLAGE OF SEGAN.

Be it publicly known to all persons worshipping Christ, and especially those who inhabit the southern part of Britain, that Asser son of Marchwydd killed Gwlagwyn by treachery; and to make amends for such murder, with respect to God and men, peace being concluded between the kindred on both sides, he, and also his father Marchwydd, granted in alms for the soul of the deceased, the village of Segan, with nine modii[1] of land, to God, and Peter the apostle, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hands of Bishop Gulfrid, and to all the Bishops of Llandaff for ever, King Cadell son of Arthfael granting and commanding it, without any payment, great or small, to any mortal man, besides to the Church of Llandaff and its pastors, with all its liberty, and all commonage in field and in woods, in water, and in pastures. Of the clergy, the witnesses are, Gulfrid, Bishop; Diwin, presbyter; Dis-

[1] About 81 Acres.

saith, reader; Cynwal, Heinif, Tudnerth; and of the laity, King Cadell son of Arthfael, Marchwydd son of Bleddgwr, and Asser his son the murderer, Merchiawn, Edrit, Drim, Cynfyn. Whoever will keep it, may God keep him; and whoever will violate it, may he be cursed. The boundary is,—From the ford of Dulais, keeping the highway as far as the great rock, again keeping the highway, and going beyond the road as far as the well Dotei, from the well Dotei it proceeds to the ditch, and following the ditch on the middle of the ridge as far as the mound of Guian, then following the ditch and going straight to the long stone, from the long stone to the black marsh until it descends into Dulais.

1.—TREF RET, NEAR MERTHYR MINOR IN MARCA.[1]

King Cadwgan son of Owain, sacrificed for his soul and the souls of his father and all his progenitors, the village of Ret, with three modii of land, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Gulfrid, with all Bishops of Llandaff, and with all its liberty, and commonage to the inhabitants of that land in field and in woods, in water and in pastures, and without any payment to any mortal man, besides to the Church of Llandaff and its pastors, for ever. Of the clergy, the witnesses are, Gulfrid, Bishop; Dissaith, writer; Enun, Cynwal; Diwin, priest; Tudnerth, Rhyfelgar, Aircol, Dwnna; and of the laity, King Cadwgan, Rhiwallawn, Ellystan, Marchi, Catulf, Edryd, March; Aidan, priest;

[1] This place is now unknown. We find by the above that it was situated near Merthyr Minor and Merthyr Glywis, which is probably the same as Merthyr Bugail, supposed to be Merthyr Mawr, on the banks of the river Ogwr or Ogmore, near Bridgend, Glamorganshire,—see page 466.

Draigwn, reader. Its boundary is,—In length from Merthyrgliwys as far as the river Ogmore; in breadth, from Tir y Caer, as far as the village Oufreu. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

NUDD, BISHOP.

7.—OF THE MARTYRS JULIUS AND AARON.[1]

Gwlffert, Hewi, and Arwystyl, sons of Beli, and their family, quarrelled, first in words, and as it is said, "From "the smallest things, greater will proceed," afterwards fought with the family of Bishop Nudd, who at that time remained at Llangarth;[2] and an agreement having been made between both parties, the aforesaid persons sought

[1] A notice of the martyrdom of Julius and Aaron occurs in page 308. The late Professor Rees, in his "Essay on the Welsh Saints," page 96, considers the account given by Giraldus Cambrensis and others of the splendid Churches of Julius and Aaron, with their Convent and Society of Canons, at Caerleon, as fabulous; and says that soon after the Norman conquest there was an ordinary church at that town dedicated to these martyrs jointly. According to Bishop Godwin, there existed in the recollection of the generation preceding that in which he wrote, two chapels called after Julius and Aaron, on the east and west sides of the town of Caerleon, about 2 miles distant from each other. Antiquaries are not entirely agreed respecting the situation of these chapels; however it is more than probable that the old mansion of St. Julian's was built on the site of St. Julius's chapel, but the boundaries here given do not favor the fixing upon Penrhos, on the other side of the Usk, as the situation of St. Aaron's; these territories of Julius and Aaron must have extended on the southeast side of the river Usk to the parish of Kemys, the brook Amir, (called also the Brook of the Martyr, probably St. Alban) being the division between the latter parish and the territories herein described.

[2] Llanarth, Monmouthshire, which was given by Iddon son of Ynyr Gwent to Archbishop Teilo; see page 358.

pardon for the injury and great cruelty which had been done on their part. And penance being enjoined to them suitable to their crime, they said, "We sacrifice and heart-"ily restore to God, and to St. Dubricius, St. Teilo, and "St. Oudoceus, and to Bishop Nudd, and all the Prelates "of Llandaff, all the territory of the holy martyrs Julius "and Aaron, which of old time belonged to St. Dubricius; "with all its liberty, and free from all regal service, and "all its dignity, and privilege, and refuge, as an island in "the sea, free from all laical service, except only daily "prayer, and to be always the peculiar seat of the Bishop "of Llandaff, and all commonage to the inhabitants in field "and in woods, in water and in pastures, and with all its "wears for fisheries in the woods and in the sea." Of the clergy, the witnesses are, Bishop Nudd, Tuthed, Gwerngen, Gwredris, Idwored, Sedd, Elwoid; of the laity, Meurig, his sons Brochwael and Ffernwael, Haiarnddur, Caletir, Caiaun, Emris, Brechiawl, Clydog, Rhiwallon. A blessing being pronounced on those who would preserve that alms for the service of the Church of Llandaff, and a curse on such as should separate it from the said church and its pastors. Its boundary is,—The head of the dike on the Usk, following along the dike to the breast of the hill, along the dike to the source of the brook Merthyr, that is Amir, from its source to the hollow upwards, to the source of the brook Lechou, following Lechou downwards to the gorge of the hollow on the right side; along the hollow upwards to the head of the dike, and along it towards the west to the slope of the hill, to the source of the brook of Bedd yr Alltudion (Grave of the Strangers,) along the brook to the Usk, along Usk with its wears to the head of the dike, where it began.

8.—CAER DUICIL.

The Father, Son, and Holy Spirit, three in persons, one in deity and substance, inspired by his grace, and on account of the salvation of his creature made after the image and likeness of himself, the stony heart of Enwystyl, a certain rich man lying in illness and under the burden of his sins. And the said Enwystyl turning to the Lord, and having received remission of his sins from Bishop Nudd through the intercession of St. Dubricius, St. Teilo, and St. Oudoceus, granted in alms the castle of Dinducil, that is Caer Duicil, with its church, and three modii of land around the fortress on the mountain and below it, with its boundaries on all sides, and with all its liberty, and all commonage in field and in woods, in water and in pastures, with the approbation and consent of King Hywel son of Rhys. Of the clergy, the witnesses are Bishop Nudd, Bleinwydd, Rwydd, Gwynalan, Gwrgarherw; and of the laity, King Hywel, Engist, Sawian, Byrrian, Afelwydd. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed.

9.—VILLAGE OF ELIAU.

Eliau son of Acherw sacrificed a field of one modius[1] in quantity, for the writing of his name in the Book of Life, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Nudd, and to all Bishops of Llandaff for ever, and with all its liberty, without any payment to any mortal man, besides to the Church of Llandaff and

[1] About 9 Acres.

its pastors. Of the clergy, the witnesses are, Bishop Nudd, Idnerth, Gwyddai, Blainrydd, Sciplan; of the laity, King Hywel, Eliau, Iddig, Llilli, Cwywerth, Breichiawl. Its boundary is,—The valley of the lepers, from the valley to the fountain Cincarui, and straight along the road from thence to the brook, again the land sloping circuitously to the said valley of lepers. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

10.—CHURCH OF DINCAT.[1]

Tudmab being penitent in heart and mind, and fulfilling the commandment of the Lord, "Give and it shall be given "unto you," for the exchange of a heavenly kingdom, and for the soul of his father Pawl, granted the church of Dincat, with three modii[2] of land, to God, and the apostle Peter, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Nudd, and all pastors of Llandaff, with all its liberty, and all commonage in field and in woods, in water and in pastures, and with the approbation of King Hywel son of Rhys. Of the clergy, the witnesses are, Bishop Nudd, Tuthed, Banwgar, priest; Idnerth, Eggoid; of the laity, King Hywel, Tudmab, Morgi, Gwyddgyfarch, Dwnna, Gwanar. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen. Its boundary is, —The influx of Camfrut into the Trothy, as it leads upwards to the ditch on the right, along the ditch, across

[1] Dingestow,—a parish in Monmouthshire, the church whereof is 4 miles W.S.W. from Monmouth. It was dedicated to Dingad son of Brychan.

[2] About 27 Acres.

the brook, along it downwards to the spring of Ffynnon y Cleifion, crossing the ditch and across the ridge to Nant y Bwch, along the brook to a ditch on the left in the direction of the Trothy, to a small brook, and along it to the Trothy, to the Yewtree ford on the Trothy, through the Trothy along the ditch upwards, along the brook to its source, from its source across the ridge to the source of another brook, following along the brook to the influx of Henglas, along the Henglas upwards to the influx of Camfrut, where it began.

11.—CHURCH OF GUEITHIRIN.[1]

Cors and Morwydd granted the church of Gueithirin, with three modii[2] of land about it: and after an interval Cors gave three other modii of land above the way, near the aforesaid land, with its wood and claims, and all its liberty, and with the approbation of King Hywel, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Nudd, and all Bishops of Llandaff for ever, without any payment to any mortal man, besides to the Church of Llandaff; and for the soul of the King it was given, to be free and quit of all tribute and laical service. Of the clergy, the witnesses are, Nudd, Bishop; Elised, Abbot of Illtyd; Idnerth, Gworddog, Elwoid; of the laity, King Hywel, Merchiawn, Gwynan son of Morwy. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. The boundary is,—From the influx of Pwll y Fan into the Trothy, along it opposite the Pwll to

[1] Llanfetherin,—a parish in Monmouthshire, the church whereof is situated at a short distance from the river Trothy, about five miles N. E. from Abergavenny.

[2] About 27 Acres.

direct to its source, from its source direct over the ridge to Cynllwyn, along the Cynllwyn upwards to the boundary of Tref Pedr in the hollow to the right, along the hollow to Carnlitan on the hill, from Carnlitan to the right directly downwards to Rhyd yr Ewig Adgweddawg, from the ford direct across the ridge to the right to the spring of Colwyn, along Colwyn downwards to the grove, from the grove to the knoll, from the knoll along the grove to the Trothy, to the ford, from the ford as the Trothy leads downwards to Pwll y Fan, where it began.

12.—PENCREIC[1] IN ERGYNG, ON WYE.

After a long time King Hywel son of Rhys granted for his soul, and the souls of his parents and friends, Pencreic, with all its land, and all liberty, and free from all laical service, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Nudd, and all Bishops of Llandaff for ever. Of the clergy, the witnesses are, Bishop Nudd, Heinif, Elwoid, Iowi; of the laity, King Hywel, Meurig, Merchiawn. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

13.—YSTRAD HAFREN.[2]

After an interval of time, King Hywel son of Rhys, restored to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, in the hand of Bishop Nudd, and all Bishops of Llandaff for ever, the church of Ystrad-hafren, with its

[1] A place near Ross, Herefordshire.
[2] A grant of this place by Morgan son of Athrwys is given in page 423.

boundaries, from the summit of the grove of Ili to the sea, and from Glasgwern to Longwern, which he had taken to himself by laical invasion for some time; and free from all service and claim, as it was in its best state in the time of Morgan son of Athrwys, King of Glewyssig, contemporary with Berthgwyn, Bishop of Llandaff. Of the clergy, the witnesses are, Nudd, Bishop; Elised, Abbot of Illtyd; Idnerth, Merchiawn, Gwrfodw, Gwrgi, Talan, clerk and heir. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed.

14.—CHURCH OF RHIW.

Gwrai son of Iddig restored to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Nudd, and all Bishops of Llandaff for ever, the church of Rhiw, with three modii[1] of land about it, which formerly belonged to St. Dubricius, Archbishop of Southern Britain, and with all its liberty, without any payment, great or small, to any mortal man, besides to the Church of Llandaff and its pastors for ever, and with all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Nudd, Bishop; Elised, Abbot of Illtyd; Idnerth; of the laity, King Hywel, Merchion. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

15.—VILLAGE OF BRANUC.

Be it known to all inhabitants of Southern Britain, that Abraham has given to God, and to St. Dubricius, St.

[1] About 27 Acres.

Teilo, and St. Oudoceus, and in the hand of Bishop Nudd, and to all their successors in the Church of Llandaff, for ever, the village of Branuc, with two modii of land, and with all its liberty, without any payment to any mortal man besides to the Church of Llandaff, and its pastors. And with it he gave the field of the Monks near the corn of Aperhumir, and with his plows at Aperhumir. Of the clergy, the witnesses are, Bishop Nudd, Cynan, Idnerth, Equonimus, Llutmin of Hennlantituic, Cyngan of Lansyllwg, Maelserw of Lantimoi, Eithin of Garthbenni; of the laity, King Hywel son of Rhys, Abraham, Cyfarherw, Salomon, Cynfryd, Cynbresel, Idwallawn, Gwrhytir, Idnerth son of Awagon, Meic. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

CYFEILIAWG,[1] BISHOP.

16.—LLANMEIRIPENROS.

Brochwael son of Meurig gave for his soul the church of St. Mary, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, with three modii of land about it, which he

[1] The name of this, as well as of several others of the Bishops of Llandaff, is spelled differently at different times, and it is frequently written Cimeiliauc and Chevelliauc, and in various other ways. He was consecrated Bishop by Ethelred, Archbishop of Canterbury, at his own house, in the year 872. He was taken prisoner by the Danes; the particulars are thus related by Florentius of Worcester, "A. D. 915. The pagan pirates who for nearly 19 years had left Britain, and attacked the French coasts, returned to England from the province of Lidwicum [Brittany] under their leaders Ohter and Rhoald, and having sailed round the West Saxons, and Cornwall, entered the mouth of the Severn. Without delay they invaded the country

had first of all sacrificed to his virgin daughter, who had taken the nun's veil, that she might dwell there until death; but being deceived by diabolical advice and suggestion, she was seduced by Edgar son of Levi, and conceiving incestuously, brought forth a son, through whose birth she died. After these things, a dispute arose between Brochwael and Bishop Cyfeiliawg respecting that church and its territory; and on the assembling together of all the clergy and learned men who were between Towy and Wye, to adjudicate between the Bishop and Brochwael, by the true judgment of the clergy of the whole synod, the aforesaid church, with all its land, was adjudged to Bishop Cyfeiliawg, and the Church of Llandaff for ever. And the judgment pronounced being acceded to by both parties, Brochwael said, "I sacrifice to God, and do by oath "confirm this church, with all its land and liberty, to God, "and to the aforesaid Saints, and to all Bishops of Llandaff

of the Southern Britons, [South Wales,] and destroyed all that they found on the banks of the river. Having taken, in the district of Ircenefeld, the British Bishop Cimilgeacum, they rejoiced not a little, and conveyed him to their ships; whom however King Edward [the Elder,] soon after ransomed for forty pounds."—Chron. Florent. 1601, p. 600. See also Matth. Westm. page 183. And likewise Ingram's Saxon Chronicle, page 131. And Fosbroke's Ariconencia, 2nd edition, p. 46, where he is considered as Bishop of Hereford, and resident at Ross. From the above passage may be inferred, that as Cyfeiliawg, or Cimeiliauc, called in the Saxon Chronicle Cameleac, by Matthew of Westminster, Camilec, and by Florentius Cimelgeacum, was Bishop of Llandaff, the district of Archenfield, at present in the diocese of Hereford, or at least part thereof, was at that time in that diocese. It is stated in the Brut y Tywysogion, that in the second year after Cynan Tindaethwy was made King of all Wales, A.D. 756, "There was a battle between the Welsh and Saxons at Hereford, in which the Welsh were victorious; and there Cyfelach, Bishop of Glamorgan, was slain,"—Myv. Arch. II. 473. There must be some error in the above date of the death of Cyfelach, unless we are to suppose that he and Cyfeiliawg were not the same person, which is very improbable, as there is no other Bishop of Llandaff recorded having a similar name.

"for ever, without any payment to any mortal man, besides to "the Pastors of Llandaff, and with all commonage in field "and in woods, in water and in pastures." Of the clergy, the witnesses are, Cyfeiliawg, Bishop; Cadgen, reader; Pasgen, Gworeu, Nemeid, Awagon; of the laity, Brochwael, Caradwyn, Maeldwn, Dwynerth, Gwelchen, Eudiws. Whoever will keep it, may he be blessed; and whoever will separate it, may he be cursed. Amen.

17.—TIR CYNIR.

Nudd son of Gwrcynnyf gave for the salvation of his soul the land of Cynir, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of the Prelate Cyfeiliawg, and all Bishops of Llandaff, with all its liberty, and all commonage in field and in woods, in water and in pastures, with the approbation and consent of Brochwael son of Meurig. Of the clergy, the witnesses are, Bishop Cyfeiliawg, Cadgen, Gwallwg, Gworeu, Morcunris, Awagon; of the laity, Brochwael, Hewi, Caradwyn, Cyngen, Levi. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

18—TREF LILI.

Eised Yrsym sacrificed Tref Lili, with three modii[1] of land, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Cyfeiliawg, and to all Bishops of Llandaff, with the approbation and consent of Brochwael, and with all its liberty, and all commonage in

[1] About 27 Acres.

field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Cyfeiliawg, Cadgen, Awagon; of the laity, Brochwael, Hewi, Caradwyn. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed.

19.—TREF PEREN, THAT IS LANNMIHANGEL MAWR.[1]

Be it known that a dissention arose between the two families of Bishop Cyfeiliawg and Brochwael son of Meurig, at Llandaff; and injury having been commenced and effected by the family of Brochwael, the Bishop was exited, and sending messengers throughout his diocese, from the mouth of Taratyr on Wye, to the mouth of the Towy, assembled all the clergy, even to the inferior degrees, and being come together, he was desirous to excommunicate before all the people, and in full synod,[2] Brochwael, and all his family, who had acted unjustly to him, and were odious to God on account of their wickedness, and injurious conduct. And Brochwael hearing of so great a matter

[1] Either St. Pierre or Llanfihangel; parishes in Monmouthshire. The church of the former is situate near Mathern, about 4 miles from Chepstow; and the latter near the Caldicot Moors, about 7 miles S.W. from the same town.

[2] It is observed by Sir Henry Spelman with respect to the Synods assembled by Berthgwyn, Gwrwan, Cerenhir, Gulfrid, and Cyfeiliawg, and the three before mentioned by Bishop Oudoceus, about the year 560, and those which follow, that the account, referring to this Work, was written in the 12th century. And that the writer had related them, even the most ancient which were held near 40 years before the coming of Augustine, the assertor of the Roman ritual, according to the manner of his own time, in which he inaccurately mentioned, as was the common fault of Authors, the promulgation of excommunications, interdicts, and anathemas, the depositing of crosses, with inverted bells on the ground, &c. when it is clear that the crosses, and the use of bells were not known in the British Churches.—Spelm. Concilia, I. p. 186. Upon which Cressy in his Church History makes

being over him, sought pardon and indulgence at Llandaff; but he could not otherwise procure it than by submitting to canonical judgment; and such judgment being discussed, there was adjudged to the Bishop the quantity of the length and breadth of his face in pure gold,[1] with recompence to be made to his family worthy of his honour, and the nobility of his parentage. And King Brochwael could not comply with that judgment, but in another manner redeemed the gold by granting to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Cyfeiliawg, and to all the Bishops of Llandaff for ever, the village of Trefperen, with six modii of land, and with all its liberty, and all commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Cyfeiliawg, Cadgen, Gwallwg, Pasgen, Awagon, Morcunris; of the laity, King Brochwael, Cynan, Gwrgan, Caradwyn, Nudd. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen. The boundary of it is,—From the hill Tunuil to the ditch, then to the road which goes towards Merthyr gerein,[2] and proceeds to the

the following remark, "Which ceremonies doe so displease Sir Henry, that "for them he suspects the authenticknes of the said synods, as thinking "that neither Crosses nor Bells were as yet in use in the Brittish Churches. "Whereas in the gests of S. Oudoceus, in the year of Grace five hundred "and sixty, we have demonstrated that both these were known and used "by the Brittains." It may however be observed, that the Gests of St. Oudoceus were likewise written in the 12th century, and therefore of similar authority with the descriptions in this Work.

[1] According to the Welsh Laws, the penalty for insulting the King of Aberffraw consisted in part of a similar plate of gold, and as thick as a ploughman's nail, who had been seven years in that employment.

[2] Merthyr Geryn, once a church in the parish of Magor, near Caerleon, Monmouthshire; its precise situation is unknown, probably it was a place near the Severn, now called Chapel Tump.

other road which leads to Carneu; afterwards from the hill of Celli cintur, keeping the road it proceeds to the ascent in the valley of Cliduan, through which it passes directly as far as the road which comes from St. Ilien. The boundary of Peren is the sea coast, and goes from Pwll y caeth to the Severn, and from the town of the twelve acres as far as the pool opposite the half part of that land, and forwards to Tref Peren, two acres dividing it.

20.—YSCUIT CYST.[1]

Brochwael son of Meurig, for his soul, and the soul of his father, gave to God, and the apostle Peter, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Cyfeiliawg, and to all Bishops of Llandaff, Yscuit Cyst, with three modii of land, and its wears for fisheries in the Severn, and in Meurig, on both sides the bank, and with all its liberty, and all commonage to the present and future inhabitants of that land, without limit, throughout the region of Gwent, in field and in woods, in water and in pastures, and with free approach of ships at the mouth of Pwll Meurig, and with the wrecked ships in all its borders of sea and land, and in all things brought there, without any payment to any mortal man, besides to the Pastors of Llandaff for ever. Of the clergy, the witnesses are Bishop Cyfeiliawg, Cadgen, Acerw, Tuthed, Gwynda; of the laity, King Brochwael, Branwydd, Iliud, Cynfyn, Nudd, Llwywi. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. Amen.

[1] Now called Portscuet, in Monmouthshire. Its church it situated near the Severn, about 5 miles S. S. W. from the town of Chepstow.

21.—VILLAGE OF CYUYU.[1]

March son of Pebiau, for the salvation of his soul, penance being enjoined to him, and pardon given for the murder of his cousin Hortwlf, granted and restored to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Cyfeiliawg, and all Bishops of Llandaff, the village of Cyuyu, being three modii[2] of land, and part of the territory of Merthyr Tewdrig, with all its liberty in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Cyfeiliawg, Cadgen son of Bleinwydd, Gwynda, Cynwal, Branwydd; of the laity, King Brochwael, Caradwyn, Cuchein, Dull, Agwod. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

22.—CONSCUIT CASTLE,[3] AND ALSO CHURCH OF ST. BRIDGET.[4]

Brochwael son of Meurig sacrificed two churches, and for the redemption of his soul, restored to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and in the hand of Bishop Cyfeiliawg, and all Bishops of Llandaff, both the churches of Castle Conscuit and St. Bridget, with six modii of land, and with all their liberty, and all common-

[1] This place being part of the territory of Merthyr Tewdrig, must have been situated not far distant from Mathern and St. Pierre, Monmouthshire; it may probably be the ruinated chapel of Runston.

[2] About 27 Acres.

[3] Probably Caldicot Castle and Church, Monmouthshire, situate about a mile from Portscuet.

[4] St. Brides, Netherwent, Monmouthshire.

age to the inhabitants, in field and in woods, in water and in pastures, and with free approach for ships at the mouth of Taroci,[1] and all its wears for fisheries, without any payment to any mortal man besides to the Church of Llandaff, and its Pastors for ever. Of the clergy, the witnesses are, Bishop Cyfeiliawg, Cadwen, Acerw, Tuthed, Gwynda; of the laity, King Brochwael, Branwydd, Iliud, Cynfyn, Nudd, Llwywi, Hermwnt. Whoever will keep it, may he be free from the guilt of sin; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen. Their boundaries are,—The influx of the Taroc, following Taroc along to the hollow, following the middle of the hollow upwards to its extremity, to the mound in the boundary of Tref Peren,[2] on the right to the other mound, from the mound to the Carneu in the boundary of Tref Peren, from one knoll to the other downwards to the Severn sea, along the sea with its wears for fisheries and shipwrecks, and free approach for ships at the mouth of Taroc, where it began.

24.—GRANT OF KING HYWEL.

Be it known that King Hywel son of Rhys gave Ermint and Cathorog sons of Cremic, with all their goods for ever, and all their liberty, and all their progeny, in alms to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Cyfeiliawg, and all Bishops of Llandaff, for the soul of his wife Lleuci, and the souls of his sons, and of Owain and Arthfael, and the sons of Er-

[1] The Troggy or Neddeu brook, which falls into the Severn about a mile below Portscuet.

[2] See page 494.

mithridd and Nest, for eternal service to the Church of Llandaff. Of the clergy, the witnesses are, Bishop Cyfeiliawg, Asser, Tuthed, Bleinwydd, Idnerth; and of the laity, King Hywel, Merchiawn, Gwgawn. Whoever will keep it, may he be free from the guilt of sin; and whoever will violate it, may he be accursed. Amen.

25.—VILLAGE OF BIRRAN.

King Arthfael, for the salvation of his soul, sacrificed to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Cyfeiliawg, and all the Prelates of Llandaff, the village of Caer Birran, with three modii[1] of land, free from all regal service, and without any payment, great or small, to any mortal man, besides to the Church of Llandaff for ever, and commonage given to the inhabitants, in field and in woods, in water and in pastures. Its boundary is,— From above the lake Idwal to the water-fall Elhaith, and from Brenan Picet on .... A blessing being pronounced on all who should keep that grant for the service of the Church of Llandaff; and a perpetual curse on those who would separate it. Of the clergy, the witnesses are, Bishop Cyfeiliawg, Gwynda, Tuthed, Idnerth; of the laity, King Arthfael, Gowr, Merchiawn, Tewdws, Branwydd, Lleuddog.

In the year 927, Bishop Cyfeiliawg departed to the Lord.

[1] About 27 Acres.

LIBIAU,[1] BISHOP.

26.—VILLAGE OF TREF CERIAU, THAT IS LLANMIHANGEL[2] MEIBION GRATLAUN.

Be it known to all the inhabitants of the southern district of Britain, that a great dispute arose between Lybiau, Bishop of Llandaff, and Tewdwr son of Elised, King of Brecknock, because King Tewdwr sent off the Bishop from his monastery of Lanncors by himself, having taken away from him his banquet by force and violence. And so great an outrage having been committed, the Bishop on the morrow arose with his family, and left the King under a malediction and perpetual curse; and assembling together all the clergy of the whole diocese, situate between the mouth of the Taratyr on Wye and the mouth of Towy, in full synod at Llandaff, caused the King to be anathematized. And it was told to the King, and to the Bishop of St. David's, whose name was Lumberth,[3] respecting the curse that had been pronounced. And after an interval of time, messengers having been sent to Bishop Lybiau, and received by him, they met together in the monastery of Lanncors. And it was adjudged to Bishop Lybiau, that he should have five times the value of the attendants he had when the banquet was taken from him, and also seven times the value of the said Bishop, that is 700 marks of pure gold. King Tewdwr seeing

[1] Consecrated by Ethelred, Archbishop of Canterbury.

[2] Probably Llanfihangel, or St. Michael Cwmdu, Breconshire; see pages 414, 415, where its boundaries are described in nearly the same words.

[3] Lumberth, Bishop of St. David's. He was consecrated by Ethelred, Archbishop of Canterbury, and was Bishop in 872. He is the same person as Lunverd, or Llywarch, mentioned by Godwin as the 30th Bishop of that See.

that he could not comply with the judgment, sought pardon through means of his intercessor, Bishop Lumberth, offering, with the acceptance of penance, Tref Ceriau, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Libiau, and all Bishops of Llandaff for ever. Pardon being given to him, Bishop Lybiau accepted that land, with all its liberty, without any payment to any mortal man besides to the Church of Llandaff and its Pastors for ever, and with all commonage in field and in woods, in water and in pastures. Its boundary is,—The highway which is on the south, by the thorn bush, from thence as far as the river Tangeiel,[1] which is on the north, thence by the brook eastward as far as the fountain Chenien; afterwards from this fountain through the dry valley which leads upwards as far as the aforesaid highway again, which is on the south. Of the clergy, the witnesses are, Libiau, Bishop; Lumberth, Bishop; Eneuris, presbyter; Divin, presbyter; Marchwydd, Cerenhir, Rhyfelwr, Dissaith, Henif, Redwn, Canadam, Cynog; of the laity, King Tewdwr, Mor, Sulbrit, Ellystan, Bran, Serus, Avel, Davin. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

27.—PENIBEI IN ROSULGEN.

Be it known to you that King Gruffydd son of Owain, granted in alms four modii[2] of land at Penibei, and in eternal consecration, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Libiau, and all

[1] The river Rhiangoll.
[2] About 36 Acres.

Bishops of Llandaff, free as an island in the midst of the sea, without any payment to any mortal man, besides to the Pastors and Clergy of Llandaff, for amendment of life, and for three outrages which he had committed against God and the saints, first by seizing Idmab son of Idcant in the monastery of St. Cynwal,[1] a church of St. Dubricius, St. Teilo, and St. Oudoceus, and violating refuge; secondly, by slaying Cyfarherw son of Crashaion in the monastery of St. Ceinwyry, that is Llanberugall;[2] thirdly, by selling to some persons without the leave of the Bishop, Porthdulon, from the earliest time a church of St. Dubricius. And amends being made for these three outrages, he granted the said land for the salvation of his soul as aforesaid. Its boundary in length is,—From the top of the mountain as far as the brook Mithri; and its breadth, from the middle of the wood, which is on the east, to the land of Cynwal, which is on the west; with two lands of Meinporth, whose boundary is, in length from the sea to the jacinthine rock, and in breadth, from the eastern ditch until the land of the sons of Guicauc with their heirs Bodwg and Eunin; and with one modius[3] of land which is near Telic, the boundary of which is from the sea to the harbour Capra; and so between two trenches, in its length, to the jacinthine rock. Of the clergy, the witnesses are, Bishop Libiau, Cerenhir, Equonimus, Diwin, presbyter; Dissaith, writer; Enun, Marchi, Gwythrid, Llywarch, Gwainint, Cynon; of the laity, Gruffydd son of Owain, Bleinfwy, Beli, Grucinan, Maibrigit, priest; Elei,

[1] Llancynwalan, in Gower, Glamorganshire, see page 386.
[2] Llandeiloferwallt, and Porthtulon, or Bishopston, in Gower; see pages 320 and 387.
[3] About 9 Acres.

reader; Efilawn, Branwd, Marchi, Cynan. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

In the year 929, and the third of his ordination, Bishop Libiau departed to the Lord.

GWGAN,[1] BISHOP.

28.—GRANT OF KING MORGAN HEN.

Morgan Hen son of Owain, King of Glamorgan, contemporary with Edgar, King of England, restored by his admonition, and the exhortation and recommendatory letters of Dunstan, Archbishop of the church of Canterbury, to Gwgan, Bishop of Llandaff, all the territories of the said church, and with all their dignity and privilege, and as it was in its best state in the time of his predecessors, St. Dubricius, St. Teilo, and St. Oudoceus, free from all service throughout Wales, not only throughout the kingdom of King Morgan, who reigned over the seven districts, between the mouth of Wye and the mouth of Towy, but also throughout the kingdom of Hywel Dda son of Cadell, who reigned over all Wales; and namely, those churches, with all their territories, Machumur, Lann luit,[2] and

[1] Most probably this Bishop succeeded Pater, or Padarn, about the year 961, soon after Dunstan was made Archbishop of Canterbury. The date given in the notice of the Consecration of Gwgan at the end of this Chapter is evidently incorrect, as King Edgar, who is stated to have been present, died in the year 975, seven years prior to the date given.

[2] Llanllwyd,—formerly a chapel under Llanfaenor; its site is about seven miles N.W. from Monmouth.

Lannuannar,[1] and Lannguoronoi,[2] and Lannmihacel cruc cornou,[3] and Lanntituil,[4] and Lannmihacgel i pull, and Lanngunnhoill,[5] and Lannisien,[6] and Lannguerntuiauc,[7] and many others, and with the approbation of his sons Owain, Idwallawn, Cadell, Cynfyn, and all the nobles of the whole kingdom of Glamorgan, a very great number of their clergy being present.

The boundary of Lann luit Machumur, Lecha from the western part, along the hollow downwards to Liman,[8] following Liman upwards to the hollow, following the hollow across to Is Gwaissaf of Llywallawn the son of Tutbulch, along the brook through the hollow towards the source of another brook, following it along until it falls into Lecha, following Lecha downwards to the gorge of the hollow that falls into Liman, where it began. The boundary of Llanvannar de Machumur,—From the influx of the brook Dister[9] into Liman, the brook Dister upwards to the hollow, following the hollow to a small brook, following that downwards to Liman, along Liman to the Dister, where it began.

[1] Llanfaenor,—a church in Monmouthshire, situate about 6 miles N.W. from Monmouth.

[2] Probably Garway, in Herefordshire, the church whereof is situated about 7 miles N.N.W. from Monmouth.

[3] Llanfihangel-crugcorney,—a parish in Monmouthshire, about 5 miles from Abergavenny.

[4] The boundaries of Llantutuil favour the supposition of its being situate in Monmouthshire, at a place now called Caluch or Cilwch.

[5] Llangynfyll, see page 418.

[6] Llanishen,—a parish in Monmouthshire, situate about 6 miles E. N. E. from the town of Usk.

[7] Probably Gwernesy, a church in Monmouthshire, about three miles E. N. E. from the Town of Usk.

[8] Lumon brook, which falls into the Trothy about 4 miles W. by N. from Monmouth.

[9] Now called Distil brook.

The boundary of Lannguoronoi,—Mingui[1] on the one part approaching the hollow in the ridge towards the west on the north side of the church, from the hollow downwards to the spring of Dioci, straight forwards as far as the brook Catlan, along Catlan to the influx of Periron, along Catlan to the Mynwy, along Mynwy upwards to directly facing the hollow in the ridge where it began on the Mynwy.

The boundary of Lanntituil,—The ditch on the right hand, following it downwards to the Trothy, along the ditch upwards to the hill, along the summit of the ridge of the hill to the end of the hill, to the ditch, along the ditch to Nant Meneich,[2] along the brook Meneich to the Trothy, Trothy downwards to the upper part of the ditch, where it began.

The boundary of Lannmihacel cruc cornou,—Along a meadow on the south to a rill, through the meadow along the rill downwards to the Hodni,[3] Hodni upwards to the influx of a small spring, following the rill upwards to its source, from its source over the hill directly downwards to the plain of the meadow, where it began.

The boundary of Lannmihacgel i pull,—The ridge of the hill in the rock on the west side of the church to Meurig, to the top of the island above it, and the top of the cliff to Isti.

The boundary of Lannissien,—From the top of the hill of the three acre island, on the banks of the Ilgui,[4] along Ilgui upwards to the brook Cichman, along the brook Cichman to its source, from its source to the willow grove, to the head of the great Aghiti, along it downwards to the meadow on the west side of the Mainti, direct to the source of the little

[1] The river Mynwy or Monnow, in Monmouthshire.
[2] Mynachty brook, see page 419.
[3] The Honddu brook.
[4] Olwy, or Olway brook.

Aghiti, from its source upwards to the hill of Hilguid, through the wood to the acclivity, along the acclivity to the breast of the hill below the church of Nissien, along it downwards by the three acre island to Ilgui, where it began.

The boundary of Lann Guern Tunauc,—Dulais to the gorge of the ditch Cuin, along it upwards to the hill, to the boundary Carn of Pencelli Guennuc, along the ditch towards the east to where it descends downwards to Pencelli Guennuc to the hollow, along the hollow, along the dike towards the south downwards to the eye of the spring, from its source upwards towards the east, along the rill to the hill upwards to approach the breast of the hill, to the mountain, along forwards to a stone, from the stone direct over the mountain to the moor, to a wet place, to the middle of the moor, along the wet place towards the north part to the great ditch, to the ridge of the mountain, following the ditch downwards to the highway, across the way, along the ditch to Guenuin Meirch, along it upwards through the wood to its source, from its source towards the west, across through the wood to Dulais, following the Dulais downwards to the end of the ditch, where it began.

29.—LANCARVAN.[1]

Honour, praise, and constant glory, be to our Lord Jesus Christ, who perpetually reigneth throughout infinite

[1] Llancarfan,—a church in Glamorganshire, situate about 5 miles S. E. from Cowbridge. It was at this place that St. Dubricius founded the celebrated College, of which Cattwg Ddoeth, or Cadoc the Wise, was the first Principal or Abbot. It has been frequently mentioned in this Work, several of its Abbots being witnesses to various grants.

ages. I, Merchiawn son of Rhydderch, on account of my numerous offences and very great crimes against thee my God, who art the plentiful fountain of indulgence, do with affectionate endeavours, yea, with lamentable wailings, penitently, suppliantly, and with very great anxiety, desire to be convicted, continually recollecting these things, that Peter wept most bitterly, and obtained pardon; that Paul being converted, immediately became an apostle; and that the thief believed, and obtained paradise. Therefore to those celebrated confessors, Dubricius, Teilo, Oudoceus, and to Bishop Gwgan, adorned with both gems, that is the knowledge of the holy Scriptures divine and human, and the nobility of royal parentage, and likewise with the dignity of an episcopal cathedral, and by hereditary right, Abbot of the dignity of the church of St. Cadoc, at Lancarvan, that I may deserve to obtain constant joy in blessed tranquillity, I give for the souls of my wife and of my parents, Rhydderch and Angharad, the two brothers Gustin and Ebba, with their paternal inheritance, and a capture of fishes, and with all their liberty, without any payment to any mortal man besides to the Church of Llandaff, and its Pastors for ever, and with free commonage in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Gwgan, Bishop; Eidef, reader, of the city of Gwent; Bleddwr, Gulbrit, Cadgen, Gwrgi, Dwna; of the laity, Arthfael son of Nowi, King, granting this alms for ever; Merchiawn, and his son Gwrgan, Gwrgi son of Gwrcuanw, Maelgant, Gwndda. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

30.—LANNMIHACGELL LECHRIT,[1] AND THE VILLAGE OF STIFILOT.

Arthfael son of Nowi, King of Gwent, killed his brother Elised, and even himself; as it is metrically said, "Who-"ever contrives to injure another, will first smite himself "with his own weapon." And a murder so execrable and hateful to mankind having been committed, Bishop Gwgan sent messengers throughout the whole diocese which was subject to him, and in obedience to the Church of Llandaff; and all being assembled together at Llandaff, the highest to the lowest orders, as before mentioned, with the affirmation of the whole synod, he caused the King to be anathematized. And all Christian communion being taken away from him, and hearing of the curse that had been pronounced against him, he sought pardon with lamentable devotion; and penance being enjoined to him on account of the fratricide committed, he granted in alms to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Gwgan, and all the Bishops of Llandaff for ever, Lannmihacgell Lechrit, with the third part of a meadow. Its boundary is, —From the ford on the Taroci, along it to the stony bridge, through the meadow to the mouth of the brook, along the hollow upwards to the hill, along the hill towards the north, along the hill to the summit, to directly opposite the gorge of the hollow towards the west, and to the source of the rill in the hollow, along the hollow to where it falls into the

[1] Llanfihangel Llechryd,—perhaps this place may have been situated near the Troggy brook, Monmouthshire, somewhere between Caerwent and Earlswood common, unless it can be identified with Llanfihangel, near the Caldicot Moors, noticed in page 493.

Taroci, along Taroci to the ford, where it began. And four modii,[1] of the village of Stifilot, keeping the boundary from Pwll hir Guiduc as far as Pwll y Guarac in length, and from the ash of Stifilot to Tref Gwascar in breadth, and with all its liberty, and all commonage given to the inhabitants, in field and in woods, in water and in pastures, and without any payment to any mortal man besides to the Church of Llandaff and its Pastors for ever. Of the clergy, the witnesses are, Gwgan, Bishop; Eidef, reader, of the city of Gwent; Bleddwr, Equonimus, Euddigyrn, presbyter; Cadgen son of Dissaith, Gwrgi son of Morgi, Gorui son of Breint; and of the laity, Arthfael son of Nowi, Nowi son of Gwriad, Merchiawn son of Rhydderch, Brichmar, Gwrgi son of Gwrgimanw, the two sons of Albrit, Sigrit and Hyfeidd. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

31.—VILLAGE OF SEVAN.

Llawr, and his son Dehefeint, being penitent in heart and mind, and penance being enjoined to them for the murder they had committed, that is of Merchi, granted in alms to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Gwgan, and all Bishops of Llandaff, the village Sevan, and three modii[2] of land, with the approbation and consent of King Idwallawn son of Morgan, with all its liberty, and without any payment to any mortal man, besides to the Church of Llandaff and its Pastors for ever. Of the clergy, the witnesses are, Gwgan, Bishop; Dissaith, reader; Herwallt, Sedd, writer; Hyf-

[1] About 36 Acres. [2] About 27 Acres.

eidd, Marchwydd, Euddigyrn, priest; Rim, Gwenerfwy, cook; of the laity, King Idwallawn, Aircol, Drych. Whoever will keep it, may he be blessed; and whoever will violate it, may he be accursed. Amen.

32.—NOTICE OF THE CONSECRATION AND DEATH OF GWGAN, BISHOP OF LLANDAFF.

In the year of our Lord 982,[1] Gwgan, Bishop of Llandaff, was consecrated by the metropolitan Dunstan, Archbishop of the Church of Canterbury, the pastoral staff being given him in the royal Court by Edgar, King of England, his suffragans, Bishops of England being present, Birthelm, Bishop; Alfwold, Bishop; Athelwold, Bishop; Oswald, Bishop of Worcester; and Abbots present, Ælfric, Abbot; Æswic, Abbot; and Dukes standing by, Ælfer, Duke; Ælfpea, Duke; Æthelstan, Duke; with many others, clergy and laity. After the apostolical dignity was conferred on him, he departed to the Lord.

[1] See page 502, respecting an evident inaccuracy in the date given of this consecration, which perhaps has been caused by the negligence of some transcriber of this work, or by placing the year of Bishop Gwgan's death as that of his consecration, which must have taken place in 972 or 973, as Birthelm, Bishop of Bath and Wells, who was present, died in the latter year. Alfwold, Bishop of Salisbury, who was also present, died in the year 978. Athelwold, also mentioned as being present, was Bishop of Winchester, to which see he succeeded in 963, and died in 984.

CHAPTER IX.[1]

GRANTS OF ELLMWYN, NUDD, MELWAS, AND ARWYSTYL, PUPILS OF ILI—NOTICE OF THE SEVEN CANTREFS OF GLAMORGAN AND DIOCESE OF LLANDAFF—GRANTS OF EDWYN SON OF GWRIAD, KING OF GWENT—RHODRI AND GRUFFYDD, KINGS OF GWENT, SONS OF ELISED—ACCOUNT OF AN ELECTION OF KINGS OF GLAMORGAN—OF THE CONSECRATION OF JOSEPH, BISHOP OF LLANDAFF—GRANTS OF RHYDDERCH SON OF IESTYN, KING OF GLAMORGAN—RHIWALLON SON OF RHUN—CARADOC SON OF RHIWALLON—MERCHIAWN SON OF RHYDDERCH, AND HIS SON GWRGAN—CADWALLON SON OF GWRIAD—SEISYLLT SON OF GWYSTLERTH—AND OF RHIWALLON SON OF TUDFWLCH.

MARCHLWYS OR MARCHLUID, BISHOP.[2]

Marchlwys was Bishop of Llandaff in the time of the sons of Morgan, Owain, Idwallon, Cadell, and Cynfyn.

BLEDRI, BISHOP.[3]

1.—LANNGUORONOI.

Be it known, that four pupils of Ili, that is Ellmwyn, Nudd, Melwas, and Arwystyl, sacrificed Lannguoronoi, with

[1] The subject-matter of this Chapter commences at page 236 of the Latin original, and has reference to particulars which took place when Marchlwys or Marchluid, Bledri, and Joseph, were Bishops of Llandaff.

[2] Marchlwys, according to Godwin, de Presulibus, p. 599, Ed. 1743, succeeded Bishop Libiau; and according to both Godwin and the Welsh Chronicle in the Myv. Archaiology, vol. II. p. 488, he died in the year 943.

[3] According to Bishop Godwin, Bledri became Bishop of Llandaff in 983. Another Edition of his work states 993, although incorrectly, as the former date coincides with those mentioned in this work, viz. that he died in 1022, in the 39th year of his being Bishop. Bledri most probably succeeded Bishop Gwgan.

modius and a half,[1] for their souls, to God, and the holy confessors St. Dubricius, St. Teilo, and St. Oudoceus, with the approbation and consent of Rhys son of Owain, King of Glamorgan, and also with his grant, in perpetual oblation, and without any payment to any mortal man, besides to the Bishop of Llandaff, and in the hand of the same Bishop named Bledri, and with all commonage to the inhabitants, in water and in pastures, in field and in woods. Of the clergy, the witnesses are, Bledri, Bishop; Joseph, Presbyter and Dean of Llandaff; Eli, Ffriawg, Awgwyn; and witnesses of the laity, Rhys son of Owain, King; Gwrgan son of Merchiawn, Bleddw son of Ceredig, Edilm son of Tewdws, Merchiawn son of Arthfleidd, Cynan son of Iagwan. And with a blessing given to all who should keep and preserve this alms, with all its dignity and liberty in the church of Llandaff, and a curse and perpetual anathema to those who should violate it, or take it away by laical violence or tyrannical force, from the Church of Llandaff and its Pastors. Amen. Its boundary is,—From the ford of the Ceir to the ridge, to the well of Guaidan, from the well along the ridge to the Targuus, through Targuus along the two gullies, across to the well of the hazel, across to Celli Rudanhuit, along the Euen to Tarnus, from Tarnus to Tref Gloyuid, along the Euen to Mynwy, that is, the three acres below the sheep-ford.[2]

[1] About 13½ Acres.

[2] Another very different description of the boundary of Lannguoronoi is given in page 504.

2.—NOTICE OF THE SEVEN CANTREFS OF GLAMORGAN.

¶ This is here inserted because the paper on which it had been written, had nearly perished through the effects of very great age.

Know all Christians that there are seven Cantrefs, [or Cantreds,] in the lordship of Glamorgan, and likewise in the diocese of its church, which is at Llandaff. The first is Cantref Bychan;[1] the second is Cantref Gwyr,[2] Cydweli, and Carnwalliawn;[3] the third is Cantref Gorfynydd; the fourth is Cantref Penychen;[4] the fifth is Cantref Gwaunllwg, and Edelygion; the sixth is Cantref Gwent-iscoed; the seventh is Cantref Gwent-uchcoed,[5] and Ystradyw,[6] and Ewyas,[7] which both are always called the two real sleeves of Gwent-uchcoed; and of Gwent-uchcoed, there are also Ergyng and Anergyng, as is found in the Book of Teilo, and all its boundary throughout the circuit of Glamorgan. And be it likewise known to you that

[1] Cantref Bychan,—a south-east district of the county of Carmarthen, south of the river Towy, containing the commotes of Hirfryn, Perfedd, and Iscennen.

[2] Gower,—the western district of Glamorganshire.

[3] Kidwelly and Carnwillion,—two hundreds in the southern part of Carmarthenshire.

[4] Gorfynydd and Penychen,—the ancient names of districts in Glamorganshire.

[5] Wentloog, Edelygion, Gwent-iscoed, and Gwent-uchcoed,—ancient districts in Monmouthsire.

[6] Ystradyw,—an ancient district in the southeast part of Brecknock, probably taking its name from the Ywen, which flows through it.

[7] Ewyas, or Euas,—an ancient district in Herefordshire, see page 446.

at the same time, Edgar, and also Hywel Dda,[1] and Morgan Hen, were Kings of all Britain, and those two were subject to King Edgar. Morgan Hen likewise then enjoyed the whole of Glamorgan in peace and quietness, but Hywel Dda would take from him Ystradyw and Ewyas, if he could. Which being made known, King Edgar called Hywel Dda, and Morgan Hen and his son Owain, to his court, and there, in full council, King Edgar examined the matter in litigation between the two, and it was found by the just judgment of the court of King Edgar, that Hywel Dda had acted wrongfully against Morgan Hen and his son Owain, and Hywel Dda was deprived of those two districts, that is Ystradyw and Ewyas, for ever, without recovery. And afterwards King Edgar gave and granted to Owain the son of Morgan Hen, the said two districts of Ystradyw and Ewyas, declared by name to be in the diocese of Llandaff, as his own proper inheritance; and he confirmed them and his heirs by his Charter, free from the claim of any person whatsoever. And it was effected by the common assent and testimony of all the Archbishops, Bishops, and Abbots, Earls, and

[1] There appears to be an anachronism in this account, as Hywel Dda died in 948, eleven years before Edgar became King of England. Jones, in his History of Brecknockshire, I. pp. 8 and 9, notices the anachronism, but he himself falls into an error in placing Hywel's death in 958.—The above document is quoted in Spelman's Concilia, I. p. 414; and is to be met with in the Welsh Language in the Myvyrian Archaiology, II. p. 612. Upon reference to this last work, page 490, it will be found that it was not Howel Dda, but his son and successor Owain, who intruded into the dominions of Morgan the Great, [Morgan Hen,] which is there stated to have taken place in 958. The arbitration made by Edgar was most probably one of his first acts after he commenced his reign in the year 959.

Barons of all England and Wales; and that he should be cursed by God the Father, who should ever separate these two districts from the lordship of Glamorgan and the diocese of Llandaff; and also that he, who should observe this act, should be blessed by the Lord Jesus Christ, and by all Christian people, from the time present and for ever. Amen. Be it moreover known to you, that the Charter which was executed that day, and written before King Edgar in full council, was deposited in the Church of Llandaff. Farewell.

3.—VILLAGE OF ELCU.[1]

Meurig son of Hywel, King of Glamorgan, restored to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Joseph, and all Bishops of Llandaff, the village of Elcu, which had been taken away from the Church of Llandaff by certain laical invasion, and with all its liberty, without any payment to any mortal man besides to the Church of Llandaff, and its Pastors for ever, and with commonage given to the inhabitants, in field and in waters, in wood and in pastures, and with a modius and a half[2] of land. Its boundary is,—From the highway to the green mound, and from Tref Marchan to the alder swamp. Of the clergy, the witnesses are, Joseph, Bishop; Rwydd, priest; Bleinwydd, Tecwared, priest of Docunni; of the laity, King Meurig, Tewdwr, Dissaith, Edrid. Whoever

[1] This grant of the village of Elcu has been misplaced by the compiler of the original Latin; it ought to have been inserted forwards, among the grants of the time of Bishop Joseph, successor to Bledri.

[2] About 13½ Acres.

will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed.

4.—VILLAGE OF JUNABIC.

The family of Edwyn son of Gwriad, King of Gwent, quarrelled with the family of Bledri, Bishop of Llandaff, so far that in the quarrel, which was carried on with great fury and shedding of blood on both sides, when the Bishop himself was present, unattended, and wishing to allay it, stood between the two parties, he was wounded, with the shedding of blood, by some wicked fellow of the King's family. And the quarrel being settled, the Bishop came to Llandaff, and sent his messengers throughout all the churches of his diocese, situated between the mouth of the Taratyr on the banks of the Wye and the mouth of the Towy; and all the clergy in holy orders being assembled together in full synod at Llandaff, he caused the King with all his family to be excommunicated; and he left the district of Gwent under a curse, without baptism, and deprived of all Christian communion. And when King Edwyn heard that so great a commotion had been raised on his account, and that so dreadful an excommunication had been pronounced on him and his country, he, with all his family, and all who had acted criminally, sought pardon at Llandaff; and in full synod, as far as related to himself respecting the injury committed, he received indulgence and remission of sins, having brought forward the cruel men before the feet of the Bishop, and delivered them up to him to receive judgment with pardon. And penance being enjoined to them, and remission with the granting of pardon pronounced; King Edwyn believing

that he could not be otherwise cleared from the crime than by fasting, prayer, and almsgiving, gave to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Bledri for the shedding of his blood, the village of Junabic, with three modii of land, and all its liberty, without any payment to any mortal man, besides to the Church of Llandaff and its Pastors for ever, and with all commonage to be given to the inhabitants, in field and in woods, in water and in pastures. Its boundary is,—From Cinguid Pill to the brook Lowhelig, and along the same to the Pill. Of the clergy, the witnesses are, Bishop Bledri, Gwrgan, Cyfeiliawg, Ieuan; of the laity, King Edwyn, Elwallt, Gwrhi, Edeyrn. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. The boundary,—Nant y Gof on one side, on the other side Nant y Golchetfa to the Pill, to the ash towards the east, from the ash directly downwards to Nant y Golchetfa, following it to the Pill, from the ash on the other side to the source of the rill, following it downwards to Nant y Gof, to the Pill.

5.—PENCELLI GUENUHUC,[1] NEAR LINGUERN.[2]

Rhodri and Gruffydd, sons of Elised, Kings of Gwent, sacrificed to God, and to St. Dubricius, St. Teilo, and St.

[1] Pengelli Gynog,—probably either Wolves Newton, a parish in Monmouthshire, about 5 miles east from the town of Usk, or the adjoining parish of Llangwm ucha. There are the ruins of another church distant 1½ mile from the above places, called Llangynog, which seems to be represented by Henlennic Cinauc, or Henllan Gynog, mentioned in the boundaries of this grant. Llangynog has been noticed in another part of this work.

[2] Llangwern,—probably Gwernesy, Monmouthshire, see p. 505.

Oudoceus, and to Bishop Bledri, and to all Bishops of Llandaff, for the souls of their parents, the land of Penncelli Guenhuc, with all its liberty, and commonage to be given to the inhabitants, in field and in woods, in water and in pastures, and without any payment to any mortal man, besides to the Church of Llandaff and its Pastors for ever. Its boundary is,—From the water of the Pill, along the middle of the line of the valley as far as the willows, along the willow brake to the grove, and following the valley to Carnwen. Of the clergy, the witnesses are, Bishop Bledri, Dinwallon, Rhiwallon; of the laity, Rhodri and Gruffydd sons of Elised, Morfwy, Gwrgynnyf, Gwrgi. And it was effected in the time of .... Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. Amen. The boundary of Henlennic Cinauc ar Pill,—The influx of the Guinnic to the Pill, following Guinnic upwards to the clay pit, from the clay pit to the ridge of the hill, the boundary of the land of Llangunhoil,[1] following the ridge of the hill towards the west, along to the Pill, following the Pill downwards to the Guinnic, where it began.

6.—ELECTION OF KINGS OF GLAMORGAN.[2]

In the year 983, there was an election of Kings of Glamorgan, that is of Owain, and Idwallon, Cadell, and Cynfyn, sons of Morgan Hen; Rhodri and Gruffydd sons of Elised. And in an assembly of all the clergy and people of Glamorgan, dwelling between the mouth of the

[1] Probably Llanfihangel-tor-y-mynydd, a parish adjoining Llangynog and Wolves Newton.

[2] The Brut y Tywysogion does not mention anything respecting this Election of Kings of Glamorgan.

Taratyr on Wye and the mouth of the Towy, Bledri was consecrated Bishop of Llandaff, the pastoral staff being given to him in the regal court, by Etheldred,[1] chief King of the English, and by Archbishop Albric,[2] metropolitan of the church of Canterbury; and in the year of our Lord 1022,[3] and the 39th of his consecration, he migrated to the Lord.

7.—CONSECRATION OF BISHOP JOSEPH.

In the year 1022, Joseph was consecrated Bishop of Llandaff, at Canterbury, by Archbishop Ælnod, metropolitan of the church of Canterbury, on the first day of October, and in the first year of the nineteenth cycle, with the approbation of Canute,[4] King of England, and the pastoral staff was given to him in his court, by the election of the people and clergy of Llandaff, and of the Kings of Britain, that is of King Rhydderch,[5] then reigning over all Wales, and Howel,[6] sub-regulus of the King of Glamorgan, within Taratyr on Wye, and the mouth of Towy: and in

[1] Ethelred II. began to reign in 978, and died in 1012.

[2] Albric, or Alfric, became Archbishop of Canterbury in 996, and died in 1006.

[3] According to the Welsh Chronicle in the Myvyrian Archaiology, II. p. 505, Bledri died in 1023. He is there stated to have been the best scholar in the whole of Wales; it is also recorded that he caused the Priests in their various churches to instruct the people in learned books, so that every one might have a proper knowledge of God and man.

[4] Canute became sole monarch of England in 1017, and died in 1036.

[5] Rhydderch son of Iestyn,—in 1021 he assumed the sovereignty of South Wales, and in 10 years afterwards was killed by the Irish Picts.—Myv. Arch. II. p. 501—6.

[6] Howel son of Owen, lord of Glamorgan, died in the year 1043; he was 110 years of age, and the wisest and most beloved Prince of the time in which he lived.

the 24th year of his ordination,[1] he departed to the Lord, at Augusta, on his way to the shrine of St. Peter the apostle.

8.—GRANT OF RHYDDERCH SON OF IESTYN.[2]

Rhydderch son of Iestyn, King of Glamorgan, indeed of all Wales, except the isle of Euonia,[3] which Iago son of Idwal kept for himself; this Rhydderch, I say, was a pacific and mild man, who granted to both the clergy and laity of his whole kingdom, and to the widows and orphans, their rights and inheritance by both divine and human law, and especially to the church of God, and its governors, that is Bishops, and all persons of inferior orders; in whose time there was no desolation throughout all Wales, either on the mountains or the plain, except in three villages, which were in a solitary situation. To Llandaff indeed, and its saints, Dubricius, Teilo, and Oudoceus, and

[1] In the year 1046. The date given in the Myvyrian Archaiology of Joseph's death is 1043; he is there represented as having been very eminent for piety and learning, and to have restored the manner of celebrating Saints' days to its original purpose of prayer and almsgiving; also, he is said to have, in the year 1030, prevented any secular work being pursued on the Sabbath and Holidays, and to have compelled his clergy not to interfere in any quarrels, but to read and learn the Scriptures, without fee or reward.

[2] Professor Rees, in his "Welsh Saints," p. 249, observes respecting this grant, "That if it ever took place, it was only for the short reign of Rhydderch ab Iestyn; for the Dimetian princes, considering him to be an usurper, took up arms against him, and a battle ensued, in which he was slain, leaving his Principality to be divided between the conquerors. Subsequent events prove that they did not confirm his benefactions; and his reason for bestowing those possessions upon the see of Llandaff, if grounded upon the supposition that they once belonged to Teilo, must have rested upon a false foundation, for that Prelate was also the acknowledged Archbishop of Menevia."

[3] Probably the Isle of Anglesey is here intended.

to Joseph its Bishop, he granted their churches and their territories, to be all possessed in quiet peace, and with their dignity, and every privilege confirmed to them, and complete liberty to the present and future inhabitants, and free commonage in field and in waters, in wood and in pastures; and out of veneration for the catholic faith, he confirmed it with an oath, in the presence of Bishop Joseph, putting his hands on the four gospels, the holy relics being placed before him; and so that he would not knowingly take away a single clod, either by laical violence, or tyrannical fury, wicked contrivance, or cunning deceit, from the territories of Llandaff, and with all privileges granted to it from the time of St. Dubricius, St. Teilo, and St. Oudoceus; that is without any payment, great or small, to any mortal man, except only daily prayer and daily ecclesiastical service, without governor or sub-governor, without attending meetings within the country or without, without keeping watch either within or without, without attending expeditions, and with all the full dignity of its court, and as I may say, in all things as a regal court; and vowing to God, and to St. Dubricius, Teilo, and St. Oudoceus, and in the hand of Bishop Joseph, consolidating and promising to all his successors for ever, that he would not bear rule in any ecclesiastical matter or possessions, and that he would not violate refuge, but would preserve it in every respect. And the same refuge was granted and confirmed by him to all its territories, as was in the former time of St. Dubricius, that is, that the fugitive should remain safe at Llandaff, and in all the churches subject thereto, as long as he would, without any protecting shield but the divine, and with the protection of the saints in its asylum, and without limit, and not only within his diocese, which was bounded by the Towy on the

western side, and by the Wye in the eastern part bordering upon England, but also within the diocese of St. David, throughout the region of Cantref Mawr, Brecknock, and Elfael.

And the Church of Llandaff, and Bishop Joseph, had possession of all the undermentioned in quiet and tranquil peace in the time when Rhydderch was King of all Wales, and by the admonition of Ælnod, Archbishop of Canterbury, and recommendatory letters of Canute, King of England.—In Cantref Mawr,[1] I. Llandeilo fawr,[2] with its two territories. II. Llandeilo Nantserw.[3] III. Llandeilo Garthtevir.[4] IV. Llandeilo Mainaur Brunus.[5] V. Llandeilo Bechan in the vale of Tivy.—In Cantref Guartaf,[6] VI. Llandeilo Landibrguir mainaur.[7] VII. Llandeilo Treficerniau.[8] VIII. Llantoulidauc Icair.[9] IX. Llandeilo Apercoguin.[10] X. Llandeilo Pentwyn.[11] XI. Llandeilo Lwynguaidan,[12] a village only in Efelfre.—In Pembroke, XII. Llanrath;[13] and, XIII. Llancronguern,[14] with the three territories of Amrath; their boundary is,

[1] The northern portion of Carmarthenshire, containing the hundreds Caio and Catheiniog.

[2] Llandeilo fawr, Carmarthenshire, see pp. 321 and 322.

[3] Llandeilo Nant Serw, supposed to be in the parish of Caio, see p. 362.

[4] Llandeilo Garthtefir,—Brondeilo, in the parish of Caio, see p. 362.

[5] Llandeilo Rwnnws, in Carmarthenshire, see p. 364.

[6] Cantref Gwarthaf,—the western part of Carmarthenshire, with a large portion of Pembrokeshire.

[7] Llanddowror, Carmarthenshire, see p. 321.

[8] Probably Trelech, Carmarthenshire, see p. 363.

[9] Llandeulydog, a church once so called, in Pembrokeshire.

[10] Llandeilo Abercywyn, see p. 363.

[11] Probably Henllan, near Llanddewi Felfre, Pembrokeshire.

[12] Llwyngwaddan, near Llanddewi Felfre.

[13] Amroth, in Pembrokeshire.

[14] Cronware, in Pembrokeshire.

From the torrent of Gwrgan to Glanrath. XIV. Tref Carn,[1] a village only, without a church. XV. Llaithty Teilo on the bank of the Ritec, a village only, near Penaly.[2] XVI. Menechi,[3] on the banks of the Ritec, near Penaly. XVII. Pwll Arda near Maenor bir,[4] a village only. XVIII. Llandeilo,[5] a village only. XIX. The Church of Guiniau,[3] where St. Teilo was born. XX. Porthmedgen,[6] a village only. XXI. Porth maneich,[7] mainaur Manuthiel. XXII. Dingueimhaf in lenion,[8] a village only. XXIII. Llandeilo Litgarth,[9] in the boundary of Dou cledif and Cemaes mainaur. XXIV. Llandeilo Cilrhedin in Emlyn.[10]—In Ros,[11] XXV. Lannissan Mainaur. XXVI. Bronlan. XXVII. Llangurfit.[12]—In Pembroke,[13] XXVIII. Ciltutuc.[14] XXIX. Penclecir.[14]—In Pebidiog,[15] Mainaur Mathru,[16] XXX. Cenarth[17] Mawr.

[1] Probably St. Florence, near Tenby, Pembrokeshire, see p. 363.

[2] Penaly, near Tenby.

[3] Probably this place or Eccluis Gunniau is Gumfreston, near Tenby, see page 363.

[4] Maenorbyr, Pembrokeshire.

[5] Situation unknown, see p. 363.

[6] Probably Cheriton, Pembrokeshire.

[7] Perhaps the same place as Mouncton, near Pembroke.

[8] Supposed to be Lanion, near Pembroke.

[9] Llandeilo Llwydgarth, near Maenclochog, Pembrokeshire, on the borders of the hundreds of Dungleddy and Kemmaes.

[10] Cilrhedin, Carmarthenshire, see p. 364.

[11] The hundred of Rhôs, Pembrokeshire,

[12] In a copy of this grant given by Bishop Godwin, Telichclouman is inserted between Llangurfit and Ciltutuc.

[13] Part of the hundred of Castle Martin, Pembrokeshire.

[14] This place and Penclecir must have been situated somewhere between Tenby and Pembroke; for their boundaries see p. 367.

[15] Pebidiog or Dewsland,—the northwest portion of Pembrokeshire, see page 369.

[16] Mathry, Pembrokeshire,—for the grant of this place see p. 367.

[17] Cenarth,—a parish in Carmarthenshire, see p. 367.

—In Brecknock,[1] XXXI. Llangurvaet[2] mainaur.—In Cantref Selim,[3] XXXII. Llangoed.[4]—In Cantref Talacharn,[5] XXXIII. Llangors.[6] XXXIV. Llanfihangel meibion gratlawn.[7] XXXV. Llan y deuddeg seint.[8]—In Elfael,[9] XXXVI. Llanfeilig and Llowes.[10] XXXVII. Llandeilo y ciliau in the valley of the Bachawy.[11]

9.—PENYPRISC, TREFELIAU IN SENGHENYDD, LLANTUIAUC IN PENNICHEN.[12]

Meurig son of Hywel, King of Glamorgan, confirmed peace with Edwyn son of Gwriad, King of Gwent Iscoed, both swearing on the relics of the saints, the holy gospels being placed before them, that they would hold together in fraternal peace against the Breconians, and against all their enemies, that is, the English on one part, and the southern Britons beyond the mountains on the other,

[1] Meaning Brycheiniog or Breconshire.

[2] Llandeilo'r fân, Breconshire, see p. 397.

[3] Cantref Selyf,—an ancient division of Breconshire, see p. 374.

[4] Llangoed,—an extinct chapel in the parish of Llyswen, Breconshire, see page 412.

[5] The hundred of Talgarth, Breconshire.

[6] Llangors, Breconshire, situate 6 miles E. S. E. from Brecknock, see p. 388.

[7] Supposed to be Llanfihangel Cwmdu, Breconshire, see p. 413, which place however is not in the present hundred of Talgarth.

[8] Llan-y-deuddeg-saint,—the situation of this church is unknown; there is a place in the boundaries of Llangors called Ffynnon y deuddeg saint, see p. 389.

[9] Elfael,—the name of an ecclesiastical division or rural deanery in Radnorshire.

[10] Llowes,—a parish in Radnorshire, whose church is dedicated to St. Meilig, see p. 392.

[11] Llandeilo Graban,—a parish in Radnorshire, whose church is 6 miles S. E. by E. from the town of Builth. The Bachawy is a brook that falls into the Wye near Erwood.

[12] Senghenydd and Penychen,—ancient districts in Glamorganshire.

Joseph, Bishop of Llandaff, and many of the principal persons of the kingdom being present. And the oath having been taken, and the agreement confirmed, after an interval of time, King Meurig chose to be a participator in perjury, and breaking the peace, which had been confirmed by the hand of the Bishop, took Edwyn, and putting him in prison, deprived him of his kingdom, and also of his eyesight, so that he was blind to his death. And the Bishop hearing of the agreement being broken, cursed the wicked King, and the criminals, and their party, for the perjury and homicide committed; and calling together all the clergy of the whole diocese between the mouth of the Taratyr on Wye and the mouth of the Towy, to Llandaff, they confirmed the canonical sentence.

The wicked King seeing his condemnation, and not being able to bear such excommunication, sought pardon at Llandaff; and pardon being given to him by God, through the intercession of St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Joseph, and penance being at the same time enjoined to him, he granted in alms to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Joseph, and all Bishops of Llandaff, the village of Penyprisc, that is Dyffryn Anouid, with all its liberty, and all commonage given to the inhabitants, in field and in woods, in water and in pastures, and without any service to any mortal man, besides to the Church of Llandaff and its Pastors for ever; and another village, Tref Eliau in Senghenydd, that is the village of the sons of Guichtrit, being three modii[1] of land; and Llantiuauc, being also three modii of land, with all their liberty, and commonage as aforesaid. Of the clergy, the witnesses

[1] About 27 Acres.

are, Joseph, Bishop; Rwydd, priest; Cyfeiliawg, Equonimus son of Bleddwr; Joseph, priest of Illtyd; of the laity, King Meurig, and Hywel his father, Cyngen son of Gwefrig, Breint, Llywineu. The boundary of the vale of Anouid is, From the well of Derguist to the hill, and along it to the acclivity of Tiuuil, to Pwll y Chwilen, to the grey Carn, forwards upwards to opposite the mound of Rhyd y Ceir, along Anouid to Budin. The boundary of Tref Eliau, From the meadow to the sea in length, from Tref Licotuc to Tref Tecan in breadth. The boundary of Llantiuauc, Its breadth, between Corricou, its length as far as the long stone. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

10.—RHIWBREIN.

Be it known that Rhiwallon son of Rhun fought with Bishop Joseph and his family, and pierced one of his household, a friend of the Bishop, with a lance, and was expelled from the whole country, and likewise deprived of the communion of Christians, on account of his wickedness. At length having entered into an agreement with the Bishop and his parents, he received pardon for his crime; and absolution having been pronounced, and an agreement made with the kindred of the wounded person, he, with the approbation of King Hywel and his son Meurig, gave Rhiwbrein, the land of his inheritance, with all its liberty, and the third part of the wood Ynyspeithan, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Joseph, and all Bishops of Llandaff for ever, and with all its commonage to the inhabitants, in field and in woods, in water and in pastures, and without

any service to any mortal man, besides to the Church of Llandaff and its Pastors. Its boundary,—From the broad ford on Anouid, along to Istleidauc, to a pool, from Din Cincen to the green knoll, to the broad way, to the ditch, along it to the meadow, and along it to the grove of Ina. Of the clergy, the witnesses are, Joseph, Bishop; Rwydd, presbyter of St. Teilo; Sedd, presbyter of St. Cadoc; Tegwared, presbyter of Docunni; and of the laity, King Hywel, and his son Meurig, Rhun son of Cadifor, Cyngen son of Gwefrig. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen. The boundary of that wood is with the wood which belongs to Ynys Bratguen, from the influx of the Gungleis into the Taf, following it along upwards to its source, over to the source of Nant du, along the Nant du downwards to where it falls into the earth before reaching the Taf, from thence to the Taf with the fish, downwards to the influx of Gungleis, where it began.

11.—TREF GYNNHILL.

Gwrgan son of Ithael sacrificed, for his soul, the village of Trefgynnhill, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Joseph, and to all Bishops of Llandaff, and with all its liberty and commonage to be given to the inhabitants, in field and in woods, in water and in pastures, and without any payment to any mortal man, besides to the Church of Llandaff and its Pastors for ever. Its boundary is,—From Elei, keeping the road as far as Abrenan, then rising upwards and across until it descends to the Elei. Of the clergy, the witnesses are, Joseph, Bishop; Rwydd, priest; Cyfeiliawg,

Benedictus; of the laity, Gwrgan son of Ithael, Cyngen son of Caradoc, Arit son of Elffin. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. Amen.

12.—TREF GOLYCH.[1]

Meurig son of Hywel, King of Glamorgan, was angry with a certain wealthy man, one of his subjects, and came with great fury to Llandaff, where he broke the refuge of St. Dubricius, St. Teilo, and St. Oudoceus, and took from the door of the church, and in the presence of Bishop Joseph, the wife of the same man named Seisyllt. And having violated the refuge of the saints, and wounded one of the family of the Bishop, and taken away the woman by force and violence, the Bishop gave orders throughout the churches of the whole diocese of the adjacent Church of Llandaff, from the mouth of the Taratyr upon Wye to the banks of the Towy; and all the clergy, from the greater to the lower degree, being assembled together in full synod, he excommunicated the King, or rather the wicked transgressor of the commands of God. And the excommunication having been pronounced and published throughout the country, the King sought pardon at Llandaff, in the first place offering that he would restore the ravished woman, and satisfy with presents the wounded man, who was of the Bishop's household, with the complete restoration of the refuge: and penance being enjoined to him, with pardon given according to the nature of the crime, he restored the village of Tref Golych,

[1] St. Lythans, Glamorganshire,—see p. 401 for the grant of this place by Ithael son of Athrwys.

with three modii[1] of land, to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, which heretofore had been theirs from the time of Ithael son of Athrwys, King of Glamorgan, contemporary with Bishop Oudoceus, and with its whole liberty and commonage, in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Joseph, Bishop; Rwydd, priest; Joseph, priest; of the laity, King Meurig, Caradoc son of Gulbrit, Seisyllt son of Gistlerth, Tewdwr son of Edwyn. Its boundary is,—From Pouisva to the mound, to the stone, along the ditch to Carn Gistlerth, along the ditch to Carn Guocof, along the Carn to the brook, along the brook to Gurinni, along Gurinni to Gulich,[2] along Gulich upwards by Carn Teir Erw to the island opposite Pouisva Dewi. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

13.—VILLAGE OF FRATRUS ON NADAUAN.

King Meurig, for the aforesaid outrage, sacrificed to God, and the aforesaid saints, and to the Church of Llandaff and its Pastors for ever, the village of Fratrus, and with all its liberty and commonage given therewith, and the aforesaid clergy and laity being witnesses; and also four pounds of silver to Bishop Joseph, and many presents to his canons; and he promised that he would be always obedient to the church, and a true protector and faithful defender of all its territories. And he blessed his sons Cadwgan and Rhys, that they might firmly keep his grant and alms in quiet peace, and all his posterity, grand-

[1] About 27 Acres.
[2] The brook Golych, see page 400.

children, great-grandchildren, and all persons of his generation; and on the other part cursed all his survivors whoever of them should separate the aforesaid alms from the Church of Llandaff, by laical violence and invasion, or by cunning fraud. Amen. Its boundary is,—Ebirthun, thence to the Carn, from the Carn to the dike, and to the rise of the hill, along the slope of the hill above the grove, along it to the top, and directly downwards towards the west to the highway, across the road to the head of the dike, along the dike direct to the brook, downwards to Nadauan, along it to the influx of Ebirthun, along it to the highway, along it to the ford, where it began.

14.—HENRIU IN LEBUND IN GWENT.[1]

Caradoc son of Rhiwallon, one of the Nobles of Meurig, King of Glamorgan, broke the refuge of St. Dubricius, St. Teilo, and St. Oudoceus, and in the retinue, and with the approbation of King Meurig, by taking away the wife of Seisyllt by force and violence from the door of the church, as aforesaid. Reflecting on the evil he had done, and that he could not otherwise be saved, and liberated from the anger and the curse of Bishop Joseph, unless by fasting, and prayer, and almsgiving, began to weep and to seek pardon of the Bishop at Llandaff: and penance being enjoined him suitable to his sacrilege, with the approbation and consent of Cadwgan, King of Gwent, he granted in alms to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Joseph, and all Bishops of Llandaff for ever, Lann Petyr in Henriu, with all its

[1] Probably Llanbeder, now in ruins, situate about 3 miles east from Caerleon.

liberty, and without any payment to any mortal man except to the Church of Llandaff, and with commonage to be given in field and in woods, in water and in pastures. Of the clergy, the witnesses are, Bishop Joseph, Bleinwydd, Gweilwyrth son of Albrit; of the laity, King Cadwgan, Gruffydd son of Eli, Ner son of Idwallon, Abraham son of Eineon, Caradoc and Rhiwallon sons of Gulbrit, Ieuaf son of Rhiwallon. Its boundary is,—Dulais, thence to Nant y Gall, along it to its source, from its source to the hill of Gwent wood, along the ridge of the hill upwards to directly opposite to Llanmihangel, to the highway, upwards through the wood, along the ridge of the hill, from the ridge of the hill directly downwards to the spring of the brook Marchnant, along March to Dulais.

15.—VILLAGE OF CARNOU, THAT IS, OF CRUCOU LEUIRN, AND THE VILLAGE OF CRUCOU MORGAN.

Merchiawn son of Rhydderch, with his son Gwrgan, for the redemption of the heavenly kingdom, gave to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Joseph, and all Bishops of Llandaff, the village of Carnou, with two modii[1] of land, and the village of Crucou Leuirn, with three modii[2] of land, and with all their liberty, and without any service to any mortal man but to the Church of Llandaff and its Pastors for ever, and commonage to be given to the inhabitants, in field and in woods, in water and in pastures, with the approbation and consent of the King. Of the clergy, the witnesses are, Joseph, Bishop; Nywys, presbyter; Gwrgan son of Dwnna; of the laity, Merchiawn, and his son Gwrgan,

[1] About 18 Acres. [2] About 27 Acres.

Gwrgynnif son of Gwrgi, Gistrerth son of Gallwn. Whoever will keep it, may he be blessed; and whoever will violate it, may he be cursed. Amen. The boundary of Crucou Morgant,—The ford of Arfaith on Meurig, along the road to the summit of the hill to the right, directly leading to the great grove, across the road to a ditch, along the ditch upwards to Garth Bacat, to the grove on the other side Garth Bacat, to the overlook of Nant Ela, straight to the hollow of Nant Ela, to the stone, to the road, to the ditch, along the ditch to Pwll Meurig, a space downwards, through the Pwll to Bryn y gasseg, to Penygwern, to Vainor, to a ditch, along it downwards to Pwll Meurig, along Arfaith, where it began.

16.—LLANSANFFREAD IN MAINAUR CRUGMAES.

Cadwallawn son of Gwriad, having interchanged some words with one named Rhydderch son of Beli, in the court of Bishop Joseph at Llandaff, struck him in his presence with his fist, until the blood flowed from his nostrils, and the Bishop caused him to be arrested and sent to prison in the presence of his kinsfolks; that is to say, his father Gwriad, and cousin Gwrgan son of Ithael, and many others, who were standing by. Being imprisoned, he acknowledged his crime, and sought for pardon, through means of intercessors, of the Bishop, offering to St. Dubricius, St. Teilo, and St. Oudoçeus, and to Bishop Joseph, the church of St. Bridget, and three modii[1] of land, with the undermentioned boundaries, and a suitable compensation to the Bishop's attendant. And entering into counsel with the canons of the Church, and some respectable persons at Llandaff, the

[1] About 27 Acres.

Bishop received that church, with its land, and all its liberty, and commonage given to the inhabitants, in field and in woods, in water and in pastures, and with the approbation of his father Gwriad, and the grant of Meurig, King of Glamorgan, and by a perpetual donation confirmed, and placed upon the altar of St. Dubricius, St. Teilo, and St. Oudoceus. Of the clergy, the witnesses are, Joseph, Bishop; Rwydd, Priest; Cyfeiliawg, Equonimus; of the laity, Gwrgan son of Ithael, Gwriad, and his sons Cadwallawn, Dissaith, Tewdwr. Its boundary is—In breadth, from the brook Brachan to Glesius; in length, from the fountain Liss to the confluence of the two brooks of Brachan. Whoever will keep it, may God keep him; and whoever will separate it from the Church of Llandaff, may he be accursed. Amen.

17.—CECIN[1] PENRHOS UPON WYE.[2]

Seisyllt son of Gistlerth sacrificed to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Joseph, and all Bishops of Llandaff for ever, and to the church of Cinfall, Cecin Penrhos, upon the banks of the Mynwy, on one side of Llancinfall,[3] and with the approbation of Gruffydd son of Rhydderch, for ever. Its boundary is,—From directly opposite the influx of the spring of Eurdil, through Mynwy, along the ridge of Penrhos to the right in the direction of the head of the meadow of Awddi, along it downwards to Mynwy, along it to the influx

[1] A word, the meaning of which is doubtful, but supposed to be written either for *Cevn*, signifying a back, the ridge of a hill, or to be derived from *Cêg*, a neck, and signifying nearly the same thing.

[2] Probably the Priory, a short distance northward from Monmouth.

[3] Llangynfell, near Monmouth, see page 418.

of the spring of Eurdil, where it began. Of the clergy, the witnesses are, Joseph, Bishop; Rwdd, priest of Llandaff; Cyfeiliawg, Equonimus, Clement, priest of Lanncinfall; of the laity, Gruffydd son of Rhydderch, King of Glamorgan; Seisyllt son of Gistlerth, Awddi and Gwylstan, sons and heirs of Sigilm, Branud, Gwor and his son Gwnwar, Idmab of Lanncinfall, the Bishop's chief officer; Rhydderch and Seisyllt sons of Enud of Lannmocha.

18.—CECIN[1] PENICELLI, NEAR LANNMOCHA.

Rhiwallon son of Tudfwlch came one day, accompanied by his household, to Lannmocha, excited by anger and fury, and plundered the people of that church; and proceeding with his prey, the relics of the church following him, with great outcry and groaning, he fell down at Ffynnon Oer, [Cold Well,] being exceedingly amazed at seeing a great fish leap out of the well, on account of which his horse started, and threw his rider to the ground; and having broken his arm, and being half-dead, he called his household to him, and gave up the prey. And in that place he gave to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Joseph, and all Bishops of Llandaff, his hereditary estate of Cecin Penicelli, without any payment to any mortal man, except to the Church of Llandaff, and its Pastors for ever. Its boundary is,—The spring of Ffynnon Oer, along it downwards opposite to the clay pit, downwards to the gorge of the hollow on the north side, along the hollow upwards to the highway, along the road towards the west, to Ffynnon Oer, where

[1] See page 532.

it began. Of the clergy, the witnesses are, Joseph, Bishop; Rwydd, priest; Cyfeiliawg, canon of Llandaff; Elcu, priest of Lannmocha; of the laity, Rhydderch son of Iestin, King; Rhiwallon, Bynus son of Marchfyw, Marchwydd son of Ieuddeu, the heirs of Gwgan; Seisyllt son of Elcu, of Lannmocha; Glywi son of Ffermarch, Enud son of Glywi, Breichiawl son of Gwallawg, Nudd son of Morgan, Tudlew, Bleddwrbur. Whoever will keep it, may God keep him; and whoever will seperate it from the Church of Llandaff, may he be accursed. Amen.

CHAPTER X.[1]

ACCOUNT OF THE CONSECRATION OF HERWALD, BISHOP OF LLANDAFF—GRANT OF CADWGAN SON OF MEURIG, KING OF GLAMORGAN—PRIVILEGE GRANTED BY GRUFFYDD, KING OF BRITAIN AND OF ALL WALES—GRANTS OF IESTYN SON OF GWRGAN—AND OF CARADOG SON OF RHIWALLON—ACCOUNT OF THE DISTRICT OF ERGYNG—THE CONSECRATION OF SEVERAL CHURCHES, AND THE ORDINATION OF MINISTERS FOR THEM BY BISHOP HERWALD—THE DEATH OF BISHOP HERWALD,—AND THE CONSECRATION OF URBAN HIS SUCCESSOR.

HERWALD, BISHOP.[2]

1.—OF THE CONSECRATION OF BISHOP HERWALD.

The Author and Governor of every creature, visible and invisible, whom we believe to be in himself one in substance, and three in persons, and of himself subsisting, whom we confess, with all persons that embrace the orthodox faith, to be the cause of all the prosperity of the present life, and the eternal happiness of immortality. Be it known to the benevolent prudence of those who read and

[1] The subject-matter of this Chapter commences at page 254 of the original Latin, and has reference to particulars which took place when Herwald was Bishop of Llandaff.

[2] Herwald, or Herwallt, was Bishop of Llandaff during the eventful times of Edward the Confessor, Harold II. William the Conqueror, William Rufus, and Henry I., Kings of England. He was a native of Wales, although the earlier part of his life was spent among the English. He must have been consecrated Bishop of Llandaff about the year 1056, which consecration was confirmed afterwards by Archbishop Cynisi, at a Synod held in London in 1059, as his death is recorded to have taken place in the year 1103 or 1104, in the 48th year of his Prelacy, he being then upwards of a hundred years of age.

understand this discourse, that the heavenly shepherd, Christ the Lord, by whose providence and direction all the body of the earthly church is ordered and governed, with bountiful compassion, mercifully elected Herwald to the sacerdotal dignity of his Church of Llandaff, who had been ordained Priest through means of the humble imposition of the hands of Joseph, Bishop of Llandaff, and had remained a considerable time among the English, and shone in grace and morals as well before them as before the principal persons of his own country, that is the British nation. Whose election by the invincible Gruffydd, the powerful monarch of the Britons, and Meurig son of Hywel, being unanimous, the Prelates, Priests, Doctors, Chiefs, and Nobles, agreeing thereto, his consecration was honourably confirmed by the eminent Archbishop Cynisis,[1] and canonically completed by many other Bishops of England, under whose hand, and according to whose rule, he became Bishop after the manner of his predecessors, the glorious Lord Edward,[2] King of the Anglo-Saxons, being present, and all Bishops, and Abbots, and also Archdeacons, with all orders of the Church, and learned men, adjudging it to be firmly and surely ratified, and likewise blessing it in that famous synod, which was held at London in the Whitsun week, in the year 1059 from the birth of our Lord Jesus Christ, in which council of the learned men, a decree of this kind was thus pronounced and confirmed,

[1] Bishop Godwin states that Herwald was consecrated by *Stigand*, Archbishop of Canterbury, whose name however bears no resemblance to *Cynisi*. But as Stigand was not always regarded as a legitimate Archbishop, owing to the irregular manner by which he thrust himself into the see, of which he was afterwards deprived in 1067; it is more than probable that *Kinsi*, Archbishop of York from 1050 to 1060, was the Prelate who presided at the above convocation.

[2] Edward III. surnamed the Confessor, became King of England in 1048, and died in 1066.

that if any King, or Duke, or Peer, or Prince, or any powerful person whatever, should observe and fulfil this agreement of blessing, by assisting and benefitting this Prelate, or his successors, or the place to which he is sent to preside and render service, he should, both in body and spirit, be preserved in peace, and in the rest of all the saints throughout all ages. Amen.

2.—HENRHIW GUNNUA.

The family of Cadwgan son of Meurig, King of Glamorgan, visited Llandaff on a Christmas day, with a good disposition, but as the rod of Aaron is said to have been turned into a serpent, so the mind of that family was slow in devising what was good, but swift in the committing of evil; and being elated with the excessive rejoicings of so great a festivity, they began to be riotous; and the discretion of sobriety was laid aside, so far that the drunken men being deprived of the power of wisdom and piety, destroyed one of the inmates, named Berthutis, who was a grandson of the Bishop, a good man, and the physician of the whole country. And so execrable a crime having been committed, and under the protection and in the asylum of St. Dubricius, St. Teilo, and St. Oudoceus, the Bishop sent his messengers to all the churches throughout his diocese, which were in obedience to him, between the mouth of Taratyr on the banks of the Wye, and the banks of the Towy, directing that the clergy, both of the higher and lower dignity, should assemble at Llandaff. And having pronounced a curse on the family of the King, and deprived them from all benefit of the orthodox faith in full synod, the crosses with the holy relics and inverted bells being placed on the ground, the door of the church

was shut, and guarded with thorns, and it thus remained several days and nights, without divine service and a pastor. And so great a commotion being heard and spread abroad with great noise and murmuring throughout the country, the King began to weep on account of the condemnation of his family, choosing rather peace with his Pastor, than to participate in the perpetrated injury. Therefore, calling together all his Nobles, he, and his family, who had been separated from the society of Christians, sought pardon at Llandaff with weeping devotion, and his entreaty having been heard, and pardon being given to him and to his family, with penance canonically enjoined, the King placed his hands upon the altar of Peter the apostle, and of the holy confessors Dubricius, Teilo, and Oudoceus, and before all the people, clerical and laical, said, "I confirm "this alms, and give Henrhiw Gunna to God, and to the "aforesaid holy persons, and to Bishop Herwald, and all "Bishops of Llandaff, in eternal consecration, free from "all service, secular and regal, and with commonage to the "inhabitants, in field and in woods, in water and in pas-"tures." Of the clergy, the witnesses are, Herwald, Bishop; Mormarch and Marchfwy, canons; Gulbrit, and Tudnerth, and Selyf, Joseph, reader of Cadoc; Aidan, priest of Cadoc; Cadwared, priest of Docunni; of the laity, King Cadwgan, and his brother Rhys son of Iago, Caradoc son of Gulbrit, Cynhor son of Richrit, Eithin son of Elphin, Gwobeith son of Elcu, Tewdwr son of Llawr. A curse being pronounced on those who would separate this alms from the Church of Llandaff, and its Pastors; and a blessing given to those who should preserve and confirm it in quiet peace. Amen. Its boundary is,—The upper end of the meadow to the upper end of the ditch, along it by the road, to the crest of the hill, to the grove, to the ridge of the

grove, and along it until it goes downwards to the pool near the side of a meadow towards the east, along the dike in the hollow, across the road, upwards through the hollow to the gorge of the acclivity on the crest of the hill to Hentref Gucan, downwards through the wood to the brook, along the brook to the willow grove, thence to the north side of the knoll, to the other knoll, direct across the road to the upper end of Celli Gulible, to the Guorlurch of Tudgual, along the Guorlurch to the Carn, to the knoll, to the Carn, along the highroad outside of the meadow to the upper end of the meadow, where it began.

3.—A PRIVILEGE GRANTED BY KING GRUFFYDD.[1]

The Father, Son, and Holy Spirit, three in persons, one in deity and essence, the Creator and Governor of all creatures visible and invisible, who above all formed man after his own image and likeness, distributing all things according to his will, and to whom all things present are subservient, giving to some kingdoms and dominions, and to others small wealth with a sevenfold gift of wisdom and understanding, counsel and fortitude, science, piety, and reverence, inspired the stony heart (a disease of the body seizing him) of Gruffydd, King of Britain, and as I may say, of all Wales from one extremity to the other, and warmed it with the fervour of the Holy Spirit. The King therefore observing that his power was as the flower of the field, and his flesh as ashes, endeavoured to obtain for transitory substance, a kingdom flourishing without decay, and

[1] Gruffydd ap Llewelyn, Prince of Gwynedd, who possessed the sovereignty of all Wales from 1032 to 1061, when he was opposed by Caradoc son of Rhydderch ab Iestyn, and treacherously slain.

heavenly joy without grief and sorrow and removed from all want, and accepting himself the yoke of penance, and repenting of what he had done contrary to the divine precepts, promised amendment of himself, by fasting, and prayer, and almsgiving, and the bestowing by him of various precious metals to God, and to poor widows and orphans. And not degenerating from the nobility, piety, and liberality of his predecessors, but imitating and excelling them in energy and bravery, as well against the barbarous English on the one part, who always fled on seeing his face in battle, as against the western Irish, also always put to flight, and against the natives of the country, who according to their usual custom were fond of war, and against the Danish seamen, and against the inhabitants of the Orkney islands, who always turned their backs in flight, and peaceably confirmed treaties agreeably to his wishes, he gave up to the Church at Llandaff of Peter the apostle, and of the holy confessors Dubricius, Teilo, and Oudoceus, all the territories of its diocese from the mouth of Taratyr on the banks of the Wye to the banks of the Towy; and moreover, its lands of Llandeilo-fawr, and Penaly, with many other churches, and all their lands, and with those many in the district of Brecknock, which are held without the diocese, in that of St. David's, as is shewn in the chirograph, and with all their privileges as were in the best manner observed in the time of his predecessors, quit and free from all regal service, except only daily prayer for the souls of the Kings and Princes of Britain, and the grant was confirmed with placing his hands upon the four gospels, and ratified in the hand of the Bishop, and before all his people, on the day of the nativity of our Lord, at Ystumgwy, and with the offering of the village of Penrhos in the hand of the Bishop, and all the Bishops

of Llandaff for ever. Of the clergy, the witnesses are, Herwald, Bishop; Mormarch,[1] Marchfwy, Tudnerth,[1] canons of Llandaff; Benedictus, reader; Ieuanawl, Nywys, Elinwy, Cynon, Ithael, priests; Tathiu; Abraham, Archdeacon of Gwent; of the laity, King Gruffydd, Meredydd his son, Caradog son of Rhiwallon, Byrwith, Ithael son of Tewdwr, Ednyfed and Fuedlid, Berddigwent, Caradoc son of Gulbrit. And with commonage to be given to all inhabitants of the lands of the church throughout his kingdom, in field and in woods, in water and in pastures.

4.—THE VILLAGE OF MILUC.

Iestyn son of Gwrgan[2] sent his household filled with an evil spirit to Llandaff, which company a certain wicked person named Twrwerd attended, and another young man, a grandson of Iestyn, named Eineon, leading and instigating them with the spirit of lust, the sign of the holy cross was forgotten, and the refuge under the asylum of St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Herwald, being violated, they took away a virgin who had fled under the protection of the church, and from between the yewtree and the church. And so they led away the ravished and violated girl, named Eurddilad, the daughter of Cynwal; but as it is said, "The Lord is wonderful among

[1] The names Mormarch and Tudnerth occur in the extracts from the Book of St. Chad, Lichfield, see Appendix, p. 273.

[2] Iestyn son of Gwrgan was a person of a most untractable and turbulent disposition; he succeeded to the throne of Glamorgan about the year 1043; about 45 years afterwards he was engaged in a war against Rhys ap Tewdwr, which eventually led to the conquest of Glamorgan by the Normans in 1091.

"his saints," in the hour in which the aforesaid young man took her off, as we have mentioned, he became deranged, and his whole life derided and disgraceful. And such an outrage having been committed, and refuge violated, the Bishop cursed Iestyn and the criminals, and deprived them of the fellowship of Christians in all things. And afterwards Iestyn acknowledged that he had acted improperly towards God and his Pastor, and sought pardon of his Bishop with devout shedding of tears; which being given him, and penance enjoined, and she who had been forced away restored, and concord effected, Iestyn sacrificed the village of Miluc to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Herwald, and all Pastors of Llandaff, with all its liberty in field and in woods, in water and in pastures, and without any payment to any mortal man besides to the Church of Llandaff, and to be free for ever. Of the clergy, the witnesses are, Herwald, Bishop; Mormarch, priest; Merchwyn, priest; Tudnerth, Lifric son of the Bishop, Archdeacon and master of St. Cadoc; Jonas, priest; Aidan, priest of St. Cadoc; Gwrgi, priest of St. Cadoc; Gwrgynnyf, priest of St. Illtyd; John, priest of Docunni; of the laity, Iestyn son of Gwrgan, Caradoc son of Gulbrit, Selyf son of Cynfor, Elffin son of Dissaith, Meurig son of Goronwy, Rhys son of Brochwael, Cynddrych son of Edrit, Mei son of the Bishop. Absolution being pronounced to all who should preserve this alms in tranquil peace, and in the service of Llandaff, and a perpetual curse on those who should separate it from the Church of Llandaff. Amen. Its boundary is,—The ridge of the hill to the head of the dike towards the front, along the breast of the hill to the right of the knoll, from the knoll direct to the head of the grove, to the dike, along the dike downwards to the road, across the road

direct to the stone, from the stone to the middle of the pool of Gleinion in Eley, Eley upwards to below the ford of the yellow stone, from the Eley upwards to the acclivity, along the acclivity on through the wood, above the hill to the side of the wood, along to the head of the dike, through the wood, along the dike to the Eley, over Eley to the dike, along the dike to the road, along the dike upwards to the breast of the hill, where it began.

5.—TREF RITA.

Caradoc,[1] King of Glamorgan, sent some of his household to Llanmocha, which belonged to St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Herwald, who partook of a banquet prepared by the Bishop, without the consent of his guest Rhydderch son of Egwyd, and afterwards forcibly remained all night, overpowered and intoxicated with much liquor. And after so great an outrage was committed, the Bishop sent his messengers to the King, requiring compensation from both him and his servants with respect to the injury that had been done: and the message having been heard and attended to, he acknowledged his fault, and being penitent, sought pardon at Llandaff, and penance being enjoined to him, and also to his servants, suitable to the crime committed, he granted in alms to God, and St. Dubricius, St. Teilo, and St. Oudoceus, and Bishop Herwald, and all Bishops of Llandaff for ever, the village of Tref Rita in Edelicion,[2] by Merthir Tecmed,[3] with all its liber-

[1] Caradoc son of Rhydderch ab Iestyn obtained the sovereignty of South Wales in 1069, and died in the following year.

[2] Edelygion,—an ancient district in the south-western portion of Monmouthshire, comprising part of the hundreds of Usk and Wentloog.

[3] Probably Llandegwedd, Monmouthshire, see p. 452.

ty in field and in woods, in water and in pastures, and with all commonage to be given to the inhabitants. Of the clergy, the witnesses are, Bishop Herwald, Lifric his son, Mormarch, priest of St. Teilo; Marchfwy, priest; Aidan, priest of St. Cadoc; Joseph, doctor of Cadoc; Gwrgi, priest of St. Cadoc; Benedict, priest of Basaleg;[1] of the laity, King Caradoc, Caradoc son of Gulbrit, Caradoc son of Rhiwallon, Meurig son of Goronwy, Ieuan and Seisyllt sons of Arthal, Mei son of the Bishop, Berddigwent, Ibyrwyth, Ithael son of Tewdwr, Caradoc son of Gistlerth, Elinwy son of Idnerth, Iestyn son of Gwrgan, Selif son of Cynfor. A blessing being pronounced on them who would preserve this alms in tranquil peace for the service of Llandaff, and a malediction, with a perpetual curse, on those who should, either by violence or ingenious fraud, separate it from the Church of Llandaff. Amen.

6.—CONCERNING THE VILLAGE GUNNHUC IN GUARTHA CUM.[2]

Caradoc son of Rhiwallon lying in sickness, and being mindful for the salvation of his soul, and of his evil deeds, and especially with respect to his brother, named Cynon, who was killed by one of his companions at the suggestion and instigation of the devil, in his presence and for the most part on his account; and for this, penance suitable to the crime had been enjoined him, and he had gone

[1] A parish in Monmouthshire, $2\frac{3}{4}$ miles west from Newport.

[2] The village of Cynog,—probably a place in the upper part of the parish of Llangwm, Monmouthshire. The Prebendary of Gwarthaf Cwm in the Cathedral of Llandaff is supported by part of the tithes of Llangwm. The church of Llangynog, now in ruins, is situate in the immediate neighbourhood, see pp. 425, 505, and 516.

seven times to the Church of St. Peter. Knowing that he could not otherwise be saved but by fasting, prayer, and almsgiving, he granted to God, and to St. Dubricius, St. Teilo, and St. Oudoceus, and to the four saints of Llanncwm, Mirwyd, Cynffig, Hewi, and Erwen, and Bishop Herwald, and all Bishops of Llandaff for ever, the village of Gunnhuc, of his own inheritance in Gwartha Cwm, with its liberty, and commonage given to the present and future inhabitants for ever, in field and in woods, in water and in pastures, and with the approbation of Roger Fitzosborne, the Earl of Hereford and Lord of Gwent, and in the time of William, father of the King of England and Wales. Of the clergy, the witnesses are, Herwald, Bishop of Llandaff; Abraham, Archdeacon of Gwent; Lifric, son of the Bishop, Archdeacon of Glamorgan and master of St. Cadoc at Llancarvan; Elinwy, monk of Lanncwm; Ieuan, priest of Merthyr Tewdrig; Edulf, priest of Llandewi; Ieuan son of Rhun, priest of Caerwent; and of the laity, Caradoc son of Rhiwallon, Meurig son of Eineon, Elinwy son of Idnerth, Ithael son of Tewdwr, Gwasfwyth, Berddigwent, Nywys son of Llawr, Hywel and Ieuan sons of Ednyfed. Its boundary is,—From the brook Broeni to the hollow on the east, to the ditch which by the road reaches to Nant y March,[1] along Nant y March to the brook Broeni, where it began. Whoever will keep this alms in the Church of Llandaff, may he be blessed by all the people, and absolved from the guilt of his sins; and whoever shall separate it from the Church of Llandaff, either by ingenious fraud or laical invasion, may he be accursed until amendment be effected. Amen.

[1] Nant y March, a brook which runs through the above parish of Llangwm.

7.—CONCERNING THE TERRITORY OF ERGYNG.

Lann Tydiuc, Lann Meir Castell Mingui,[1] Lanntiuinauc, Lann Martin,[2] Lann Custenhin,[3] Lannsanfreit,[4] Lantiuoi, Lanbudgual,[5] Lannsuluc,[6] Hen lann Dibric[7] and Lannteliau in the same cemetery, Lann Mihagel Cilluch,[8] Lann Petyr,[9] Lann Lunapui,[10] Lann guern[11] Teilo and Dyfrig, Lann Deui Ros Cerion,[12] Lanndegui Cilpedec,[13] Lanncruc, Lanncein, Cum Mouric,[14] Lann sant Guainerth,[15]

[1] Llanfair Castell Mynwy,—St. Mary's, in the Town of Monmouth.

[2] Llan Martin,—Marstow, a chapel to Sellack, Herefordshire, situate about 5½ miles N. E. from Monmouth.

[3] Llangystennyn Garthbenni, see p. 314.

[4] Llansantffraid,—Bridstow, near the town of Ross, Herefordshire.

[5] Probably Ballingham, Herefordshire, see pp. 410 and 418.

[6] Sellack, Herefordshire, the church whereof is 4½ miles N. W. from Ross.

[7] Henllan Dyfrig,—Hentland, Herefordshire, situate 3½ miles N.W. from Ross, see p. 321.

[8] Llanfihangel Caluch,—Callow, a chapel under Dewchurch Magna, situate about 4 miles southward from Hereford; it is dedicated to St. Michael, and forms one of the border churches of the ancient diocese of Llandaff. Notices of this place may be seen in pp. 411, and 442.

[9] Llanbedr,—Peterstow, a church situate about 2 miles westward from Ross, Herefordshire.

[10] Llan Junabui,—supposed to be Llandinabo, 6½ miles N. W. from Ross, Herefordshire, see page 316 for a grant of this place to St. Dubricius.

[11] Llanywern Teilo a Dyfrig,—Llanwarne, 7½ miles southward from the city of Hereford; see page 453.

[12] Llanddewi Rhos y Cerion,—Much Dewchurch, Herefordshire, about 6 miles southward from Hereford.

[13] Llanddewi Cilpedec,—Kilpeck, Herefordshire, 8½ miles S. W. from Hereford, see page 416.

[14] Cwm Meurig,—for the grant of this place to Bishop Grecielis, see page 416.

[15] Llan-Sant-Gwainerth,—St. Weonard's, about 10½ miles southward from Hereford.

Lanncinauc,[1] Lannmihacgel upon Mingui,[2] Lann ridol,[3] Lann Cinuil,[4] Lann Loudeu,[5] Lannceliniu, Lann Tisauuc. In the time of Edward, King of England, and Gruffydd King of Wales, Bishop Herwald consecrated Hennllann Dyfrig, and Llandeilo in the same cemetery, and ordained Eineon son of Cyngen to be priest; the heirs of the territory of those churches, being Moreiddig son of Cynhi, Morfran son of Awddi, and his brother Cynhi, Marchwyn son of Elcu, and Porctyn, who restored to the Bishop the farm, and what was his due, continuing to hold it under him; and on the death of Eineon the priest, he ordained his son Joseph to succeed him. In the time of Edward, he consecrated Lanntiuoi, and therein ordained Joseph son of Brein, and under the title of Lannsuluc, a priest. In the time of King Harold,[6] he in like manner consecrated Lannsanffreit, and therein ordained Collwyn a priest, and after him his son Ieuan. In the time of King Harold he consecrated Lann Petyr, under the heir of Ceidrych son of Gwngu, and Cadgen, and his sons Gwnna and Eutyd, and his sons Merchiawn and Cystennyn, and committed the care of the church to the said priest Collwyn. In the time of King William, Earl William, Walter de Lacy, and Raul de Bernai viscount of Hereford, before

1 Llangynog or Llangunnock,—formerly a chapel about 11½ miles southward from Hereford, and 1½ miles distant from Tretire.

2 Llanfihangel ar Mynwy,—probably Garway church, see p. 503.

3 Llanrothal on the banks of the Mynwy, about 4½ miles N.W.W. from Monmouth.

4 Llangynfyll, about 2½ miles N. by W. from Monmouth, see pages 418 and 503.

5 Probably Llanloudy, Herefordshire, about 6 miles N. by W. from Monmouth, see pages 409 and 443.

6 Harold II. became King in 1066, and was slain the same year at the battle of Hastings.

the castle of Monmouth was built, he consecrated Lanntydiuc, and ordained Rhys priest; and on his death he ordained his sons Gwrfil and Drunerth. In the time of William, he consecrated in a similar manner Lann Sant Gwainerth, and therein ordained Cynan son of Gwgan to be priest; and after him he ordained Gwasawg, and also Rhys. In the time of William, he consecrated Lannguern, and therein ordained Gwlged son of Asser priest, and after him Simeon. In the time of William, he consecrated Cilpedec, and therein ordained Morceneu to be priest, and at his death he ordained his son Eineon, in the time of Cadwanddu, and Rhys son of Meredydd. In the time of William, he consecrated in Garthbenni Lanncusthennin, and therein ordained Arwystyl son of Sigrid to be priest, and after him his son Cynan, and afterwards Merchiawn, in the time of Tewdwr son of March, and Greir son of Sigrid, and Gwafeith, and Glesni, and Cynfran; and before that he consecrated Lannitouddegsent[1] in the same cemetery, in the time of King Harold. In the time of King William, he consecrated Lanndeui Ros Cerion, and therein ordained Eman son of Gritian under the heirs of Eliflwch, Glesin son of Ieuan son of Gwolycath. In the time of William, he consecrated Lannmihagcel Cilluch under the heirs of Ceheic and Melwas, and ordained Selif to be priest, and after him Heddlwy. In the time of William, he consecrated Lannguern, and ordained Awddi son of Aches to be priest, and Gwlged son of Asser, and afterwards Simeon, under the heirs of Cystennyn son of Cadgen, Ieuan son of Hewi son of Asser son of Assennan. In the time of King William, he consecrated Lannciniter Lannicruc, and in

[1] Llan-y-deuddeg-seint,—the situation of this place is unknown, see page 523.

it ordained Aircol to be priest, and after him his son Eineon. In the time of King William, he consecrated Cwm Meurig, and therein ordained Priattwrch to be priest, and Cynnwm after him, under the heir Heliam son of Morfran. In the time of King William, he consecrated Lanngarann,[1] and therein Joseph, Bishop of Llandaff, had ordained Idmab to be priest, and then Herwald ordained Tegwared son of Gweir to be priest, and after him Cynhi his son. And in the time of King Edward, he had also consecrated a Church of wood under the heirs of Ceheic son of Elcu, Cynan son of Idmab, Selif, Coedwr son of Drych, Tewdwr, Gwyddys. In Lannsuluc he ordained Jacob son of Amhyr. In Lann Martin he ordained Morfwy to be priest, and after him his son Gwnna. In the time of King William, he consecrated Lannguern aper Humir,[2] under the heirs of Tewdwr son of March, and Cadwgan son of Drudwas, and therein ordained Jacob, and after him Elgar.

In the time of King William, and Earl William, and Walter de Lacy, and Raul de Bernai viscount of Hereford, the castle of Monmouth was built, and Earl William gave a moiety of the castle to his three barons, Humphrey, Osberne, and William the scribe; and on his death, Earl Roger succeeded him, and by treachery he was taken prisoner by the King with his betrayers, and they three, with others, were disinherited. After these things the castle Gwerthenauc was granted, and in his time Bishop Herwald consecrated the church of the castle of Monmouth, when King Caradoc was present. And after he became a

[1] Llangaran, a church in Herefordshire, distant about 5 miles N.W. by N. from Ross.

[2] Llanwarne, at the mouth of the Gamber brook.

monk, Randolph de Colivil succeeded him, and on his death William son of Batrun became his successor. The district of Ergyng, which contains these churches within it, was always subject to the church of Llandaff in all episcopal subjection, and in the time of the holy persons, who first constituted Bishopricks until the time of Bishop Herwald; and the same Bishop Herwald possessed that district in all episcopal subjection, in synod, in chrism, in consecration, and in ordination, in the time of the Kings of England, Edward, Harold, and William, and of Kings of Wales, Gruffydd son of Llywelyn, Gruffydd son of Rhydderch, Caradoc his brother, and Rhys likewise, and also of Caradoc son of Gruffydd, and Rhydderch son of Caradoc, which two Kings were in the time of King William; and so without any dispute, until through his infirmity and a quarrel, they were taken away from him; and always ever since, notwithstanding that claim is made, are unjustly retained by the church of Hereford.

8.—OF THE CONSECRATION OF SEVERAL CHURCHES, AND THE ORDINATION OF THEIR MINISTERS.

When King William conquered England,[1] Bishop Herwald held the Bishoprick of the Church of Llandaff from the mouth of the Wye to the river Towy, with all episcopal dignity and subjection. In which time Cadwgan son of King Meurig reigned in Glamorgan as far as the ford of the Trunk on Towy, and King Caradoc reigned in Ystradyw, Gwent Uchcoed, and Gwynllwg, and Rhydderch in Ewyas and Gwent Iscoed. Which before named Kings were subject to King William, and died in

[1] In the year 1066.

his time; whose aforesaid territories, with the district of Ergyng, Bishop Herwald held in episcopal subjection. And in whose time Sandde, a priest, officiated in the church of Lanhardneu,[1] and after him his son Daniël. In Lanncadauc,[2] Suluryd, a priest, officiated, and after him Elud. In Pembre,[3] Cadfor son of Mor, and after him Gwrhai son of Silli, a doctor of Llanilltyd, and after him Sedd. In Lannelli,[4] Umel was priest, afterwards Uchdryd, afterwards Ionas, afterwards Gwasdwyn, afterwards Aeddan. In Lanncinith,[5] Bywgi son of Edwyn, afterwards Cyfelyn, afterwards Iago Goch, afterwards Albrit; in which church Bishop Herwald ordained Caradoc, a holy and religious man, to be a monk. In Lanngeuelach,[6] Agger, a priest, and after him Clydno. In Lann Ethrim, Gwydir, a priest. In Lanndiuailuc,[7] Afassei. Which aforesaid churches Bishop Herwald consecrated, and he also ordained the aforesaid Clergy.

[1] Llanarthney,—a parish in Carmarthenshire, whose church is 7 miles east from Carmarthen.

[2] Llangadock,—a town and parish in Carmarthenshire.

[3] Penbre or Pembrey,—a parish in Carmarthenshire, the church whereof is situate 5 miles S. S. E. from the town of Kidwelly.

[4] Llanelly,—a town and parish in Carmarthenshire. About a mile and a half southward from Llanelly is a place called Machynys, or Bach Ynys, supposed by some to have been the residence of St. Peirio, noticed in page 294, which supposition however is placed upon rather a doubtful foundation, by its being distinctly stated in the Life of St. Samson, that the island in which St. Peirio built a monastery, was not far from Llanilltyd fawr, or Lantwit major, in Glamorganshire. A place called Machynys is mentioned in page 439, as given by one Gwrgan to the Church of Llandaff.

[5] Llangennydd, a church in Gower, Glamorganshire, about 15 miles westward from Swansea.

[6] Llangyfelach,—a church in Glamorganshire, about 4 miles N. by W. from Swansea.

[7] Llandyfaelog,—a parish in Carmarthenshire, the church whereof is about 6 miles S. S. E. from Carmarthen.

And in the district of Guhir,[1] and Cetgueli,[1] and Cantref Bichan,[1] King Cadwgan reigned many years, until his death. Wherefore he received hostages of Cadifor Torrawg, Asser son of Rhydderch, Garwy, Selyf son of Hywel, Collwyn son of Llywarch the son of Athrem, Hywel son of Trystan, Gulbrit son of Marchan, Mor son of Ceredig.

In Ystradyw,[2] Herwald consecrated the church of St. Michael,[3] and the church of Lann Cetguinn, and Lann Petyr,[4] and Merthyr Issui,[5] and committed the care of those churches to Madweith, and to Isaac after him, and to Beatus the priest, whom he, the Bishop, had ordained priests; and which he held in all episcopal subjection in the time of King William, and Earl William, and Walter de Lacy.

9.—OF THE DEATH OF BISHOP HERWALD, AND THE CONSECRATION OF URBAN, HIS SUCCESSOR.

Herwald, Bishop of Llandaff, in the year of our Lord's incarnation, one thousand one hundred and four, and in the forty eighth year of his consecration, under King Henry,[6] and Anselm,[7] Archbishop of Canterbury, and on the sixth day of March, migrated to the Lord. And the Bishoprick was vacant four years, five months, and seven days. And in the year of the incarnation of our Lord one thousand one hundred and seven, on the 11th day of

[1] The districts of Gower, Kidwelly, and Cantref Bychan.

[2] Ystradyw,—an ancient district in Breconshire, see page 512.

[3] Llanfihangel Cwmdu, Breconshire, see page 413.

[4] Llanbedr Ystradyw, a church 2 miles N. by E. from Crickhowel.

[5] Merthyr Issui, or Patricio,—a chapel to Llanbedr Ystradyw, situate about 5 miles N. E. from Crickhowel.

[6] Henry I. became King of England in the year 1100, and died 1135.

[7] Anselm became Archbishop of Canterbury in 1093, and died 1109.

August, Urban,[1] Archdeacon of the Church of Llandaff, in the thirty second year of his age, and under the same Princes, was by the same metropolitan consecrated Bishop at Canterbury, the following Bishops of England being present, Gerard, of York, metropolitan; Maurice, of London; Windulf, of Rochester; Radulph, of Chichester; Robert, of Lincoln; Robert, of Chester; Herbert, of Norwich; Radulph, of Durham; John, of Bath. And on the same day likewise ....[2]

[1] Urban is called in the Welsh Chronicles, Gwrfan, where he is also represented as being celebrated for his wisdom and liberality, as well as for his munificence in bestowing honourable endowments upon the Cathedral of Llandaff, and upon various Monasteries which had been pillaged during the wars of Iestyn son of Gwrgan and Robert Fitz Hammon. It is also stated that he was an active and vigorous suppressor of all evil and vicious practices and customs, and was a most conciliatory arbitrator in all contentions, the effect of which was, that his diocese became more peaceable than any other part of Wales.—Myv. Arch. II. 556.

The three following Chapters of this Work bear ample testimony of the indefatigable zeal of Bishop Urban, in his strenuous efforts to restore the Diocese of Llandaff to its original state. Although unable to retain possession of those territories in the dioceses of St. David's and Hereford, which he considered to have belonged to Llandaff, he appears to have been successful in raising to a state of prosperity the revenues of his see from the poor and miserable condition to which, through the negligence and inability of his predecessors, they had been reduced. By these means, with the aid of other resources, he was enabled to rebuild the Cathedral of Llandaff, which had become almost a heap of ruins during the disastrous wars in the conquest of Glamorgan by the Normans. It is uncertain what might have been the issue of the dispute respecting the territories of the diocese, had Urban lived to see its conclusion, which, however, was not permitted him, as he was cut off by death when travelling "beyond the seas," in his fourth journey to Rome, in the 57th year of his age, and in the year 1133.

[2] The Work in the original Latin concludes thus abruptly at the end of the Book.

CHAPTER XI.[1]

EXHORTATION OF RALPH, ARCHBISHOP OF CANTERBURY, FOR REBUILDING THE CHURCH OF LLANDAFF—REQUISITION OF URBAN, BISHOP OF LLANDAFF, TO POPE CALIXTUS II.—NOTICE OF THE COUNCIL OF RHEIMS—SEVERAL BULLS OR EDICTS OF CALIXTUS II. RELATING TO THE CHURCH OF LLANDAFF, ADDRESSED TO BISHOP URBAN, WILLIAM, ARCHBISHOP OF CANTERBURY, HENRY I. KING OF ENGLAND, AND VARIOUS OTHER PERSONS.

1.—EXHORTATION FOR REBUILDING THE CHURCH OF LLANDAFF.

Ralph,[2] by the grace of God Archbishop of Canterbury, to all sons of the Church, French, and English, and Welsh, and of whatever nation they may be, health, and the blessing of God, and his own. We request your charity, that ye would with the eyes of mercy regard the poverty of the Church of Llandaff; for depending on the aid of your alms, we propose to build the said Church, where the people of God may assemble to hear the word of the Lord. Whoever therefore will, for the love of God, contribute something of his property towards the building of the aforesaid Church, let him know that he will be a partaker of our prayers, and of our favours, and that, trusting

[1] The subject-matter of this Chapter in the original Latin, commences at page 83 of this Work, and has reference to particulars which took place during the time that Urban, successor of Herwald, was Bishop of Llandaff, and Calixtus II. held the Papal see.

[2] Ralph, Radulphus, or Rodulphus, became Archbishop of Canterbury in 1114, and died in 1122.

on the mercy of God, and on the power of our ministry, we will relax to him a fourth part of the burden of the penance, which may be imposed upon him by his confessors.

2.—REQUISITION OF BISHOP URBAN TO POPE CALIXTUS II.[1] AT RHEIMS.

To the venerable apostolical Calixtus, chief Patron of Christianity, Urban, Bishop of the Church of Llandaff, sends faithful service and due reverence. The church of God, and ours under God and you, addresses this letter to your mercy and piety, and suppliantly requests that for the sake of Christ, the chief King, you will order that it may be carefully read, and that it be kindly heard by you. From the time of the ancient fathers, Dearly beloved Father and Lord, as the Chirograph[2] of our Patron, St. Teilo, does testify, the aforesaid church, originally founded in honour of the apostle St. Peter, was always the mistress of all other churches in Wales, in dignity, and every privilege, until at length through means of seditions, and many injuries from wars, and my predecessor, Herwald, having become aged, and therefore enfeebled, it began to decline, and to be nearly deprived of its Pastor, and annihilated by the cruelty of the natives, and the invasion of the Normans.

Yet religious persons always remained in it to perform divine service, as well on account of its being in the neighbourhood of the English, from whom they differed nothing in church service, having been brought up and educa-

[1] Cardinal Guy, Archbishop of Vienna, was chosen Pope on the 1st day of February, and consecrated the 14th of October, 1119, under the name of CALIXTUS II.

[2] Probably the original Book of St. Teilo, that contained various entries and documents which constituted materials for the compilation of the LIBER LANDAVENSIS, on account of which it was sometimes called LLYFR TEILO.

ted among them, as because that, from ancient times, that is, from the time of Eleutherius, Pope of the See of Rome, and after the coming of Augustine, metropolitan of the Church of Canterbury, to the island of Britain, the Bishop of this place was always subject and obedient in all things to the same Archbishop, and also to the King of England. But very lately, during the reign of William Rufus, a great number of the clergy were destroyed, and of the twenty four canons, whereby the church had been protected, but two remained therein, and in the possession of the Church only four ploughlands, and four oxgangs of land. And the church is not only desolate, and impoverished by having its territories taken from it, but also by being deprived of its tithes, and of the clergy of the diocese, both by the robbery of the laity and of the monks, and by the great invasion of the territory and diocese by our brethren the Bishops of Hereford and of St. David's. Now, I beseech you as a father, and as an unarmed person one who is armed, and as a weak individual one that is strong, that you will, as far as you are able, succour our church, which is committed to you; that he who made us may support you, and after the end of your labour, lead you to eternal happiness. Amen.

3.—NOTICE OF THE COUNCIL OF RHEIMS.[1]

In the year of the incarnation of our Lord, one thousand one hundred and nineteen, the Council of Rheims, assembled by Pope Calixtus, at which were present Louis VI. King of France, and five hundred pastoral staves, both Archbishops, and Bishops, and likewise Abbots, and a

[1] The ordinances of this Council are given in the 9th section of this Chapter.

very large number of clergy and laity, began on the 20th day of October, and finished on the 29th day of the same month,[1] at which Urban, Bishop of the Church of Llandaff, was present, and the privileges of his church, with all its dignity, were renewed, and a charter granted under seal, with letters of salutation to the Archbishop, to the King, and to the people.

4.—BULL OF POPE CALIXTUS II. TO BISHOP URBAN.

Calixtus, Bishop, a servant of the servants of God, to his venerable brother Urban, Bishop of the Church of Llandaff, and his successors canonically appointed, for ever. The request of a pious wish ought to be granted with consequent effect, so that its devotion might brightly appear, and the requested utility be certainly obtained. Because your love flying for succour to the gate of the apostolic see, has requested protection with due devotion, we clemently attend to your supplication, and receive the Church of St. Peter, and of the holy confessors Dubricius, Teilo, and Oudoceus, at Llandaff, over which, by means of God, you preside, into the guardianship of the apostolic see. Therefore by the page of this present charter, we ordain by apostolic authority, that your church, with its dignity, shall remain free and quit of the burden of secular service. And whatsoever by the grant of Bishops, the liberality of Princes, the oblation of the faithful, or by any other just means, be known to belong to the said church, shall be preserved to it firm and entire for ever.

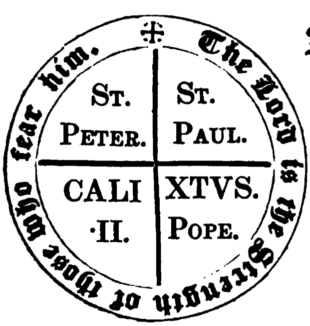
[1] In "L'Art de vérefier les Dates" this Council is stated to have been held from the 19th to the 30th of October, in the above year. Du Pin in his Ecclesiastical History, Vol. X. mentions that the Council was held on the 21st of October, against the Investitures.

Among which we have thought proper to mention the following, by their respective names;[1] that is, Llandaff, with its territory, the church of Elidon, the church of St. Hilary, of St. Nisien, of St. Teilo de Merthyr Minor, of St. Teilo de Llanferwallt, Llanilltyd, Llanbedr, Cula-Lan, Llancynwalan, Llandeilo Porthtulon, Llandeilo Talybont, Llangemei, Llandodei, Cilcynhin, Crucwernen, the village of Llangadwaladr with the church of St. Cyviu, the village of St. Tanauc with its church, the village of Henriw with its church, the village of Merthyr Tewdrig with its churches, the village of St. Oudoceus with its church, the village of St. Niuuen with its church, the village of Tenesan with its church, the village of Llangwm with its churches, the village of Llanwern Cynog with its church, the village of Merthyr Dingad with its church, Llangarth, St. Teilo de Porth-halauc, St. Teilo de Cresenny, the church of St. Clydawg, the church of St. Sulbui, the village of Penvei with its church, Llanhelicon, Llanmihangel Mawr, the village of Caerduicil with its church, the church of St. Cadoc, Llangoed, Talpont Escob, Llanguonhoil, Riubrein, Caercastell, Penyprisc, Trefmeibion Ourdevein, Trefmain, Trefmeibion Guichtrit, Trefrita, Llandinuul with its church, and with their tithes, oblations, sepultures, territories, places of refuge, and the free commonage of the same. Whatsoever besides, it shall in future justly and canonically obtain, God granting it, shall always remain to it quiet and undisturbed.

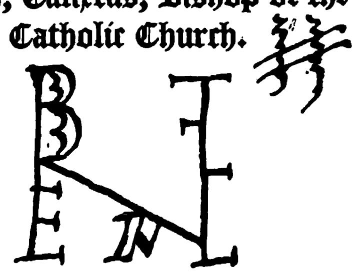
Therefore we decree that it shall not be lawful for any man whatever rashly to disturb the aforesaid church, or

[1] This, as well as two similar lists to be met with in the following sections, contains the names of places given to the Church of Llandaff, by means of formal Grants recorded in the foregoing Chapters of the Work, where also notes explanatory of most of their localities are given.

take away its possessions, or retain them when taken away, diminish them, or weary it with vexatious proceedings; but all things, with the diocesan boundaries, shall be preserved to it entire for the benefit of thyself, and of the clergy, and the poor. If therefore in future, any ecclesiastical or secular person, knowing this page of our constitution, will rashly attempt to do anything contrary thereto, and on being admonished two or three times, will not amend by giving due satisfaction, may he be deprived of the dignity of his power and honour, know that he is guilty, and subject to divine judgment with respect to the perpetrated injury, be estranged from the most sacred body and blood of God and Jesus Christ, our Lord and Redeemer, and in the last judgment be subject to severe punishment. And may all who will preserve what justly belongs to the said church, have the peace of our Lord Jesus Christ, so that they may here enjoy the fruit of their good conduct, and from their righteous Judge receive the rewards of eternal peace. Amen.



I, Calixtus, Bishop of the Catholic Church.



Given at Soissons, by the hand of Grisogonus, deacon cardinal of the Holy Roman Church, and librarian, the 16th day of October, the Indiction 13, in the year of the

incarnation of our Lord one thousand one hundred nineteen, and in the first year of the pontificate of Lord Pope, Calixtus II.

5.—BULL OF POPE CALIXTUS II. TO HENRY I. KING C ENGLAND.

Calixtus, Bishop, a servant of the servants of God, our most dearly beloved in Christ, Henry, the illustri and glorious King of England, health, and apostoli benediction. We have kindly received our venera brother Urban, Bishop of Llandaff, who came to us, a is, as we have heard, an honourable and religious m and with due affection we have had compassion on t tribulations of the Church of Llandaff. Therefore, recting him to thee, with the present letters, we requ thy nobility, and beseech thee in the Lord, that for t reverence and honour of St. Peter, and the love of us, th wilt endeavour to assist him, as it becomes regal majes to honour and defend the church committed to him, a cording to the ability granted thee by the Lord, so th thou mayest obtain from God and St. Peter retributio and remission, and indulgence, with respect to thy sin —Given at Rheims, Oct. 22, 1119.

6.—BULL OF POPE CALIXTUS II. TO RALPH, ARCHBISHO OF CANTERBURY.

Calixtus, Bishop, a servant of the servants of God, to hi venerable brother Ralph, Archbishop of Canterbury, healt and apostolical benediction. We know from the informa tion of certain brethren, to whom it is more fully known that the Church of Llandaff has been so plundered of it

property both by Bishops and by the laity, that it appears to have been reduced to almost nothing. We therefore request thy anxious care, and command that thou dost render justice to it with respect to them who detain its property, and especially the Bishop of St. David's,[1] and the Bishop of Hereford,[2] who are said to have unjustly obtained the lands and parishes of the said church.—Given at Soissons, Oct. 16, 1119.

7.—BULL OF POPE CALIXTUS II. TO WALTER THE SON OF RICHARD, AND OTHERS.

Calixtus, Bishop, a servant of the servants of God, to his beloved sons, monks, chaplains, canons, Walter the son of Richard,[3] Bryant the son of the Earl,[4] William the son of Badran, Robert de Chandos,[5] Geoffrey de Broi, Pain the son of John, Bernard de Newmarch,[6] Gumbald de Ludlow, Roger de Berkley, William viscount of Cardiff, William the son of Roger de Remu, Robert the son of Roger,

[1] Bernard became Bishop of St. David's in 1115, and died in 1148.

[2] Richard de Capella, called by Malmesbury Clerk of the Seal, became Bishop of Hereford on the death of Galfrid de Clive, who died Feb. 3, 1119, and died himself August 15, 1127.

[3] Walter, the third son of Richard Fitzgilbert, had licence from King Henry I. to enjoy what he could conquer in Wales, and became possessed of all Nether Went.—Dugdale's Baronage, I. p. 207.

[4] Robert, the Earl of Glocester.

[5] Robert de Chandos came out of Normandy with William the Conqueror, and when the Normans invaded the Welsh, he entered the territories of Caerleon and Goldcliff, in Monmouthshire, whereof Owain Wan was then owner, and won them from him.—Dugdale's Baronage, I. p. 502.

[6] Bernard de Newmarch was among the followers of William, Duke of Normandy, on his conquest of this realm. In the time of William Rufus, Robert Fitzhamon having conquered Glamorgan, in Wales, this Bernard had leave to invade the province of Brecknock, and accordingly won the three cantreds of that territory.—Dugdale's Baronage, I. p. 435.

Robert with deformed hands, and other noble person the diocese of Llandaff, health and apostolical benedic The complaint of your mother, the Church of Llan has come to us, because it is plundered of its propert you, and reduced to almost nothing. Wherefore we, doling with due affection, have sent these letters to admonishing and commanding that you restore wit delay the lands, tithes, oblations, sepultures, and other perty, which you have wickedly taken away and detai from the said church, and from other churches of the cese. For it is unjust that sons should tear their mo in pieces, and steal the property of her whom they ou particularly to defend and assist with their own substa Indeed if ye will obey my admonition, and take care assist your said mother, ye shall obtain the favour of mighty God, and of St. Peter, and our own. Otherwise, under the authority of God, will confirm against you, as c temners and persons guilty of sacrilege, the sentence wh our venerable brother Urban, your Bishop, has with canc cal justice promulgated.—Given at Soissons, Oct. 16, 11

8.—BULL OF POPE CALIXTUS II. ADDRESSED TO THE CLI GY, AND OTHERS, OF THE DIOCESE OF LLANDAFF.

Calixtus, Bishop, a servant of the servants of God, to beloved sons, clergy, monks, and laity, established in t diocese of the Church of Llandaff, health and apostoli benediction. We kindly received our venerable broth Urban, your Bishop, who came to us, and hearing the o pression of your church, had compassion on it with d affection. For he informed us that your mother, t Church of Llandaff, has suffered so much from the inv sions and robberies of certain monks, clergy, and lait

that the Bishop can scarcely remain in it. Which, indeed is to us a grievous thing, and proves the danger of your souls. We therefore, visiting your community by these letters, do admonish and command that ye love our said brother with due affection, and that ye bestow on him, as your father and pastor, proper reverence and obedience. Moreover, manfully endeavour, as good sons, to assist your mother, the church committed to him, according to the ability granted to you by the Lord; and that ye also may, by paying what is due to other churches of the diocese of Llandaff, contribute to their rebuilding and restoration. For by so doing, ye shall obtain the grace and blessing of Almighty God, and the remission of your sins.—Given at Soissons, Oct. 16, 1119.

9.—POPE CALIXTUS II. IN THE COUNCIL OF RHEIMS.[1]

What things are established by the decrees of the holy fathers respecting simoniacal wickedness, we confirm by the judgment of the Holy Spirit, and the authority of the apostolical see.

I. If, therefore, any one shall sell or buy, either by himself, or by any person employed by him, a bishopric, abbacy, deanery, presbytership, archdeaconry, presidentship, prebend, altars, promotions, ordinations, consecrations, dedication of churches, clerical tonsure, seats in the choir, or any ecclesiastical benefices, and selling and buying taking place, both the buyer and seller will be subject to the danger of being deprived of his dignity, office, and benefice. And unless he renounce the proceeding, being de-

[1] An account of the holding of this Council is given in the 3rd section of this Chapter.

clared accursed by the church of God, which he injured, he will in every respect be cut off from it.

II. We altogether prohibit investitures of bishop and abbacies, to be performed by laical hands. Whoe therefore of the laity shall hereafter presume to inv may he be subject to the punishment of being cur Likewise, he who shall have been invested, may he be prived in every respect of the honour wherewith he invested, without any hope of recovery.

III. We decree that all possessions of churches, wh through the liberality of Kings, the bounty of Princes, the oblation of the faithful whatsoever, are granted them, shall remain sacrificed and undisturbed for ev But if any person shall take away, invade, or by means tyrannical power detain them, may he be excommunica according to the sentence of St. Simachus.

IV. No bishop, no priest, no clergyman whatever sh leave ecclesiastical dignities or benefices to any one, if by hereditary right; and we also command that the receiving of baptism, chrism, holy oil, and holy sep ture, and the visitation of the sick, no sum at all shall required.

V. We altogether forbid the having of wives and co cubines by priests, deacons, and subdeacons. Should a of this kind be found, let their offices and benefices taken away from them, and indeed if they will not th correct their uncleanness, let them be deprived of Chri ian communion.

CHAPTER XII.[1]

AGREEMENT MADE BETWEEN URBAN, BISHOP OF LLANDAFF, AND ROBERT EARL OF GLOUCESTER—SEVERAL BULLS OR EDICTS OF POPE HONORIUS II. RELATING TO THE CHURCH OF LLANDAFF, ADDRESSED TO URBAN, BISHOP OF LLANDAFF, WILLIAM, ARCHBISHOP OF CANTERBURY, HENRY, I. KING OF ENGLAND, AND VARIOUS OTHER PERSONS.

1.—AGREEMENT BETWEEN BISHOP URBAN AND EARL ROBERT.[2]

In the year from the incarnation of our Lord, one thousand one hundred and twenty-six, this Agreement was made between Urban, Bishop of Llandaff, and Robert, Earl of Gloucester, respecting all the complaints which the said Bishop had against the aforesaid Earl and his men in Wales, and concerning those lands which they did not acknowledge that they had taken from the Bishop. The said Earl grants to the Bishop one mill, in which William of Cardiff was miller, and the land belonging to the said mill, and one fishery in Eley across the river, and one hundred acres of arable land, between the Taff and Eley, beyond to

[1] The subject-matter of this Chapter commences in the original Latin in the 27th page of this Book, and has reference to particulars which took place when Urban was Bishop of Llandaff, and Honorius II. held the Papal See.

[2] Robert, Earl of Gloucester, was one of the natural sons of King Henry I. His mother was Nest, daughter of Rhys ap Tewdwr. He married Maud, by some called Mabell, the eldest of the four daughters and heiresses of Robert Fitzhamon, by means whereof he succeeded to the honour of Gloucester, and other property; and he was by his father created Earl of Gloucester.—Dugdale's Baronage, I. p. 534.

the meadow, and so that the head of the said hund acres may begin by the demesne land of the said Bish and continue extended with it in length; and comn pasturage with the Earl's people, and in the woods of Earl, except Kybor,[1] and materials for the need of Church of Llandaff, and its Bishop, and clergy, and men of the fee of the church; the Welshmen belong to the Bishop to have the privilege of feeding and p turage, with the Welshmen belonging to the Earl, and t Normans and English that belong to the Bishop, w those which belong to the Earl, except at Kybor; and t chapel of Istuntaf, and the tithe of the said village, a the land which the Earl gives to the said chapel, where clergyman there resident may, by means of the tithe, maintained. Therefore, the parishioners on Christmas da Easter, and Whitsunday, may visit the mother Church Llandaff, and the bodies of those who die in the said v lage, may be taken to be buried to the said moth church.

And for the aforesaid things, which the Earl gives an grants to the Bishop, the said Bishop remits to the Ea and declares him to be free from the complaints which h had against him and his men, with respect to all the lan which they claimed to be the fee of the Earl. And any one of the Earl's men, in health or otherwise, will o of his own accord acknowledge that he holds the land o the church, and that he is willing to restore it to th church, and to the Bishop, and does it before the Earl, o before his viscount, or the lord of Cardiff, the Earl grant that he shall restore the said land to the church and to

[1] Kybor,—the name of one of the present hundreds of the county of Glamorgan, and in which Llandaff is situated.

the Bishop. And the Bishop will so construct the wear of his mill below his bridge, that there be always a road to pass, unless it be prevented by a flush of water, or the flow of the sea. And the Earl shall cause the wear of his mill at Eley to be destroyed; and the men of the Earl, and any others, may sell and buy meat and drink at Llandaff, and may there eat and drink, but shall carry nothing from the place in time of war; and all men whatsoever of the fee of the Bishop, shall enjoy the traffic of buying and selling in all times of peace.

And the judgment of iron[1] shall take place at Llandaff, and there shall be a trench of judicial water[2] in the territory of the Bishop, near to the castle of Cardiff. And if any one of the Bishop's men shall accuse a man belonging to the Earl, or one of his barons, respecting anything, concerning which there ought to be a duel,[3] sureties shall be given, and judgment past in their courts, and the duel shall take place in the castle of Cardiff. And if any one shall accuse a man belonging to the Bishop, with respect to any matter, concerning which there ought to be a duel, sureties shall be given, and judgment past in the court of the Bishop, and the duel itself take place in the castle of Cardiff; and the Bishop shall have the same justice with respect to that duel as he should have if it took place at Llandaff. And if a duel be proposed between the Bishop's men alone, it shall be discussed in his court at Llandaff, and take place there; and the Bishop shall have his Welsh officers named in his writ, in the presence of the Earl's vis-

[1] Ordeal of red hot iron.

[2] Trial by casting the accused, bound, into deep water.

[3] Wager of Battle, which was preferred by the Normans, as being more worthy of freemen and warriors than the other two ordeals.

count, and transmitted with his attestation. The viscou of the Earl shall have his countersignature with respect those Welshmen, and the Bishop shall likewise have countersignature respecting the Welshmen of the Ea And the Earl claims to be free from the Bishop and t men of his fee with respect to the pence, and all the cu toms which he complained of against them.

This Agreement was made at Wodestoke, in the presen of King Henry, with these witnesses, William, Archbish of Canterbury; Geoffrey, Archbishop of Rouen; Willia Bishop of Winchester; Roger, Bishop of Salisbury; R nulph, Bishop of Durham; John, Bishop of Richmon Oinus, Bishop of Eureux; Geoffrey, Chancellor; Dav King of Scotland; Roderick, Earl of Pembroke; Rog Earl of Warwick; Bryant, son of the Earl; Robert Doy Milo, of Gloucester; Edward, of Salisbury; Walter son Richard; Payne son of John; Richard, of Aquila; Robe of the seal; Uchtryd, Archdeacon of Llandaff; Isa Chaplain of the Bishop; Ralph, Viscount of Cardi Payne de Turberville;[1] Robert the son of Roger; Richa of St. Quintine;[2] Maurice, de Londres;[3] Odo, Soor; a Geoffrey, de Maisi. And Earl Robert had a counte signed duplicate of this document, with the same wi nesses.

[1] Sir Payne Turberville, Lord of Coety, in the county of Glamorg married Mawd, daughter and sole heir to Morgan Gam, one of the nephe of Iestyn ap Gwrgan.

[2] Sir Richard of St. Quintine, a descendant of Sir Robert de St. Quinti one of the conquerors of Glamorgan, to whom the lordship of Llanbleiddi in that county, was assigned.

[3] Maurice de Londres, great-grandson of William de Londres, Lord Ogmore, in the county of Glamorgan, the founder of Ewenny Priory, that county; he was buried at Ewenny church, where there is an ancie tomb over his remains.

2.—BULL OF POPE HONORIUS II.[1] ADDRESSED TO BISHOP URBAN.[2]

Honorius, Bishop, servant of the servants of God, to his venerable brother Urban, Bishop of Llandaff, health and apostolical benediction. Winebald, of Baeluna, was disposed to give for the benefit of his soul, to the monks of Montacute,[3] the territory of Caerleon. Wherefore we command thee, that saving the right of thy church, thou wilt so far grant the said territory to the aforesaid monks. —Given at the Lateran, the 16th day of June.

3.—BULL OF POPE HONORIUS II. ADDRESSED TO BISHOP URBAN.

Honorius, Bishop, servant of the servants of God, to his venerable brother Urban, Bishop of Llandaff, health and apostolical benediction. William, Archdeacon of St. David's, coming to our presence, placed in our sight an adverse complaint, in which he asserts that thou hast unjustly taken away a certain church, which thou hadst granted, and by an instrument of thy writing confirmed to him. Wherefore, we command thee by this present writing, that thou dost restore the church, and thereby render justice to him.—Given at the Lateran, on the 28th day of April.

[1] Calixtus II. died December 13, 1124, and Lambert, Cardinal Bishop of Ostea, succeeded him as Pope, with the name of HONORIUS II.

[2] This Section is the same as Section 6 of the next Chapter.

[3] Probably Bryn Biga, or the town of Usk, in Monmouthshire.

4.—BULL OF POPE HONORIUS II. ADDRESSED TO BISH URBAN.

Honorius, Bishop, servant of the servants of God, his venerable brother Urban, Bishop of the Church Llandaff, and his successors canonically promoted, for ev Being fixed by the disposal of God in the eminent sitı tion of the apostolical see, and by the duty enjoined to ı we ought to love our brethren the Bishops, and to preser justice to the churches committed by God to them. Thei fore, dearly beloved in the Lord, brother Bishop Urba complying with thy rational request, we receive in the protection of the apostolic see, the church of S Peter, and of the holy confessors Dubricius, Teilo, aı Oudoceus, at Llandaff, over which, God being the caus thou dost preside. Therefore, by the instrument of th present charter, we ordain by apostolic authority, that tl church, with its dignity, shall remain free and quit of a burden of secular service. And whatsoever are known ı belong justly and canonically to the said church by th grant of Bishops, the liberality of Princes, the oblation the faithful, or other means, shall be preserved to it fir and entire for ever.

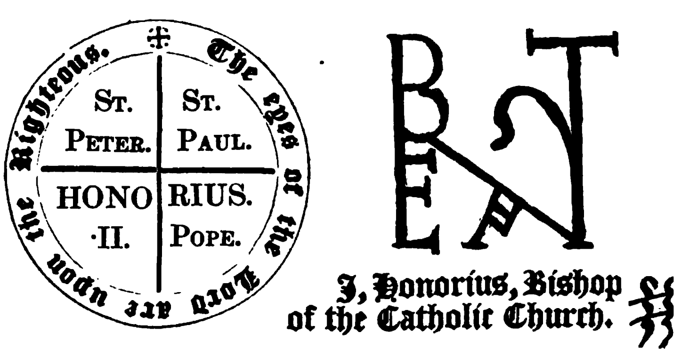
Among which we think proper to mention the followin by their respective names,[1] viz. Llandaff with its territor the church of Elidon, the church of St. Hilary, of S Nisien, of St. Teilo de Merthyr minor, of St. Llanferwall of St. Peter, of St. Illtyd, the village of Llangadwaladr wit the church of St. Civin, the village of St. Tanauc with it

[1] Many of these names are a repetition of those mentioned in Section 4 the last Chapter.

church, the village of Henriw with its church, the village of Merthyr Tewdric with its churches, the village of St. Oudoceus with its church, the village of St. Numen with its church, the village of Tanasan with its church, the village of Llangwm with its churches, the village of Llanwerncynog with its church, the village of Merthyr Dingad with its church, Llangarth of St. Teilo de Porth Halauc, of St. Teilo de Cresenny, the church of St. Clydawg, the church of St. Sulbui, the village of Penvei with its church, the village of St. Teilo de Talybont, Llanhelicon, Llanfihangel Fawr, the village of Caerdiucil with its church, the church of St. Cadoc, Llangoed, Talpontescob, Llangunhoil, Riubrein, Caer-castell, Penyprisc, Trefmeibion Ourdevein, Trefmain, Trefmeibion Gwychtrid, Trefrita, Llandincul with its church, Ystrad Eley, Trefgynnill, Treflawr, Treferintorch, Trefmiluc, Carnelffin, Merthyr-Onbrit, Ynys Marchan with a mill, and the sea coast between Taff and Eley, Ynys Bradwen, Tref Gillic, Ynys Perthan, Llandinul, Pennon, Llansanffraid, Trefmeibion Ambrus, the church of Pentirch, Merthyr Cwmliver, Merthyr Bugeil, twelve acres which William de Cantelou obtained by violence and at length restored to thy church, Llangemei, Llancynwalan, Cilcinhin, Porthtulon, Penvei, Llandocei, Culalan, Crucwernen, Gwocof, Nant Baraen, Golych, Llwynelidon, Trefbleddwr, Mabaches, Trefbleddgynt, Henrhiwgunna, Merthyr Ilan, Llanfair Penros, Llandipallai, Porthisceuin, Llanfihangel Liclit, Tref-iridionen, Troumur, the village of Llancynfarch with a meadow, and its wears for fisheries in Wye, and the land below Castell Gwent, Pengellicynog, Castell dinan with the wood, and meadow, and seacoast, and Gorfynydd, Penychen, Gwentlwg, Dwy Gwent, Ewyas, Ystrad-dour, with their tithes, oblations, sepultures, territories, places of refuge, and free common-

age; whatsoever besides it may in future obtain by j means, through the bounty of God, shall remain tc quiet and undisturbed.

Therefore, we decree that it shall not be lawful for : one rashly to disturb the aforesaid church, or take a its possessions, or retain them when taken away, dimin them, or weary it with vexatious proceedings, but t shall all, with the diocesan boundaries, be preserved ent for the beneficial use of thyself, and of the clergy, and poor. Wherefore, if any ecclesiastical or secular pers being informed of this instrument of our constitution, rashly endeavour to act contrary thereto, and being monished two or three times, if he will not amend giving due satisfaction, may he be deprived of the dign of his power and honour, and being guilty, know that is liable to divine judgment with respect to the iniqu committed, and be estranged from the most sacred bc and blood of God and our Redeemer the Lord Jesus Chri and in the last judgment be subject to severe punishme But may all who preserve what is just to the said chur enjoy the peace of our Lord Jesus Christ, so that they m here reap the fruit of their good conduct, and from t righteous Judge receive the reward of eternal peace. Am



Given the 9th day of April, of the Indiction VI. in the year of our Lord's incarnation one thousand one hundred and twenty eight, and in the fourth year of the pontificate of the Lord Pope, Honorius II.

5.—BULL OF POPE HONORIUS II. ADDRESSED TO WILLIAM, ARCHBISHOP OF CANTERBURY, &c.

Honorius, Bishop, Servant of the servants of God, to his venerable brothers, William, Archbishop of Canterbury, Legate to the apostolical see, and the Bishops constituted throughout England, health and apostolical benediction. Our brother Urban, Bishop of Llandaff, coming to the clemency of the apostolical see, has asserted that he has at a meeting, and in your presence, laid a complaint against Bernard, Bishop of St. David's and Richard, Bishop of Hereford, with respect to a part of his diocese being detained by them. But those brothers returned no answer to him relating to his complaint, and inverting the order, began to attack him on other matters. What is clear in legal sanctions is not ambiguous in the statutes of the sacred canons, for in judging and discussing a matter, the defendant, unless by an exception, cannot by any means become the plaintiff. And he, demanding the order of justice, desired that with respect to those things which he had objected against them, a reasonable answer should be first given at thy discretion, brother Archbishop, who didst sit as judge.

And because he could not obtain what he wished, he considered himself to have suffered a great injury, and appealed to a hearing at Rome, which is the common refuge of the oppressed, and invited the aforesaid Bishops, Bernard and Richard, that in our presence, in the middle of

Lent, they should answer his complaints. And he rem
ed some time with us, but those who were invited nei
came nor sent persons to answer for them at the appoi
time. We therefore, from the common deliberatio
our Bishops and Cardinals, the testimony of two witne
having been heard in this matter, have invested him
the portion respecting which he had made complaint,
is, Ergyng, Ystradyw, Gower, Kidwelly, and Can
Bychan, saving the right of the churches of Here
and St. David's. And we appoint the middle of Len
be the term for Urban, Bishop of Llandaff, and Bish
Bernard and Richard; and then each party having
pressed their reasons in our presence, will obtain w
the reason of justice will dictate. And in the mean ti
we command that brother Urban shall obtain that port
concerning which there is a dispute, wholly, quietly,
without contradiction from any one. And thou, brot
Archbishop, shalt by no means permit the aforesaid
shops, Bernard and Richard, to enter into or occupy
said portion, either by themselves or by their officials
Given at the Lateran the 19th day of April, 1128.

6.—BULL OF POPE HONORIUS II. ADDRESSED TO HENR KING OF ENGLAND.

Honorius, Bishop, Servant of the servants of God,
our dearly beloved son in Christ, Henry, the illustri
King of England, health and apostolical benediction. O
brother Urban, Bishop of Llandaff, asserts to the clemen
of the apostolical see, in the sight of William Archbish
of Canterbury, that he has been injured. For when
could not obtain the justice he sought respecting the po
tions of his diocese which where detained by the Bisho

that is, Bernard of St. David's and Richard of Hereford, he appealed to a hearing at Rome, which is the common refuge to the oppressed, and appointed the middle of Lent now past, as a term for them, that, in our presence, they might do to him, with respect to the aforesaid portions of his diocese, what reason might dictate; but they, despising the proceeding, neither came nor sent persons to answer for them. We therefore, having obtained the advice of our brethren, have invested the aforesaid Bishop Urban, with respect to the portions of his diocese concerning which there had been complaint, saving the right of the churches of St. David's and Hereford, and appointed the future midlent, that then each party being present in our sight, may obtain what shall be just. Wherefore, thy nobility shall have the said brother Urban, Bishop, commended to thee, that thou mayest neither permit injury to be done to him, with respect to the portions of his diocese wherewith we have invested him, nor with respect to other things, but that thou mayest support him out of reverence to St. Peter and to us.—Given at the Lateran the 19th day of April, [1128.]

7.—BULL OF POPE HONORIUS II. ADDRESSED TO THE CLERGY AND LAITY OF ERGYNG.

Honorius, Bishop, Servant of the servants of God, to the clergy and laity resident throughout the parishes of Ergyng, Ystradyw, Gower, Kidwelly, and Cantref Bychan, health and apostolical benediction. Our brother Urban, Bishop of Llandaff, invited Bernard, Bishop of St. David's, and Richard, Bishop of Hereford, that in the middle of Lent they should come to our presence, and answer respecting the aforesaid churches; but they neither came nor

sent persons to answer for them. We, therefore, with deliberate advice of our brethren, the Bishops and Ca nals, have invested the aforesaid Urban, Bishop of L daff, with respect to the aforesaid parishes, and have fi the next middle of Lent to be the term, as well for Bis Bernard and Bishop Richard, as for Bishop Urban, t then each party being present in our sight, may obt what the reason of justice will dictate. And theref we command and order that you will so far render o dience and reverence to our brother Urban, Bishop Llandaff.—Given at the Lateran the 12th day of Ap [1128.]

8.—BULL OF POPE HONORIUS II. ADDRESSED TO T MONKS, CHAPLAINS, &c. OF THE DIOCESE OF LLANDAFF.

Honorius, Bishop, Servant of the servants of God, our beloved sons, Monks, Chaplains, Canons, Walter s of Richard, Bryan son of Earl William, Payne son John, Milo of Glocester,[1] Bratrun son of William * * Winbald de Badlon, Robert de Chandos, Richard the s of Puntius,[2] Robert the son of Martin, Robert the son Roger, Maurice the son of William de Londres, an other noble persons resident throughout the diocese Llandaff, health and apostolical benediction. We a

[1] Milo of Glocester, sometimes called Milo Fitzwalter, being son of Wa ter, constable of England, married Sybil, a daughter of Bernard Newmarcl and succeeded to the Lordship of Brecknock in right of his wife.—Jones Brecknockshire, I. p. 99.

[2] Richard de Pons [Pwns] ancestor of the Lords Clifford, obtained b gift of King Henry I. Cantref Bychan, and the castle of Llandovery, in th county of Carmarthen.—Dugdale's Baronage, I. p. 335.

informed through means of report, that contrary to your honour and the salvation of your souls, you have rashly dared to plunder your mother, the Church of Llandaff, and annihilate it. Wherefore, having compassion, with paternal affection, on your adverse conduct, we, by means of this present writing, do order and command that ye, without delay, restore whatsoever in lands, tithes, oblations, sepultures, and other property, ye have unjustly taken and retain from the said church, and other churches of the said diocese. For if sons are to be blamed who dishonour their natural mother, and inflict injury on her, much more are they who molest their spiritual one, and by violence take away her property; and what is infamous, and prejudicial to the Christian name, when ye come to the thresholds of the saints, and the dedications of the churches, ye blush not to rob, and molest, and on the market days take away the property of those who are coming or returning, and kill some of them in a cruel manner. On account of these things, we command that ye altogether desist from these crimes, and that ye humbly obey the orders of our venerable brother, Bishop Urban. But if ye treat them with contempt, We, God being our adviser, will confirm the canonical sentence, which he shall promulgate against you.—Given at the Lateran the 19th day of April, [1128.]

9.—BULL OF POPE HONORIUS II. ADDRESSED TO THE CLERGY AND LAITY OF LLANDAFF.

Honorius, Bishop, Servant of the servants of God, to his beloved sons, the clergy and people of Llandaff, health and apostolical benediction. We have received, with due love, your Bishop, our venerable brother Urban,

who came to the clemency of the apostolical see, and ser him back to you with our grace, and attended with o letters, and do command all of you that ye kindly recei our said brother, Bishop Urban, and humbly render obe ience and reverence to him, as to your special pastor, an the guardian of your souls, and obey him as a vicar Christ, and as good sons, unanimously contribute you advice and assistance to recover the goods and possessior of the Church of Llandaff, which have been taken awa from it.—Given at the Lateran the 18th day of Apri [1128.]

10.—BULL OF POPE HONORIUS II. ADDRESSED TO WILLIAM ARCHBISHOP OF CANTERBURY.[1]

Honorius, Bishop, Servant of the servants of God, t our venerable brother William, Archbishop of Canterbury Legate of the apostolical See, health and apostolical bene diction. On account of the care and superintendence o the Church of God, which is enjoined on us by the Lord we ought to administer his justice to every one, and that the dispute which has arisen between our brother Urban, Bishop of Llandaff, and the churches of St. David's and Hereford, may be terminated according to the rule of reason and justice, we have appointed the next midlent to be the term. May you, therefore, take care to provide that, in coming to us, he may not sustain any inconvenience or injury—Given at the Lateran the 7th day of October, [1128.]

[1] William Corbel became Archbishop of Canterbury in 1122, and died in 1136.

11.—BULL OF POPE HONORIUS II. ADDRESSED TO HENRY I. KING OF ENGLAND.

Honorius, Bishop, servant of the servants of God, to our beloved son Henry, the illustrious King of England, health and apostolical benediction. That the servants of God may the more freely and without complaint be disengaged for attending on divine ordinances, we have appointed the next midlent to be the term for settling the dispute that has arisen between our brother Urban, Bishop of Llandaff, and the churches of St. David's and Hereford. Wherefore, we command your nobility, that you will render no impediment nor inconvenience to the said Bishop in coming to us, or to his affairs, nor will permit it to be done by others.—Given at the Lateran the 7th day of October, [1128.]

12.—BULL OF POPE HONORIUS II. ADDRESSED TO URBAN, BISHOP OF LLANDAFF.

Honorius, Bishop, servant of the servants of God, to his venerable brother Urban, health and apostolical benediction. We know that we are appointed by God, who is the author of all good things, in the holy mother, the catholic and universal Roman Church, for this purpose, that we should administer her justice to all churches, and if we know of anything having been done wrong, we may by the advice of reason restore it to the path of rectitude, so that what things are to be corrected may be set to rights by judicial order, and what are known to be rightly constituted, may remain in their full vigour. Therefore, thou venerable brother Urban, Bishop of Llandaff, coming last

year to the clemency of the apostolic see, didst asse that thou hadst laid a complaint against Bernard, Bish of St. David's, and Richard,[1] Bishop of Hereford, in tl presence of brothers William, Archbishop of Canterbur Legate of the apostolic see, and the Bishops of Englan with respect to part of thy diocese being retained by then but because thou didst consider that an injury had bee inflicted on thee, thou didst invite them to come to ou presence, and answer to thy complaints on the then ne midlent; but at the aforesaid term they neither came n sent persons to answer for them. Wherefore, the advic of our brethren being communicated, on receiving the te timony of two witnesses, we have invested thee with th portion of the diocese whereof complaint was made, bu saving the right of the churches of St. David's and He reford.

And we appointed a term, and fixed to them the nex then future, midlent, that the truth being more full known and discussed, we might render justice to eac person. But they neither came in that term, nor sen persons who should conduct their cause in our presence thou, however, brother Urban, in the appointed term didst present thyself in our sight ready with witnesses; an we, having for some time waited for those who were invi ted, took the oaths of six witnesses, two of whom, that is a certain intelligent priest, and a layman, swore that th portion, respecting which the lawsuit had been instituted that is, Gower, Kidwelly, Cantrebychan, Ystradyw, and Ergyng, was contained within the bounds of the diocese

[1] It is mentioned in Godwin de Presulibus, p. 482, that Richard, Bishop of Hereford, died August 15, 1127, whereas his name appears in this and other documents, dated in the year 1129.

of Llandaff, that is, between the rivers Towy and Wye, and that they had seen thy predecessor, Bishop Herwald, holding for forty years the said district quietly and without canonical interruption. And the four others, namely, Robert and John, priests, Geoffrey and Adam, deacons, swore that their fathers, who on account of old age could not come to the apostolic see, had sworn the same, and commanded that they should swear it in our presence. We therefore, with the common deliberation of our Bishops and Cardinals have determined that the aforesaid districts should be held and possessed by thee, and thy successors for ever, without any interruption from the churches of Hereford and St. David's, or either of them.

✠ I, HONORIUS, BISHOP OF THE CATHOLIC CHURCH. Given at the Lateran the 4th day of April, Indiction 7, in the year of the incarnation of our Lord 1129, and the 5th of the pontificate of the Lord Pope, Honorius II.

13.—BULL OF POPE HONORIUS II. TO URBAN, BISHOP OF LLANDAFF.

Honorius, Bishop, servant of the servants of God, to his venerable brother Urban, Bishop of Llandaff, and his successors canonically appointed for ever. Being fixed by the disposal of the Lord in the eminent station of the apostolic see, from the duty enjoined to us, we ought to love our brothers the Bishops, and to render justice to the churches committed to them by God. Therefore, dearly beloved in the Lord, Bishop Urban, complying with thy rational requests, we receive the Church of St. Peter, and of the holy confessors Dubricius, Teilo, and Oudoceus, at Llandaff, over which, through God, you preside, into the protection of the apostolic see. Through the

instrument of this present charter, we ordain by apostoli cal authority, that thy church, with its dignity, shall remai free and quit from the burden of secular service. What soever therefore, through the grants of Princes, the obla tion of the faithful, or by other means, are known t belong justly and canonically to the said church, may the be preserved firm and entire to it for ever.

Among which we think proper to specify the followin by their respective names,[1] to wit. Llandaff with its terri tory and diocese, namely, Cantrebychan, Kidwelly, Gowe Ystradyw, Ergyng, Gorfynydd, Penychen, Gwentlwg, Deu went, Ewyas, Ystrad-dour. The boundaries of the dioces of Llandaff are the following,[2]—From the mouth of Tow at the sea, upwards as far as its source, then to Pendeu lwynhelig,[3] to Blaenwysc, to the Black Mountain, t Blaentwrch, as far as Tawy, upwards to Cynlais. The to Halungwernen, to the source of the Peurddin, down wards to the Nedd, upwards to the Mellteu, to Gauan hawg, to Deri Emreis, to Cheneliste,[4] to the source o Ffrwd y Gwyddon, to Tafmawr, to Cymer, upwards t Rhyd y Cambren, to Haldu, to the brook Crafnant, along it to the Usk, through Usk to Cili, over the Allt Lwyd, above Bychlit, to Penmarch, to Guoronoid, to Rhydnant, to the middle of Dinmarchlan, Ol y Gabr, to Bron y Gad-

[1] We have here for the third time an enumeration of the churches, &c. confirmed to Bishop Urban, the grants of which to the Church of Llandaff are contained in the preceding Chapters, and their modern names specified as far as known.

[2] These boundaries are given with fuller particulars, and explanatory Notes, in pages 374, 375, and 376, several places therein enumerated not being mentioned here.

[3] Cors Pendeulwyn, on Trecastle mountain, now called Waunddu, situate about 4½ miles eastward from Llandovery.

[4] Called Cecin Clysty, page 375.

air, upwards to the spring of the Gwerinou, to the top of Bwlch yr Fingul, to the Brydell, to Halruma, to Nantybardd, along Nantybardd to the Dour, along it to the Gwormwy, along it to its source, then to Caer Rein, to the source of the Taratyr,[1] along it to the Wye, and along the river Wye to the Severn sea, thence to the mouth of the river Towy, where the diocese of Llandaff begins.

Also, we confirm to you the church of Elidon, the church of St. Hilary, the church of St. Tussien, of St. Teilo de Merthyr minor, of St. Teilo de Llanferwallt, of St. Peter, of St. Illtyd, the village of Llangadwaladr with the church of St. Civin, the village of St. Tanawg with its church, the village of Henriw with its church, the village of Merthyr Tewdrig with its churches, the village of St. Oudoceus with its church, the village of St. Numen with its church, the village of Tanasan with its church, the village of Llangwm with its churches, the village of Llangwerncynog with its church, the village of Merthyr Dincad with its church, of Llangarth, of St. Teilo de Porthalauc, of St. Teilo Cresseny, the church of St. Clydawc with its

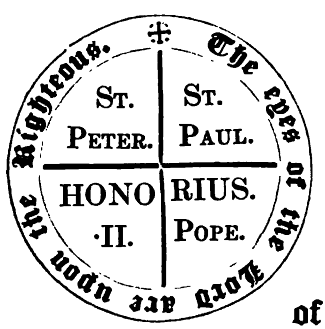
[1] Taratyr, or Taradr, in Welsh signifying an *auger* or *borer*. The precise situation of this river, or brook, is involved in some degree of uncertainty, having been, by various persons, supposed to be somewhere between the town of Ross and the mouth of the river Wye. But as from the above localities it is evident that the Taratyr formed part of the north-eastern boundary of the district of Ergyng or Archenfield, there can be but little hesitation in fixing upon the rivulet which divides the parishes of Hom Lacy and Aconbury from the parish of Dynedor, as being the Taratyr. This stream, which at the present time has no name, rises on Aconbury hill, and after a course of about 4½ miles, in which it turns Dynedor, and *Tarr's* or Torr's Mills, falls into the Wye 4 miles below Hereford. The churches of Callow, (noticed in pages 411, 442, and 546,) Aconbury, and Hom Lacy, the border churches of the deanery of Archenfield, lie within the above limits. The old Roman Camp at Aconbury may possibly be the Caer Rein, or Caer Rhun, above mentioned.

appurtenances, the church of St. Sulbui with its appurte ances, the village of Penyvei with its church, the villa of St. Teilo de Talybont, of Llanhelicon, of Llanfihan mawr, the village of Caerduicil with its church, the chur of St. Cadoc, Llangoed, Talponescob, Llangunhoil, Ri brein, Caercastell, Penyprisc, Tref Meibion Ourdeve Trefmain, Trefmeibion Guichtryd, Trefrita, Trefdincul wi the church of Ystrad Eley, Trefgynhil, Tref-lawr, Tr erintorch, Tref-miluc, Carnelffin, Merthyr-Onbrit, Yn Marchan with its mill and sea-coast between Taff a Eley, Ynys Bradwen, Trefgyllicg, Ynys Peithan, Lla tylull, Penon, Llansanffraid, Tref meibion Ambrus, t church of Pentirch, Merthyr Ciliver, Merthyr Buge twelve acres which William Cantelou[1] restored to t Church of Llandaff, Llangemei, Llancynwalan, Cilcinhi Porthtulon, Penyvei, Llandodei, Culalan, Crug-gwerne Gwocof, Nantbaraen, Golych, Llwynelidon, Tref-bledd mab aches, Tref-bleddgynt, Henriwgunna, Merthyr Ila Llanmeirpenros, Llandipallai, Porthiscevin, Llanfihang Liclit, Trefiridionen, Troumur, village of Llancynfarc with a meadow on Wye and its wears for fisheries, an the land below Castell Gwent, Pengelli Cynog, Caste Dinam with wood and meadow and sea-coast, with the tithes, oblations, sepultures, territories, places of refug and commonage. Whatsoever besides in future th aforesaid church, through the bounty of God, may b just means obtain, shall remain to it quiet and undis turbed.

Therefore, we decree that it shall not be lawful for an one whatsoever rashly to disturb the said church, or tak

[1] Probably William de Cantelupe, of Candleston or Candelupeston place near Merthyr Mawr or Merthyr Bugail, Glamorganshire.

away its possessions, or retain them when taken away, or diminish them, or weary it with vexatious proceedings; but all things, with the boundaries of the diocese, shall be preserved to it entire for thy use, and that of the clergy and the poor. If therefore any ecclesiastical or secular person, being informed of this instrument of our constitution, shall attempt to act rashly against it, and being admonished two or three times, will not make amends, by giving due satisfaction, may he be deprived of the dignity of his power and honour, and being guilty, know that he is subject to divine judgment with respect to the perpetrated iniquity, and be estranged from the most sacred body and blood of God, and of our Redeemer the Lord Jesus Christ, and in the last judgment be condemned to severe punishment. But may all who shall preserve its just property to the said place, have the peace of our Lord Jesus Christ, so that they may here enjoy the fruit of their good conduct, and from the righteous Judge receive the reward of eternal peace. Amen. Amen. Amen.





I, Honorius, Bishop of the Catholic Church.

Given at the Lateran by the hand of Aimericus, Deacon Cardinal, and Chancellor of the holy Roman Church, on the 5th day of April, Indiction 7, in the year of the in-

carnation of our Lord 1129, and in the 5th year of t pontificate of the Lord Pope Honorius II.

14.—BULL OF POPE HONORIUS II. TO WILLIAM, ARCH-BISHOP OF CANTERBURY.

Honorius, Bishop, servant of the servants of God, the venerable brother William, Archbishop of Canterbu Legate of the apostolic see, health and apostolical ben diction. We appointed to our brethren Bernard, Bish of St. David's, and Richard, Bishop of Hereford, Midle to be a term, that they should come to our presence, a if they considered that they had anything against Urba Bishop of Llandaff, with respect to the districts, concer ing which a dispute had arisen among them, they shou obtain what justice should dictate; but they neither ca nor sent persons who should act for them. We, therefor with the communicated advice of our brethren the Bishop took the oaths of the witnesses, which our brother Urba had produced, who, with touching the holy gospels, affirm ed that those five districts, namely, Gower, Kidwelly, Car trebychan, Ystradyw, and Ergyng, were contained withi the limits of the diocese of Llandaff, that is, between th rivers Wye and Towy, and they had seen Bishop Herwal the predecessor of Urban, for forty years possessing thos districts quietly, and without any canonical interruptio Therefore, by canonical authority, we adjudge that h and his successors shall have the aforesaid districts fo ever. Wherefore, we command thee, with requiring, tha thou wilt cause to be observed what is adjudged by th holy Roman Church, and that concerning the aforesai five districts, thou wilt suffer no injury to arise to him.— Given at the Lateran the 4th day of April, [1129.]

15.—BULL OF POPE HONORIUS II. ADDRESSED TO HENRY I. KING OF ENGLAND.

Honorius, Bishop, servant of the servants of God, to the venerable Henry, King of England, health and apostolical benediction. We have appointed Midlent to be a term for our brethren Bernard, Bishop of St. David's, and Richard, Bishop of Hereford, that they should come to our presence, and if they considered that they had anything to allege against Urban, Bishop of Llandaff, with respect to the districts, concerning which a dispute had arisen between them, they should obtain what justice should dictate, but they neither came nor sent any persons who should act for them. We therefore, with the communicated advice of our Bishops and Cardinals, took the oaths of the witnesses which our brother Urban produced, who, with touching the holy gospels, affirmed that those five districts, namely, Gower, Kidwelly, Cantrebychan, Ystradyw, and Ergyng, were contained within the bounds of the diocese of Llandaff, that is, the rivers Wye and Towy, and that they had seen Bishop Herwald, the predecessor of Urban, for forty years holding those districts quietly, without any canonical interruption. Wherefore, by canonical authority, we adjudge that he and his successors shall have the aforesaid districts for ever. We therefore command thee, requiring that thou wilt cause to be observed what has been adjudged by the holy Roman Church, and that thou wilt permit no injury to be sustained by him with respect to the aforesaid five districts.—Given at the Lateran the 4th day of April, [1129.]

16.—BULL OF POPE HONORIUS II. ADDRESSED TO THI INHABITANTS OF GOWER, &c.

Honorius, Bishop, servant of the servants of God, his beloved sons, the clergy and people resident throug out the districts of Gower, Kidwelly, Cantrebychan, Y tradyw, and Ergyng, health and apostolical benedicti We, by canonical authority, do adjudge to our veneral brother Urban, Bishop of Llandaff, and his successo that they shall for ever have the aforesaid five distric respecting which a dispute has arisen between him a Bernard, Bishop of St. David's, and Richard, Bishop Hereford. We therefore command, and order that y humbly render obedience and reverence to him, as your proper pastor, and the keeper of your souls.—Giv at the Lateran the 4th day of April, [1129.]

CHAPTER XIII.[1]

EXHORTATION OF CARDINAL JOHN DE CRENA, RELATING TO THE CHURCH OF LLANDAFF—SUMMONS OF WILLIAM, ARCHBISHOP OF CANTERBURY—ORDINANCES OF THE COUNCIL OF LONDON—ACCOUNT OF THE TWO JOURNEYS OF URBAN, BISHOP OF LLANDAFF, TO ROME—SEVERAL BULLS OR EDICTS OF POPE HONORIUS II. AND INNOCENT II. AND CARDINALS JOHN AND GREGORY, RELATING TO THE CHURCH OF LLANDAFF, ADDRESSED TO URBAN, BISHOP OF LLANDAFF, BERNARD, BISHOP OF ST. DAVID'S, HENRY I. KING OF ENGLAND, AND OTHER PERSONS.

1.—EXHORTATION OF JOHN, PRIEST CARDINAL & LEGATE OF THE ROMAN CHURCH, AND PARDON GIVEN BY HIM TO ALL PERSONS AIDING THE CHURCH OF LLANDAFF.

Brother John, Priest Cardinal, and Legate of the holy Roman Church, to all the Faithful resident throughout England and Wales, health and apostolical benediction. Coming to Llandaff, in the duty of our legation, we have found it oppressed by poverty, and plundered of its goods and possessions. Nevertheless our venerable brother Urban, Bishop of that place, has begun to rebuild it from the foundations, which he cannot complete without the aid of your alms. We, therefore, require all of you, and grant you remission of sins, that ye would, through means of your good offices and alms, assist and support that place. We likewise, out of kindness towards you, with apostolic au-

[1] The subject-matter of this Chapter commences in the original Latin, at page 46 of this Work, and has reference to occurrences which took place during the time that Urban was Bishop of Llandaff, and Honorius II. and Innocent II. held the Papal see.

thority, undertake to obtain the prayers of our mothe the Roman Church, and confirm the indulgence which tl Archbishops of Canterbury have pronounced. Beside of the abundance of the apostolic see, we remit to yc fourteen days of your penance. By obeying our adm nitions, the divine grace will preserve you.

2.—SUMMONS OF WILLIAM, ARCHBISHOP OF CANTERBUR

William, Archbishop of Canterbury, to Urban, Bisho of Llandaff, health. We wish to make known to thee b these letters, that John, Priest Cardinal and Legate of th Roman Church, by his legal ordinance, and our assent, ha appointed a Council to be held at London, on the Nativit of the blessed, ever Virgin, Mary. Therefore, we com mand that at the aforesaid term, and at the said plac thou dost meet us, with the Archdeacons, and Abbots, an Priors of thy diocese, to determine on ecclesiastical mat ters, and to reform and correct what things may nee reformation, or teach or correct what the sentence of ou convocation shall have directed.

3.—ORDINANCES OF THE COUNCIL OF LONDON, HELD B JOHN, PRIEST CARDINAL AND LEGATE OF THE ROMA CHURCH, IN THE PRESENCE OF WILLIAM, ARCHBISHO OF CANTERBURY, AND ALL HIS CO-PROVINCIAL BISHOPS

Following the footsteps of our holy fathers, we prohibit by apostolical authority, any one to be ordained in th

[1] This Council was held in the month of May, 1127, in which were re newed the greater part of the Ordinances of the Council held in London i 1125.—Du Pin's Ecclesiastical History, Chronological Table, Vol. X. A.D 1127. The Council of 1125 is not noticed in this Work.

church through means of money. We also forbid that for chrism, oil, baptism, and penance, for visitation of the sick, unction, and the communion of the body of Christ, any sum whatever be required. We ordain besides, and by apostolical authority decree, that in the consecration of Bishops, the benediction of Abbots, and in the dedication of churches, no cap, nor tapestry, nor handkerchief, nor basons, nor anything whatever be required, unless it be voluntarily offered. No Abbot, Prior, Monk, or Clergyman whatsoever, shall receive any tithe or ecclesiastical benefice whatever, of the gift of a layman, without the authority and consent of his own Bishop, and if it shall have been taken, a gift of this kind shall be void, and he shall be subject to canonical punishment. We have ordained besides, that no one shall claim any church or prebend by paternal inheritance, or appoint a successor to himself in any ecclesiastical benefice; but if it be taken, we do not allow the proceedings to have any force, saying with the Psalmist, "Make them like a wheel, who said, Let us possess the sanctuary of God by inheritance."

We also ordain in addition, that should clergymen, who have churches, or the benefices of churches, and wish to be more freely ordained, go off privately when invited by their Bishops, and contemptuously object to be promoted in orders, let them be deprived of their churches, together with their benefices. No one shall be promoted a Dean or a Prior but a Priest; no one an Archdeacon but a Deacon; no one be ordained a Priest or a Deacon without a certain title. And he who may be absolutely ordained, let him be deprived of his assumed dignity. No Abbot, or clergyman, or layman, shall presume to eject any one ordained to a church by a Bishop, without the judg-

ment of his own Bishop; and whoever will presum to act otherwise, shall be subject to excommunicatio Let no Bishop presume to ordain, or judge one who b longs to another's diocese, for every one "stands or fal to his own master," nor is any one held by any senten which is not pronounced by his own judge. Let no or presume to take into communion one excommunicated b another; which, if he knowingly do, let him also be depr ved of Christian communion.

We order also, that an Archdeaconry and divers honou in a church, shall not be given to the same person. We pr hibit, by apostolical authority, Priests, Deacons, Sub-de cons, and Canons, to enjoy the society of wives, concubine and of all women whatsoever, except a mother, sister, aun or such women as shall cause no suspicion; whoever ma be a violator of this decree, and either confesses it, or convicted, let him suffer the loss of his order. We alt gether forbid the clergy to receive usury or filthy lucre and whoever shall confess, or be convicted of any suc crime, let him be deprived of his degree. We comman sorcerers, diviners, and soothsayers, and those who follo and accord with them, to be excommunicated, and we mar them with perpetual infamy. We prohibit marriage to b contracted among relatives, either by consanguinity or af finity, as far as the seventh generation; should any suc be joined together, let them be separated. We forbi likewise men, who are charged on account of consangui nity, to have their wives; and the witnesses which the adduce shall not be admitted; and the ancient authorit of the fathers is in all things to be observed.

4.—CONCERNING THE FIRST JOURNEY OF URBAN, BISHOP OF LLANDAFF, AFTER MAKING HIS APPEAL.

In the year of the incarnation of our Lord, one thousand one hundred and twenty eight, Urban, Bishop of Llandaff, with his clergy, having invited Bernard, Bishop of St. David's, and Richard, Bishop of Hereford, went to Rome, with an appeal which was made by him in a full Council held at London, William, Archbishop of Canterbury, being present; and his complaint being heard by the blessed Pope Honorius, and the Roman assembly, he returned seized of the districts of Gower, Kidwelly, Cantrebychan, and Ergyng, and invested by the apostolical hand, which was given to him with his staff, in token of his investiture, and also with a charter and letters for Archbishop William, King Henry, and the inhabitants of the diocese.

5.—CONCERNING THE SECOND JOURNEY OF BISHOP URBAN TO ROME.

In the year following the before-mentioned, Urban, Bishop of Llandaff, being summoned by the blessed Honorius, apostle of the apostolic See, went to Rome against the appointed term, that is, midlent, with his charters and ancient documents, and the clergy and laity, who affirmed his just investiture with respect to the aforesaid districts, against the churches of Hereford and St. David's; and because the Bishops of those churches neither came nor sent persons to answer for them, the aforesaid five districts were by the adjudication of the Archbishops, Bishops, and Cardinals of the Roman Church, adjudged to Urban,

8.—BULL OF POPE INNOCENT II.[1] ADDRESSED TO TH ARCHBISHOPS, AND OTHERS, OF ENGLAND.

Innocent, Bishop, servant of the servants of God, to his venerable brethren, Archbishops, Bishops, Abbots, I rons, the Clergy and Laity, the faithful of God, reside throughout the kingdom of England, health and apostoli benediction. It pleased him, who from eternity dispose all things, to call me, though an unworthy and unprofital servant, to the government of the Holy Roman Chur through the election of our brothers, William of Prænes Matthew of Alba, John of Hostea, Conrad a Sabine, a the catholic Bishops and Cardinals. And as I consider myself unequal, and not sufficient for so glorious an offic I refused as far as I was able; but obedience being e joined me on the part of God, and the church, and our br thers, and trusting in the support of divine grace, I obeye Afterwards Peter of Leon,[2] through the power of his p rents and brethren, and other laity, assumed the red ca which he had intended some time back, and through t dilapidation of the ecclesiastical affairs, and the effusion blood, attempted to occupy the mother Roman Churc Let therefore no one seduce you by frivolous and deceitf words; no one separate your firmness from the unity of t Church; for in the end of the world Antichrist strives injure the Church with severe oppressions. Although th

[1] Gregory, Cardinal of St. Angelo, was by the name of Innocent I elected Pope, Feb. 14, 1130, the day on which Pope Honorius II. died.

[2] On the day of the election of Innocent II. Cardinal Peter of Leon, fo merly a Monk of the Abbey of Cluny, caused himself to be chosen Pope b another party of Cardinals, by the name of Anacletus, but ultimately Inn cent succeeded.

ship of St. Peter, in which Christ sits, be sometimes shaken by the violence of the waves, yet under the government of Christ, it cannot sink. If a messenger of Antichrist should endeavour to persuade you otherwise, casting away far from you what may have been communicated, remain ye immoveable, as firm pillars, in the faith of St.. Peter, and in the love and reverence of the holy mother Church. And we, excommunicating on the first Sunday in the month the aforesaid Peter Leon, as well by the counsel and wish of the aforesaid Bishops and catholic Cardinals, as by the desire of other Bishops, who had been assembled from divers parts of the world, have delivered him up to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord.—Given at the Palatine the 3rd day of March, [1130.]

9.—BULL OF POPE INNOCNET II. ADDRESSED TO THE INHABITANTS OF GOWER, &c.

Innocent, Bishop, servant of the servants of God, to his sons, the Clergy and people resident throughout the parishes of Gower, Kidwelly, Cantrebychan, Ystradyw, and Ergyng, health and apostolical benediction. As our predecessor of happy memory, Pope Honorius, has by his writings ordered you to obey our venerable brother Urban, Bishop of Llandaff, so also we command that you humbly render to him, as to your father and Bishop, obedience and reverence.—Given at the Palatine the 25th day of February, [1130.]

9.—BULL OF POPE INNOCENT II. ADDRESSED TO BERNARD, BISHOP OF ST. DAVID'S.[1]

Innocent, Bishop, servant of the servants of God, to his venerable brother Bernard, Bishop of St. David's, health and apostolical benediction. Our venerable brother Urban, Bishop of Llandaff, for the obtaining of justice to his Church, came twice with great fatigue to the apostolical See. And afterwards he was summoned by our predecessor of blessed memory, Pope Honorius, that on the next festival of St. Luke,[2] he should come to the apostolical See, to answer thee respecting the diocesan boundaries. But as he, by means of letters and messengers, signified that he was weighed down by sickness, old age, and poverty, and asserted that therefore he was not able to come at the appointed time, we have had compassion on him, and, with the advice of our brethren, have granted him an indulgence for not coming to Rome for three years from this midlent. Therefore, in that term, thou mayest come before our presence, prepared to answer respecting Llandeilo fawr and its appurtenances, and Llandeilo Pimpseint, Caercaiau, Pentwyn, and Llandeilo Penllitgart, and Llandeilo Kilrhedin in Emlyn, and Llanissan with its appurtenances, and Brodlam,[3] all of which by right seem to belong to the Church of Llandaff, as the Bishop asserts. [1130.]

[1] This Section occurs again, Section 20 of this Chapter.

[2] October 18, 1130.

[3] These places have been noticed in pages 363 and 522, although not precisely under the same appellations, Llandeilo Pimpseint being substituted for Llandeilo Garthtefir, which is in the neighbourhood of Pumpsaint, Carmarthenshire; Caercaiau is probably intended to represent the old chapel

11.—BULL OF POPE INNOCENT II. ADDRESSED TO HENRY I. KING OF ENGLAND.[1]

Innocent, Bishop, servant of the servants of God, to our most dearly beloved in Christ, Henry, the illustrious King of England, health and apostolical benediction. It is for the honour of God, and the welfare of the people, that Princes, to whom the rights of a kingdom are committed by God, should love the churches, and defend ecclesiastical persons from injuries. We therefore require thy nobility, and exhort thee in the Lord, that thou mayest so far support our venerable brother Urban, Bishop of Llandaff, and dost not permit any injury or grievance to be inflicted either on him or on the church committed to his care.—Given at Genoa the 12th day of August, [1130.]

12.—BULL OF POPE INNOCENT II. ADDRESSED TO WILLIAM, ARCHBISHOP OF CANTERBURY.

Innocent, Bishop, servant of the servants of God, to his venerable brother William, Archbishop of Canterbury,[2] health and apostolical benediction. It is acknowledged to be consonant with equity and justice that what is desired by Prelates, with respect to honour and kind treatment, should impose on their subjects no grievance nor injury, contrary

at Cwrt y Cadno, in the parish of Cayo, in the same county; Llandeilo Penllitgart is the same as Llandeilo Llwydgarth, noticed in the above pages.

[1] This Section occurs again, Section 17 of this Chapter.

[2] William, Archbishop of Canterbury, appears to have administered the concerns of the diocese of Hereford during the vacancy from the death of Richard, which seems to have taken place in 1129, until the election of his successor in 1131.

to reason. As our brother Urban, Bishop of Llandaff complains against thee because thou dost permit some of his parishoners of Archenfield to communicate in the church of Hereford, against whom he had pronounced sentence of excommunication; and dost endeavour to ordain Bishop, a Prior[1] of his, belonging to his establishment, who impudently aspires, as the said Bishop asserts, to the Bishopric of Hereford, and communicates in the same church as those whom he has excommunicated. Therefore, we command thee by the present writings, that thou inflict on him no injury or molestation, nor communicate with his parishioners who have been excommunicated by him, nor promote his clergyman without his consent.—Given at Genoa the 12th day of August, [1130.]

13.—EPISTLE OF JOHN, CARDINAL, TO URBAN, BISHOP OF LLANDAFF.

To his brother Urban, the venerable Bishop of Llandaff, his brother John, Priest Cardinal of the holy Roman Church, sends health and respect. Inasmuch as our Lord the Pope has not written anything to the King of England respecting your case, it is because he has not as yet obtained his complete favour, nor the messenger of the Bishop of St. David's spoken to our Lord the Pope, nor made any mention either of him or his cause. Go on well. Our advice is that you remain in your diocese, and do not come to us at present, until you shall hear something more certain respecting our Lord the Pope, and the King. [1130.]

[1] This was Robert de Betun, Prior of Llantony, who subsequently succeeded to the See of Hereford.

14.—EPISTLE OF CARDINAL GREGORY TO URBAN, BISHOP OF LLANDAFF.

Gregory, Deacon Cardinal of the holy Roman Church, to Urban, by the grace of God the venerable Bishop of Llandaff, sends health and greeting. We are desirous to know your friendship, as we have laboured not a little for you, and have supported your cause as a good friend, by every means in our power, and do support it, and will hereafter do so. Therefore, assist me, as your very dear friend, who is in great need, that when we shall come to your parts, you shall so serve us, either yourself, or by your messengers, that you may always retain our services. Farewell.

15.—BULL OF POPE INNOCENT II. TO URBAN, BISHOP OF LLANDAFF.[1]

Innocent, Bishop, servant of the servants of God, to his venerable brother Urban, Bishop of Llandaff, health and apostolical benediction. It is our wish to give peace to the churches of God, and if any dispute arises among them, to settle it by judicial process. Because a dispute has arisen between thee and our brother Bernard, Bishop of St. David's, respecting the right of the districts of Gower, Kidwelly, Cantrebychan, Ystradyw, and Ewyas, we strictly command thee that on the next festival of St. Luke, thou shalt, setting everything aside, appear before us, prepared to answer our said brother Bishop Bernard, as well with respect to the aforesaid churches, as concerning Talybont. —Given at Piretum the 11th day of May, [1131.]

[1] This Bull occurs again as Section 22 of this Chapter.

16.—BULL OF POPE INNOCENT II. TO URBAN, BISHOP OF LLANDAFF.

Innocent, Bishop, servant of the servants of God, to his venerable brother Urban, health and apostolical benediction. Forasmuch as thou knowest that we have appointed the next festival of St. Luke to be the term for our brothers Urban, Bishop of Llandaff, and Bernard, Bishop of St. David's, respecting the dispute which is raised between them. But our brother Bishop Urban has, through means of letters directed to us, complained of Rabel, chamberlain of Tankerville, that he has violently ejected him from the possession of the village of St. Teilo de Lannuallt.[1] Wherefore, we commit to your care, that you, when you find opportunity, go to our most dearly beloved son King Henry on this matter, and require of him not to permit the Church of Llandaff to suffer injury, but that he cause its rights to be restored to it. Given at Compendium the 11th day of May, [1131.]

17.—BULL OF POPE INNOCENT II. TO HENRY I. KING OF ENGLAND.[2]

Innocent, Bishop, servant of the servants of God, to his most dearly beloved son in Christ, Henry, the illustrious King of England, health and apostolical benediction. It is for the honour of God, and the welfare of the people, that Princes, to whom the rights of a kingdom are committed by God, should love the churches, and defend

[1] Probably Llandeilo Ferwallt, or Bishopston, in Gower.

[2] This Bull has before appeared, Section 11 of this Chapter.

ecclesiastical persons from injuries. We therefore require thy nobility, and exhort thee in the Lord, that thou therefore support our venerable brother Urban, Bishop of Llandaff, and dost not permit any injury to be inflicted either on him or the church committed to his care.—Given at Genoa the 12th day of August, [1130.]

18.—BULL OF POPE INNOCENT II. TO WILLIAM, ARCHBISHOP OF CANTERBURY, &c.

Innocent, Bishop, servant of the servants of God, to his venerable brethren, William, Archbishop of Canterbury, and his suffragan Bishops, health and apostolical benediction. Our venerable brother Urban, Bishop of Llandaff, who lately came devoutly to our presence, after the manner of a pastor, anxious for the benefit of the church committed to his care, is known to have laboured very much, although oppressed by advanced age and sickness. Nevertheless, having inspected the instrument, whereby judgment was given to him by our predecessor of holy memory, Pope Honorius, respecting the boundaries of his diocese, and as we wish to know more fully the rights of each church, having obtained the advice of our brethren, we have made no innovation. Therefore, by the present writings, we strictly command that you honour and love him as a religious man, and that you effect through the prudence of your discretion, that his diocese, respecting which Bernard, Bishop of St. David's, complains against him, may not suffer any diminution, but that he may possess it in peace and quietness. To which things we solicit thy regard, brother Archbishop, that for the love of St. Peter and of us, thou wilt render

[1] This Bull occurs again in Section 24 of this Chapter.

thy good will and favour to his clergy, Archdeacon Uchtryd,[1] and Isaac.—Given at St. Quintin the 14th day of March, [1131.]

19.—BULL OF POPE INNOCENT II. TO BERNARD, BISHOP OF ST. DAVID'S.

Innocent, Bishop, servant of the servants of God, to his venerable brother Bernard, Bishop of St. David's, health and apostolical benediction. That peace may be given to the churches, and the rights of each be preserved, we have appointed the next festival of St. Luke to be the term for thee, and our venerable brother Urban, Bishop of Llandaff, that presenting yourselves in our sight, the dispute which is agitated between you respecting parochial boundaries may be settled. But afterwards he informed us by his letters and messengers, that thy Archdeacons had violently ejected him from the possession of those parishes, respecting which thou hast laid complaint against him. That, therefore, an occasion may not be afforded him for extending his lawsuit, we command thee by this present writing, to restore to him possession of those parishes without molestation, that being constituted possessor, he may at the fixed term be able to answer thee by judicial right.—Given at Compendium the 7th day of April, [1131.]

[1] Uchtryd succeeded Urban as Bishop of Llandaff; he was consecrated by Theobald, Archbishop of Canterbury, in 1139; Bishop Godwin mentions that "He had a daughter married to Iorwerth ap Owen ap Caradocke, "Lord of Caerleon upon Uske, a great and mighty man in those parts. "He died anno 1148."

20.—BULL OF POPE INNOCENT II. TO BERNARD, BISHOP OF ST. DAVID'S.[1]

Innocent, Bishop, servant of the servants of God, to his venerable brother Bernard, Bishop of St. David's, health and apostolical benediction. Our venerable brother Urban, Bishop of Llandaff, for the obtaining of justice to his Church, came twice with great fatigue to the apostolical See. And afterwards he was summoned by our predecessor, of blessed memory, Pope Honorius, that at the next festival of St. Luke he should come to the apostolical See to answer thee respecting the diocesan boundaries. But as he, by means of letters and messengers, signified that he was weighed down by sickness, old age, and poverty, and asserted that therefore he was not able to come at the appointed time, we have had compassion on him, and, with the advice of our brethren, have granted him an indulgence for not coming to Rome for three years from this midlent. Therefore, in the aforesaid term thou shalt come before our presence, prepared to answer respecting Llandeilo Fawr and its appurtenances, and Llandeilo Pimpseint, Caercaiau, and Llandeilo Mainaur with its appurtenances, and Llandeulydawg, in Carmarthen, and Llandeilo Pentwyn, and Llandeilo Penllwydgarth, and Llandeilo Cilrhedin in Emlyn, and Llanissan with its appurtenances, and Brodlan, and Llangurfrit,[2] all of which seem of right to belong to the Church of Llandaff, as the said Bishop asserts. [1130.]

[1] This Bull has appeared in Section 11 of this Chapter.

[2] Particulars of these places may be found in pages 363, 522, and 598.

21.—BULL OF POPE INNOCENT II. TO URBAN, BISHOP OF LLANDAFF.

Innocent, Bishop, servant of the servants of God, to hi venerable brother Urban, Bishop of Llandaff, health an apostolical benediction. As we have commanded thee b other writings, so we command thee again, that on th Sunday, on which is read "I am the good Shepherd, thou dost go to the presence of our venerable brothers William, Archbishop of Canterbury, Thurstan, Archbishop o York, and H. Archbishop of Rouen, and without fear declare to them thy allegations, as we have committed th cause to be discussed by them, and have reserved to ourselves its settlement. Therefore, in addition, that thy discretion may not be moved, we will, God being the author take care to support thee in the justice of thy Church having regard to providing for the country; and we wil not suffer it by any means to be deprived of its rights.—Given at Heliocu the 13th day of February, [1132.]

22.—BULL OF POPE INNOCENT II. TO URBAN, BISHOP OF LLANDAFF.[1]

Innocent, Bishop, servant of the servants of God, to his venerable brother Urban, Bishop of Llandaff, health and apostolical benediction. It is our wish to give peace to the churches of God, and if any dispute arises among them, to settle it by judicial process. Therefore, because a dispute has arisen betwixt thee and our brother Ber-

[1] This Bull has appeared in Section 15 of this Chapter.

nard, Bishop of St. David's, respecting the right of the parishes of Gower, Kidwelly, Cantrebychan, Ystradyw, and Ewyas, we strictly command thee, that on the next festival of St. Luke, thou shalt, setting every obstacle aside, appear before us, prepared to answer our said brother Bishop Bernard, as well with respect to the said churches as concerning Talybont.[1]—Given at Piretum the 11th day of May, [1131.]

23.—BULL OF POPE INNOCENT II. TO URBAN, BISHOP OF LLANDAFF.

Innocent, Bishop, servant of the servants of God, to his venerable brother Urban, Bishop of Llandaff, health and apostolical benediction. The Church of Hereford being deprived of its Bishop, has, by its unanimous vote and common assent, chosen Robert, Prior of Llantony,[2] a religious and learned man, as it is said, to be its Bishop and Pastor; but since it is necessary for so holy a work, and the salvation of souls, that fit persons be carefully sought and engaged, we strictly command thee, by our apostolical writings, that thou freely allow the aforesaid Robert to have the government of the Church of Hereford; and that thou enjoin to him to afford the same assent to his electors. For which purpose, since, as we have heard that Richard, Bishop of Hereford, against whom thou didst heretofore come to Rome, and complain respecting the boundaries of the dio-

[1] Probably Llandeilo Talybont, in the district of Gower, Glamorganshire. In page 382 may be seen a grant of this place to the Church of Llandaff, by Meurig ap Tewdrig, King of Glamorgan.

[2] Robert de Betun, Prior of Llantony, was consecrated Bishop of Hereford June 19, 1131, and died April 22, 1148.

cese, is removed from human affairs, we command thee that thou restore its diocese to the Church of Hereford, as held by it during the life of Bishop Richard, and that thou wilt, without interruption, permit it to be so held until the Bishop is there consecrated. And afterwards the dispute which is between you shall be settled by judicial process; for it is not agreeable to reason that if a Bishop, being summoned to obtain justice, is prevented by death, the church on that account should sustain any injury.—Given at Chartres the 17th day of January, [1131.]

24.—BULL OF POPE INNOCENT II. TO WILLIAM, ARCHBISHOP OF CANTERBURY.[1]

Innocent, Bishop, servant of the servants of God, to his venerable brethren William, Archbishop of Canterbury, and his suffragan Bishops, health and apostolical benediction. Our venerable brother Urban, Bishop of Llandaff, who lately came to our presence,[2] after the manner of a Pastor anxious for the welfare of a church committed to his care, is known to have laboured much, although he was oppressed by old age, and sickness. But having inspected the instrument, whereby judgment was given to him respecting the boundaries of his diocese by our predecessor, of holy memory, Pope Honorius, and as we wish to know more fully the rights of each church, and having the advice of our brethren, we have made no innovation. Therefore, by the present writings, we strictly command

[1] This Bull has appeared in Section 18 of this Chapter.

[2] This was the third journey of Bishop Urban to Rome, in support of the Church of Llandaff, and the first to Pope Innocent II.; the former two being to Pope Honorius II. as mentioned in Sections 4 and 5 of this Chapter.

that you honour and love him as a religious man, and that you effect through the prudence of your discretion that his diocese, respecting which Bernard, Bishop of St. David's, complains against him, may not suffer any diminution, but that he may possess it in peace and quietness. In addition to which, we also solicit thy regard, brother Archbishop, that for the love of St. Peter, and of us, thou wilt render thy good will and favour to his clergymen, Archdeacon Uchtryd, and Isaac.—Given at St. Quintin the 14th day of March, [1131.]

25.—BULL OF POPE INNOCENT II. TO WILLIAM, ARCHBISHOP OF CANTERBURY.

Innocent, Bishop, servant of the servants of God, to his venerable brother William, Archbishop of Canterbury, Legate of the apostolic See, health and apostolical benediction. There is no doubt that our brother Urban, Bishop of Llandaff, has in his cause, which ought to be discussed in thy presence, and that of others, need of the advice and assistance of his clergy and other friends. Therefore, we command thee, by this apostolic writing, that thou dismiss his clergy in peace, and do not compel them to go to the place of judgment, until the case shall be certainly settled.—Given at Valentia the 7th day of March, [1132.]

26.—BULL OF POPE INNOCENT II. TO URBAN, BISHOP OF LLANDAFF.

Innocent, Bishop, servant of the servants of God, to his venerable brother Urban, Bishop of Llandaff, health and apostolical benediction. The mind of religious persons

requires tranquillity, which, while it is hurried away after various matters, is not able to reach the seat of contemplation. It is therefore expedient, dearly beloved brother, that thou shouldest fully know what are the just boundaries, respecting which there is a dispute between thee and Bernard Bishop of St. David's. Therefore, setting every excuse aside, thou mayest come to the Council, which, with the aid of the Lord, we shall celebrate at the next festival of St. Luke, at Rheims, to answer the aforesaid Bishop respecting the boundaries of the diocese, that what may be the right of thy church, by the advice and judgment of religious men, may be settled, that at length, the truth being discovered, peace and tranquillity may, divine grace permitting, be restored to the Church of Llandaff. And it is better that the said dispute should be determined in the Council at Rheims,[1] without much fatigue, than at Rome with great labour and expense.—Given at Auxerre the 12th day of August, [1131.]

27.—BULL OF POPE INNOCENT II. TO URBAN, BISHOP OF LLANDAFF.

Innocent, Bishop, servant of the servants of God, to his venerable brother Urban, Bishop of Llandaff, health and apostolical benediction. That the dispute and lawsuit which have taken place between thee and our brother Bernard, Bishop of St. David's, with respect to the boun-

[1] This Council was held at Rheims, in the month of October, 1131, wherein the election of Pope Innocent II. was confirmed, and the antipope Anacletus publicly excommunicated. The festival of St. Luke being October 18.—Du Pin's Ecclesiastical History, Vol. X. Chronological Table, A. D. 1131.

daries of the diocese, might be determined, and that the church might for the future have rest, we appointed to thee the festival of St. Luke to be the term wherein thou shouldest come to our presence, and answer respecting his complaints. And our aforesaid brother Bishop Bernard, attended by a large company of clergy and laity, offered himself to our sight in the said term, being prepared to proceed. But three persons, delegated on thy part, declared on oath, and by touching of the holy gospels, that being detained by illness, thou wast not able to come. We, therefore, providing for the want and labour of both churches, have committed this business to be carried on in England, by our venerable brothers William, Archbishop of Canterbury, Thurstan, Archbishop of York, and H. Archbishop of Rouen. And it pleases us, if it can be accomplished, that peace and concord be restored between thee and Bishop Bernard through their advice and deliberation. We, therefore, strictly command thee, that setting all business aside, and without making an appeal, thou dost present thyself to the said brothers on the next Sunday, on which is read, "I am the good Shepherd," with the letters, and charter of our predecessor, of happy memory, Pope Honorius, and other instruments, and the surviving witnesses which thou hast produced before him; that they may hear thy statements, and those of our said brother Bishop Bernard, and more fully understand them, and intimate to us what they may have investigated. But shouldest thou have course to subterfuge, and contemptuously decline to present thyself, and to act, thou must take care that thou dost not sustain injury by thy absence, and we appoint him the possessor, and thee the petitioner.—Given at Troyes the 21st day of December, [1131.]

28.—BULL OF POPE INNOCENT II. TO URBAN, BISHOP OF LLANDAFF.

Innocent, Bishop, servant of the servants of God, to ou venerable brother Urban, Bishop of Llandaff, health an apostolical benediction. As we have commanded thee b other writings, so to thy fraternity, &c.[1]

[1] The document ends thus, incomplete, and terminates the Work ab ruptly.—Bishop Godwin informs us that the mandates of the Pope respecting the restoration of the districts to the Church of Llandaff, wer not obeyed, in consequence of the untimely death of Bishop Urban, wh died in his way to Rome, on the prosecution of the business, in the yea 1133.—Godwin de Præsulibus, p. 604.

For a Chronological Series of the several Bishops of Llandaff, see page 623—628 of this Volume.

ENGLISH TRANSLATION

OF THE

Appendix, &c.

APPENDIX.

I.

Ancient Annotations concerning the Church of Llandaff, written on the margins of divers pages of the Book of the Gospels at Lichfield, commonly called, The Book of St. Chad,[1] which formerly belonged to the Church of Llandaff.

(1.) It is here shewn that Gelhi, the son of Arihtiud, ✠ bought this Gospel of Cingal, and gave to him for it a

[1] This very ancient MS. is supposed to have been written before the year 720; and tradition has reported it to be, though very improbably, in the handwriting of St. Gildas. The volume is of a quarto form, and, exclusive of its present covers, which are strong and thick, is 12 inches long, 9½ wide, and 1¾ thick; including the covers, it is 12¾ long, 10 wide, and 2½ thick. It consists at present of 118 leaves or 236 pages, commences with the beginning of St. Matthew's Gospel, and ends with Luke iii. 9. no part of St. John's Gospel remaining. It is written on thick, strong vellum, and the leaves are more or less discoloured by damp and great age; the writing however is quite legible, the colour of the ink well retained, and the chief part of the MS. considering its great antiquity, and the vicissitudes it has undergone, is in good preservation. The Saxon words and names occurring in the margins, plainly show that the Book has been in much use for administering oaths under the government of that people. There is a memorandum entered therein, stating that there was a letter written by the Rev. William Higgins, Precentor of Llandaff, dated Feb. 9, 1657-8, and addressed to the celebrated Dugdale, mentioning that through his care some valuable MSS. belonging to the Cathedral, and particularly this volume, were preserved during the civil war.—Ritson in his Life of King Arthur, p. 88. confounds this MS. with the Liber Landavensis.

very good horse; and he gave for his soul that Gospel to God and St. Teilo, upon the altar.

+ Gelhi + son of Arihtiud; and Cincenn + son of Gripiud.

(2.[1]) Tydfwlch the son of Lliwydd arose, and Januarius the Hermit, to demand the land of Teilo, which was in the hand of Elcu the son of Gelhig and his family, and to redeem it, together with provisions for the consumption of Januarius the Hermit and his men, to be raised by a tithesman; and there were given to Elcu one bull, a horse, three oxen, and three milch cows, being, including a mare, nine beasts, for his possession. May he be saved henceforth to the day of strict judgment, who will not claim it for Tydfwlch and his family for ever.[2]

* * * *

+ Teilo, witness; Turgint, witness; Cinhilin, witness; Sps. witness; and all the family of Teilo; of the laity, Numin son of Aidan, witness; Signou son of Iacou, witness; Berthutis, witness; Cinda, witness. Whoever will keep it shall be blessed; whoever will break it shall be cursed.

(3.) This writing sheweth that Rhys, and the family of Grethi, gave to God and St. Teilo, Trevwyddog, which

[1] This and the preceding document are written on the upper and lower margins of page 141 of the MS. which ends the Gospel of St. Matthew. At page 142 is a curious ancient portrait of St. Mark, similar to which it is conjectured was one of St. Matthew, on a leaf now wanting, between pages 4 and 5, that contained the conclusion of the genealogy. The figures at the commencement of these paragraphs refer to those with similar figures in the Latin original and in the facsimiles.

[2] See facsimile, p. 271, by which it will appear that the Saxon names, &c. here omitted, were interpolated at some period subsequent to these entries.

is on the road to the confluence of Cinchi; and its rent payment is forty loaves, and a wether sheep in the summer; and in the winter, forty loaves, a hog, and forty dishes of butter. God is witness; Sadwrnwydd, witness; Nywys, witness; Gwrgi, witness; Cwdhwlf, witness; of the laity, Cynwern, witness; Collwyn, witness; Cyhorged, witness; Erbin, witness; Hwrodd, witness. Whoever will keep it shall be blessed; and whoever will break it shall be cursed by God.[1]

[4.[2]] This writing sheweth that Rhys and Hirv * * Brechva[3] as far as Hirvaen Gwyddog,[4] from the desert of Gelli Irlath as far as Çamddwr. Its rent payment is sixty loaves, and a wether sheep, and a quantity of butter. Almighty God is witness; Sadwrnwydd the Priest, witness; Nywys, witness; Gwrgi, witness; Cwdhwlf, witness; of the laity, Cynwern, witness; Collwyn, witness; Cyhorged, witness; Erbin, witness. Whoever will keep it shall be blessed; whoever will break it shall be cursed.

[5.[5]] * * * * Arthan son of Cyfwlch, Iddri son Iddnerth; of the clergy, Nywys, Bishop of Teilo [Llan-

[1] This document is written on the upper margin of page 18 of the MS.

[2] This document is written on the upper margin of page 19 of the MS. part of the first line being cut off by the bookbinder.

[3] Brechfa,—a parish in Carmarthenshire, whose church is 11 miles N. E. from Carmarthen.

[4] Hirfaen Gwyddog, [Conspicuous Stone Pillar.] One of the Crown manors near Brechfa is still called the manor of Gwyddrog or Gwyddog.

[5] This is part of a document which is written on the left and bottom margins of page 218 of the MS. where is a very curious ancient portrait of St. Luke. The former part of this document is much damaged, and rendered for the greater part unintelligible by the cutting of the bookbinder. The following page of the MS. has four symbolical figures in as many square compartments.

daff,[1]] Sadwrnwydd, Priest of Teilo; Dyfrin, and Cuhelin son of the Bishop; Sadwrnfyw, with Ibraw, and Sulien the scholar, who faithfully wrote this. Whoever will keep this decree of the liberty of Bleiddud and his offspring, may he be blessed; and whoever will not keep it, may he be cursed by God, and by Teilo, in whose Gospel it is written, and may all the people say, So be it, So be it.

[6.[2]] Mormarch[3] tutured + gave to God, and St. Teilo, Allt Guhebric, &c. * * * *

[7.[4]] This writing sheweth the nobleness, &c. * * *

Concerning the MS. Book of the Gospels of the Church of Lichfield, Mr. Humphrey Wanley, in his Historical critical Catalogue of ancient Northern Books, which is in the second volume of his Thesaurus of ancient Northern Literature, thus writes:—

"In this Book a great many Annotations[5] are seen, both of things and names, as well in the British as the

[1] Nywys was Bishop of Llandaff in the ninth century, about the year 820. See pages 208 and 573 of this Volume.

[2] This document is written on the bottom margin of page 217 of the MS. below the Lord's Prayer. The language of it is obscure. On the right side of the same page is writing which is illegible.

[3] The name of Mormarch appears among those of the witnesses to a document in the time of Bishop Herwald. See pages 259, 538, of this Volume.

[4] This document is written on the lower margin of page 216 of the MS. The language is for the most part obscure.

[5] Of these Annotations, Lhuyd mentions in page 226 of his Archæologia Britannica, printed in 1707,—"The first old manuscript that I shall

Anglo-Saxon language, for it was the property of the Church of Llandaff in Wales before it came to the Church of Lichfield, where it is now preserved, inscribed THE TEXT OF ST. CHAD, the Patron of that Church.

"And of these Annotations I have received Explanations[1] in letters sent to me by the very learned and skilful cultivator of British Antiquities, Mr. Edward Lhuyd, the very worthy keeper of the Ashmolean Museum in the University of Oxford, &c. * * * *

"Thus far with respect to the Annotations written by Welshmen in this Book, which is venerable on account of its antiquity; the first of which by Gelhi, who gave it to the Church of Llandaff, is written in nearly the same hand as the Book in the Bodleian Library, which is marked NE. D. II. 19, and therefore I think it may be adjudged to the commencement of the ninth century. Those that follow seem to be not much more modern, not only on account of their antiquity, but because it is manifest from another MS. Book[2] of the said Church of Llandaff, that Libiau, the fourth Bishop of Llandaff from Nywys, mentioned in these Annotations, died in the year 929."

"mention, is the Llandaff Gospel, called St. Chad's Book, at Lichfield, "which possibly may be eleven hundred years standing. It has besides "some later Saxon, a few ancient memorials of donations to the Church of "Llandaff entered here and there in the margin, which are partly Latin "and partly British, and are about nine hundred years standing, but have "been lately mangled by the bookbinder." See also pages 4 and 5 of the same work.—And in a letter to Humphrey Wanley, dated Feb. 8, 1703, he says, "I never saw any Welsh writing near so old as that you sent me "out of the Lichfield MS. excepting three verses I lately sent to the Bishop "of Hereford [Humphrey,] who is so curious in our Language and antiqui-"ties, that I am sure he would be very glad to see the Lichfield MS."—Cambro-Briton, Vol. I. p. 16.

[1] These Explanations have been made use of in translating the foregoing documents.

[2] Referring evidently to the LIBER LANDAVENSIS, see pp. 230 and 502.

And with respect to the said Book, Dr. George Hicks in the third volume of the said Thesaurus of ancient Northern Literature, wrote,—"These words briefly relate to St. Teilo, to whom was given the Latin Book of the Gospels, many ages before it was the property of the Church of Lichfield. Cingal, the Briton, from whom it was bought, sold it, (which perhaps had been taken with others, while war raged, from some English monastery adjacent to Wales,) to Gelhi, the son of Arihtiud, who gave it to St. Teilo, from which Church, when war again raged, some Englishman perhaps took it, and dedicated it to St. Chad. But howsoever this matter may be, SHOWERE has written many things out of it, from which several extracts not dissimilar, may be seen in the third volume, and 188th, &c. pages of the "Monasticon Anglicanum," which the immortal William Dugdale transcribed from the MS. Register of the Church of Llandaff.[1]"

II.

Extracts from a MS. Book in the British Museum[2] called "A Chronicle of the Church of Llandaff, from Brutus to the year of our Lord 1370, partly Welsh and partly Latin," written in the year 1439, and containing all that exists in that MS. relating to the aforesaid Church.[3]"

[1] The LIBER LANDAVENSIS. [2] Cott. MSS. Tit. D. XXII. 1.

[3] This MS. is referred to by Bishop Nicholson in his Historical Library, 1714, p. 131, and by Browne Willis in his Survey of the Cathedral Church of Llandaff, 1718, p. 176. And in Dr. Owen Pughe's Welsh Dictionary, 1832, p. x. it is confounded with the LIBER LANDAVENSIS. In addition to the above Chronicle, this MS. contains the Lives of several Welsh Saints, which may have occasioned its receiving its present title.

OF THE ORIGINAL CONSTRUCTION AND BUILDING OF THE CHURCH OF LLANDAFF.

In the year of the incarnation of our Lord 447, two venerable persons, Germanus, Bishop of Auxerre, and Lupus, of the city of Tours, were sent from Gaul to Britain, to confute and extirpate the said heresy, which by the disputations and preaching of the said persons, was completely done away and destroyed. They gave orders with the assent and consent of Meurig the son of Tewdrig, then King of Glamorgan, to build and construct anew a metropolitan See on the site of that which had been erected in honour of the apostles St. Peter and St. Paul.

And after the work was completed, the said King liberally endowed it with divers territories, privileges, and rents, as is fully to be found in the MS. Book of St. Teilo;[1] and therein the said religious persons consecrated Dubricius, a holy person, and likewise an eminent doctor, to be an Archbishop and the Primate of southern Britain.

In the year of the incarnation of our Lord 506, Dubricius, Archbishop of Llandaff, crowned the most celebrated King Arthur, in the city of Cirencester, in the 15th year of his age. And after the fame of his liberality and probity was spread abroad to the furthest parts of the world, and he had subdued divers nations by bloody wars, and toil, he caused the Archbishops, Bishops, Kings, Princes, and Leaders subdued by him, to assemble at the City of Legions,[2] and there solemnly celebrate the great

[1] Referring evidently to the LIBER LANDAVENSIS, see pp. 310 and 311.
[2] Caerleon, Monmouthshire.

festival of Whitsuntide; who, being sent for, and having arrived, all were called who performed obedience to him on account of his honours, and he liberally endowed every one with certain possessions; and so leave having been asked and obtained, all and every one returned home with joy.

¶ And Dubricius feeling himself burdened with old age, took leave of the brethren, and resigned the office of Archbishop. In a certain island, situated in the Irish sea, distant from the land about five miles, called in Welsh, Ynys Enlli, and in English Bardsey, within which twenty thousand bodies of saints are buried, he led a hermitical life in watching, fasting, and prayer, to the day of his death; and after the course of his life, he was there honourably buried, and at first numbered among the saints. In the year of the incarnation of our Lord 612,[1] he departed to the Lord.

¶ And in the year 1120, he was removed from the island of Bardsey, by Urban, Bishop of Llandaff, to his Church at Llandaff, on the 23rd day of May.

¶ And after the said Dubricius, the illustrious Priest Teilo was promoted to be Pastor and Bishop of the Church of Llandaff, whose virtues and laudable actions are related in histories. * * * * * *

[1] The same date as in this Volume, [p. 329] which is considered much too late; according to Bishop Godwin, Dubricius died in the year 522, and according to a Cotton MS. in the British Museum, Vesp. A. XIV. his death is said to have taken place in 512.

CHRONOLOGICAL SERIES OF THE BISHOPS OF LLANDAFF.[1]

1. ST. DUBRICIUS,[2] according to this Work, pp. 310 and 621, was consecrated Bishop by St. Germanus and St. Lupus, (about the year 427 or 447,) some authorities however state that he became Bishop in 470. He was raised to the Archbishopric of Caerleon in 490, which he held with the Bishopric of Llandaff until 512, when he resigned the latter. In the year 519 he also resigned Caerleon, and retired to the Island of Bardsey, where he died in 522. His grandfather Pebiau, and great-grandfather Erb, were Kings of Ergyng in his time, and Tewdrig and his son Meurig, Kings of Glamorgan; the latter of whom must have been a youth when he bestowed Llandaff upon St. Dubricius;[3] in whose time Merchwyn son of Glewys is recorded to have been sovereign of Gower.

2. ST. TEILO succeeded to the See of Llandaff in 512. When the Yellow Plague broke out in the time of Maelgwn, King of North Wales, he emigrated to Armorica, to avoid the pestilence, and upon his return he became Archbishop of Menevia, in the room of St. David, who had died in 544; St. Teilo removed the Archiepiscopal See to Llandaff, and appointed Ismael to be his Suffragan Bishop at Menevia or St. David's; he also appointed other *Chorepiscopi* or Suffragan Bishops, see p. 352, several of whom are enumerated in the following List. St. Teilo died about the year 563 or 566. The Sovereigns of Wales in his time recorded in this Work,

[1] This List has been made without reference to the arrangement of the Prelates in the Latin text of this Work, where it must be obvious even to the most superficial observer, that the Bishops have been placed without any regard to chronological accuracy.

[2] "It does not appear that the Principality of Wales was in this Age (that of St. Dubricius) divided into dioceses, or that there were any established bishops' sees. .... The influence of St. Dubricius, Bishop of Llandaff, together with the liberality of Meurig ab Tewdrig, King of Glamorgan, was the means of making the See of Llandaff permanent, whence he is said to have been its first bishop." Professor Rees' Welsh Saints, p. 173.

The following is a list of Chorepiscopi of Llandaff, prior to the above time, kindly furnished by Mr. Taliesin Williams, from a Manuscript by his father, Iolo Morganwg, who, however, had not therein stated his authorities. "1. Dyfan, 2. Ffagan, 3. Elldeyrn, 4. Edelffed, 5. Cadwr, 6. Cynan, 7. Ilan, 8. Llewyr, 9. Cyhelyn, 10. Gwythelyn, 11. Ffestydd; another book gives Medwy as 3rd." It may be well to observe that Nos. 1, 5, 6, 7, 10, and 11, may be recognized among the Archbishops of London in Godwin's list, under the names of Obinus, (or Dovinus in another list) Cador, Conan, Hillary, Guitelnius, and Fastidius. Another list, in Iolo Morganwg's hand-writing, gives 13 Bishops of Llandaff prior to St. Dubricius, 10 of whom are in Godwin's Catalogue of the Bishops of London. Underneath this list is written, "See Nicholl's Paper."

[3] In a Transcript of an old MS. made by Iolo Morganwg from the original, then in the possession of one William Giles, it is stated that Tewdrig the father of Meurig was the King who first erected a Church, and appointed a Bishop in Llandaff. "Ag ef a wnaeth Eglwys (Escob medd llyfrau eraill) gyntaf yn Llandâf."

are Iddon son of Ynyr, King of Gwent, Tewdrig son of Teithfallt, King of Glamorgan, Aircol Law Hir son of Tryfun, King of Dyfed; Rhun and his son Meredydd, Kings of Dyfed; Tredecil; Cadwgan, King of the Country west of the river Towy; and Maelgwn King of Gwynedd. The Suffragan or local Bishops mentioned in this Work, who were living in the time of St. Teilo, and stationed in divers parts of his diocese, were the following:[1]—

AIDAN, a disciple of St. Dubricius at Henllan, Bishop in Ergyng in the reign of King Cynfyn son of Pebiau. As Collwy, Aircon or Aircol, and Centwyd or Cintunt appear as witnesses to grants both in the time of St. Dubricius and Aidan, none of whom are witnesses to benefactions to Teilo or Oudoceus, probably Aidan was appointed Bishop by St. Dubricius, see page 313.

ELWYSTYL, one of the Clergy under St. Dubricius, and Bishop in the times of Cynfyn and Gwyddai, sons of Pebiau, Kings of Ergyng; Elwystyl's name appears in a grant of King Pebiau; the witnesses mentioned in grants to Aidan and St. Dubricius also attested those to this Prelate, together with the names of Junabui or Lunapeius, Aelhaiarn, and Cynfarwy. Elwystyl appears to have been stationed in Ergyng, the same district as the before-mentioned Aidan.

LUNAPEIUS, probably the same person as Junabui, founder of Llandinabo in the time of his cousin St. Dubricius, and King Pebiau. In the Life of St. Teilo it is stated that he had been a disciple of St. Dubricius, and that he came to St. Teilo upon his return from Armorica, by whom he must have been raised to the Episcopacy, see p. 352, in the reign of Gwrgan son of Cynfyn, King of Ergyng; in which district he was probably stationed.

ARWYSTYL, one of the disciples of St. Dubricius at Henllan; his name appears attesting a grant to St. Teilo, of Llanarth, by Iddon son of Ynyr, King of Gwent, about 560. Arwystyl was Bishop in the latter part of the reign of King Iddon, who bestowed upon him Llangoed, in Brecknockshire, see pp. 412 and 523; in which district he was probably stationed.

UFELWY, a disciple of St. Dubricius; he appears to have been a Bishop in Ergyng during the reign of Gwrfodw, King of that district; Meu-

[1] Bishop Godwin, and all other writers on the early state of the Welsh Church, have placed these Suffragans as successive Bishops of Llandaff in the order they appear in the text of this Work; which has occasioned much confusion of persons and dates, and has tended to throw considerable doubt and uncertainty upon the LIBER LANDAVENSIS as an historical authority. It appears, however, by a critical examination of the circumstances recorded therein, and by a comparison with each other of the witnesses to several grants, that it contains indubitable internal evidences that the persons here enumerated were only Suffragan Bishops; and when this is considered, the chief chronological difficulties are surmounted, and apparent anachronisms satisfactorily accounted for.

rig, King of Glamorgan, is recorded to have given him the church of Llansillow, in Herefordshire. By a comparison of the witnesses to grants in his time, and that of St. Oudoceus, he appears to have been his contemporary.

COMEREG, Bishop in Ergyng in the time of Athrwys son of Meurig, King of Gwent, who granted him St. Kinemark's, near Chepstow, with its territory, comprising a large portion of Ergyng.

GWRWAN, Bishop in the reign of Tewdwr son of Rhun, King of Dyfed, who treacherously killed Elgystyl son of Awst, King of Brecknock, for which he was excommunicated by Gwrwan. His station was probably Ystradyw.

GWYDDLON or GUODLOIU, said to be son of Glywys Cerniw, founder of Coed Cerniw Church, near Newport, Monmouthshire, in which district perhaps he was Bishop. It is probable that Cuchein son of Glywi, who granted the village of Ispant to Gwyddlon, was his brother.

3. ST. OUDOCEUS, nephew of St. Teilo, succeeded him at his death.[1] In his time Tewdrig, who had resigned his kingdom, was killed.[2]—Meurig son of Tewdrig, and his son Athrwys, and grandson Morgan,[3] were Kings of Glamorgan. Ithael son of Morgan is mentioned as King in a grant to Oudoceus, which must have been in the lifetime of his father Morgan, in whose reign Oudoceus died, July 2. His contemporary Gildas, of whom an anecdote is recorded, p. 380, died in 570. Einion, King of Glewyssig, and Awst, King of Brecknock, reigned in his time.[4]

[1] In the Life of St. Oudoceus, given in this Work, page 372, it is stated that he was consecrated by the Archbishop at Canterbury. If St. Augustine is therein intended, the account of such circumstance must be a pure fiction, as that saint did not arrive in England until the year 596, upwards of thirty years after the death of St. Teilo.—See Professor Rees's Welsh Saints, p. 274.

[2] Several dates are given of this occurrence by various authors. Cressy states A.D. 560; Bishop Godwin, 600; Dr. Lingard, 610, and that the Saxon King was Coelwulf, nephew of Ceawlin, King of Wessex; but it is more probable that it was during one of Ceawlin's incursions into the Principality, about 590, it took place.

[3] It is stated in a copy of an ancient MS. inserted in Williams's History of Monmouthshire, Appendix, page 66, that this King Morgan, surnamed Mwynfawr, had his palace at Margam, and that he erected a Bishopric there, which had five successions, and was then united to Llandaff. The following catalogue, from the literary stores of the late Iolo Morganwg, appears to have reference to the Bishops of Margam. "Bishops of Glamorgan, alias Cynffig. 1. Morgan ab Adras, Bishop and King. 2. Ystyffan. 3. Cattwg. 4. Iago. 5. Cawan. 6. Tyfodwg. 7. Cyfelach. 8. Mabon." It cannot but be a subject of regret that the highly valuable MSS. collected through the unprecedented assiduity of Iolo Morganwg, have hitherto been allowed to remain unpublished. It is also truly painful to every patriot, that his Son has not been induced by the necessary patronage to publish a History of Glamorganshire, in the execution of which his Father's Collections, now in his possession, would be of invaluable service.

[4] Perhaps it may be necessary to state that the several Kings of Glamorgan and the adjacent districts, mentioned in this list, were Reguli and Sub-Reguli, possessing the authority of Sovereigns in several parts of the country, subject to the Kings of Wales or of England, as the case might happen to be. The order of their succession was also extremely irregular, as fathers, sons, and even grandsons, were Kings at the same time, which accounts for several instances of father and son being Kings in the time of two Bishops.

4. Berthgwyn, whose name appears as a witness in several grants of land, made to St. Oudoceus, was raised to the See of Llandaff in the reign of Morgan son of Athrwys, King of Glamorgan, and died in the reign of his son Ithael, whose son Ffernwael, and also Gwyddei and Cynfyn, brothers, are mentioned as benefactors, and witnesses to grants in the time of this Prelate. Clydri and Idwallon were Kings in Ergyng, Gwaednerth was King of Gwent, and Clydawg son of Clydwyn King in Euas. He was Bishop in the latter part of the sixth or early in the seventh century.

5. Trychan, one of the Clergy in the time of St. Oudoceus and Berthgwyn, became Bishop of Llandaff in the time of Ithael son of Athrwys, King of Glamorgan or Glewyssig, and died in the reign of his son Ffernwael.—Mention is made of a King in the time of Trychan called Brochwael. Trychan lived about the early part of the seventh century.

6. Edilfyw is here placed as successor to Trychan, from the circumstance of the names of Gwrgan and Bonus, donors to Llandaff, in the time of Edilfyw, also appearing as witnesses in grants to Trychan. It is probable that he died about the middle or latter part of the seventh century.

7. Grecielis,—Meurig, son of Ithael ap Morgan, was King of Glamorgan in the time of this Bishop, which must have been late in the seventh or early in the eighth century, when Ifor ab Alan possessed the nominal Sovereignty of Wales. Gwylffer and Cynfyn sons of Gwrgan, and Bonus, are among the donors to Llandaff when Grecielis was Bishop.[1]

8. Aidan. Although no mention is made of such a Prelate in this Work, he is here inserted on the authority of the Welsh Chronicle, which states that during an incursion of the Saxons into the Principality in 720, the Churches of Llandaff were pillaged, and Aidan, its Bishop, together with several of his Clergy, killed. Rhodri Molwynog was Sovereign of Wales at that time.—Myv. Arch. II. 472.

9. Elwog was Bishop of Llandaff in the time of Meurig, Ffernwael, Rhys, and Rhodri, sons of Ithael, King of Glewyssig.

10. Cerenhir was Bishop in the time of Meurig son of Ithael and his son Brochwael, Kings of Glamorgan, and of Hywel the son of Rhys ab Ithael, King of Glewyssig.

11. Nudd,—in whose time Meurig ab Ithael, and his sons Ffernwael and Brochwael, were Kings of Glamorgan; and Hywel son of Rhys King of Glewyssig; and also Tewdwr son of Elised King of Brecknock.[2]

[1] In a grant of Llanmocha, by Bryttwn and Ilinc, in the time of St. Dubricius, the names of the witnesses are the same as those in the time of Grecielis, evidently through some error, those persons being no where else mentioned as contemporaries with Dubricius, but are to be found in other grants to Grecielis.

[2] These Reguli, excepting Meurig ab Ithael, became tributary to Alfred the Great, King of the Anglo-Saxons, in order to obtain his protection from what they considered the oppression of the sons of Rhodri Mawr, who possessed the Sovereignty of Wales.—Asser Menevensis.

12. CADWARED. The Kings of the district during the time of this Prelate were Ffernwael son of Ithael, his brothers Rhys and Rhodri, and his sons Athrwys and Gwrgafarn. The name of Cadwared appears as a witness to grants in the time of Bishop Cerenhir.

13. NOBIS or NYWYS, of whom nothing important is recorded.

14. CYFEILIAWG,—consecrated by Ethelred, Archbishop of Canterbury, 872;—taken prisoner by the Danes, and ransomed by King Edward, [the Elder,] 915;—died, 927.[1] Brochwael son of Meurig, Hywel son of Rhys, and Arthfael, were Kings in Gwent and Morganwg, and Hywel Dda, Anarawd, and Edwal Foel, chief Sovereigns of Wales in his time. Morgan Hên, afterwards King of Glamorgan, was born the year of Cyfeiliawg's consecration.

15. LIBIAU succeeded Cyfeiliawg, and occupied the See about two years, as he died in 929. He was contemporary with Hywel Dda, and Edwal Foel, Kings of Wales; Athelstan, King of England; Tewdwr son of Elised, King of Brecknock; and Gruffydd ab Owain, a King who appears to have had dominion in the district of Gower.

16. GULFRID. Cadell son of Arthfael, and Cadwgan son of Owain, were Kings in the districts of Gwent and Morganwg in his time.

17. MARCHLWYS or MARCHLUID. Morgan Hên, and his sons Owain, Idwallon, Cadell, and Cynfyn, were Kings of Glamorgan in the time of this Bishop. He died in 943, when Hywel Dda was King of the whole of Wales, and Edmund the Elder King of England.

18. PATER or PADARN, became Bishop in 943; in his time Nowi son of Gwriad was King of Gwent. Hywel Dda possessed the Sovereignty of Wales, which, after his death in 948, was divided between his sons and Iefaf and Iago. Pater died in 961, and Rhodri son of Morgan Hên appointed his successor contrary to the will of the Pope, but being poisoned, he was followed in the See by

19. GWGAN, when Idwallon son of Morgan Hên was King of Glamorgan, and Arthfael son of Nowi ap Gwriad King of Gwent. Morgan Hên retained the chief Sovereignty of Glamorgan, and Iefaf and Iago, and the sons of Hywel Dda, governed the rest of the Principality. Gwgan died in 982, see page 509 of this Work.

20. BLEDRI became Bishop in 983. The Kings of Glamorgan in his time were Rhys son of Owain, and Meurig son of Hywel; also Owain, Idwallon, Cadell, and Cynfyn, sons of Morgan Hên, were elected Kings in the same district in 983. The Kings of Gwent were Edwyn son of Gwriad, and Rhodri and Gruffydd, sons of Elised; these two latter were elected to the Sovereignty in 983. Bledri died in 1022, in the time of Canute, King of

[1] The Welsh Chronicle mentions Cyfeilach, who was killed in 756, as "Bishop of Glamorgan." --Myvyrian Archaiology, Vol. II. page 473. He must have been a Suffragan Bishop, and the same person as Cyfelach, whose name appears in the list of Bishops of Glamorgan, page 625.

England. The Kings of Wales in his time were Hywel and Cadwallawn sons of Iefaf, Meredydd ab Owain, Edwal ap Meurig, Aeddan son of Blegwryd, and Llewelyn ap Seisyllt.

21. JOSEPH, consecrated Oct. 1st. 1022. Rhydderch son of Iestyn ap Gwrgan assumed the Sovereignty of South Wales in the time of this Prelate, and Iago ab Edwal, and after him Gruffydd ap Llewelyn, that of North Wales. Gwrgan, grandfather of Rhydderch, reigned over Glamorgan until his death, 1030, when his uncle, Hywel son of Morgan Hên, became King; in 1043 he died, and Iestyn ap Gwrgan became Sovereign. Meurig son of Hywel is mentioned in this Work as King of Glamorgan. Edwyn son of Gwriad was King of Gwent. Joseph died in 1046, when Edward the Confessor was King of England.

22. HERWALD or HERWALLT, consecrated Bishop in 1056, which consecration was confirmed in 1059; he held the See of Llandaff about 48 years, in which time the Sovereigns of Wales were Gruffydd ap Llewelyn, Bleddyn ap Cynfyn, and his brother Rhiwallon, Trahaearn ap Caradawc, Rhydderch ap Caradawc, Rhys ab Owain, Rhys ap Tewdwr, and Gruffydd ap Cynan. The Kings of Gwent and Morganwg were Meurig ap Hywel, and his sons Cadwgan and Rhys, Iestyn ap Gwrgan, Gruffydd ap Rhydderch ab Iestyn, and his brothers Caradawc and Rhys, Caradawc ap Gruffydd ap Rhydderch, and his son Rhydderch, from some of whom the Normans under Fitzhammon conquered that district in 1091. Herwald died in 1104. The See remained vacant upwards of four years, after which

23. URBAN,[1] Archdeacon of Llandaff, was consecrated Bishop in 1108, he rebuilt the Cathedral of Llandaff, and endeavoured to recover lands and other property, of which he considered his See to have been deprived, and in his fourth journey to Rome on the business, died abroad in 1133. In his time the Sovereigns of the Principality were Gruffydd ap Cynan, Madog ap Meredydd, and Owain Gwynedd, in North Wales, and Cadwgan ap Bleddyn, and Gruffydd ap Rhys, in South Wales, excepting Glamorgan, which had passed into the possession of the Normans.

24. UCHTRYD, Archdeacon of Llandaff, was elected after a vacancy of six years in 1139, and died 1148, when Stephen was King of England. Madog ap Meredydd, Owain Gwynedd, and Rhys ap Gruffydd, were the Sovereigns of Wales in this Prelate's time.

25. GALFRID, nephew of Uchtryd, was appointed to the See, but died at Llandaff in 1153, before he could enter on his charge. He was the celebrated Welsh Historian called Geoffrey of Monmouth and Galffrai and Gruffydd ab Arthur.

26. NICHOLAS AP GWRGANT, succeeded in 1153, and died 1183, when Dafydd ab Owain and Rhys ap Gruffydd possessed the Sovereignty of Wales, and Henry II. that of England.

[1] In the Welsh Chronicle he is called Gwrfan.—Myv. Arch. Vol. II. page 556.

27. WILLIAM SALTMARSH, Prior of St. Augustine's, Bristol, was consecrated 1185, and resigned the See 1191. In his time Llewelyn ab Iorwerth reigned in North Wales, Rhys ap Gruffydd in South Wales, and Richard I. in England.

28. HENRY, Prior of Abergavenny, was consecrated 1193, and died 1218. Llewelyn ab Iorwerth was Prince of North Wales, and Richard I. and John were Kings of England in his time.

29. WILLIAM, Prior of Goldcliff, was elected in 1219, and died 1229.

30. ELIAS DE RADNOR, Treasurer of Hereford, was elected 1230, and died 1240, the same year in which Llewelyn ab Iorwerth, Sovereign of North Wales, died.

31. WILLIAM DE BURGH, Chaplain to Henry III. King of England, was consecrated 1244, and died 1253. Dafydd and Owain, sons of Llewelyn, were Princes of Wales in his time.

32. JOHN DE WARE, Abbot of Margam, was consecrated 1253, and died 1256.

33. WILLIAM DE RADNOR, Treasurer of Llandaff, was consecrated 1256, and died 1265.

34. WILLIAM DE BREOS, Prebendary of Llandaff, was elected 1265, consecrated 1266, and died 1287. Llewelyn ap Gruffydd, and his brother David, the last Princes who held Sovereign power in Wales, were slain in the time of this Bishop, when the Principality became annexed to England under Edward I.

35. JOHN OF MONMOUTH,[1] was consecrated 1296, and died 1323.

36. JOHN OF EAGLESCLIFF, Bishop of Connor in Ireland, was translated to this See 1323, and died 1346.

37. JOHN PASCHALL, a Carmelite of Ipswich, succeeded in 1347, and died 1361.

38. ROGER CRADOCK, Bishop of Waterford, in Ireland, was translated to this See 1362, and died 1382.

39. THOMAS RUSHOOK, was consecrated 1383, translated to Chichester 1385, and deprived 1388.

40. WILLIAM OF BOTTLESHAM, whom the Pope had created Bishop of Bethlehem, was translated to this See in 1386, and afterwards to the See of Rochester, 1389, where he died in 1400.

41. EDMUND BROMFIELD, a Monk of Bury St. Edmunds, succeeded 1389, and died 1391.

42. TYDEMAN OF WINCHCOMB, Abbot of Beaulieu, succeeded 1393, was translated to the See of Worcester 1395, and died 1401.

43. ANDREW BARRETT, succeeded 1395, and died 1396.

44. JOHN BURGHILL, succeeded 1397, was translated to the See of Lichfield and Coventry 1398, and died 1414.

[1] According to some authorities, Philip de Staunton succeeded 1287, and died 1295.

45. Thomas Peverell, Bishop of Ossory, in Ireland, was translated to this See in 1398, from hence to the See of Worcester 1407, and died 1414.

46. John de la Zouch, was consecrated 1408, and died 1423.

47. John Wells, was consecrated 1423, and died 1440.

48. Nicholas Ashby, Prior of Westminster, was consecrated 1441, and died 1458.

49. John Hunden, Prior of King's Langley, was consecrated 1458, and afterwards voluntarily resigned.

50. John Smith, succeeded 1465, and died 1478.

51. John Marshall, formerly a Fellow of Merton College, Oxford, succeed 1478, and died 1496.

52. John Ingleby, Prior of Shene, succeeded 1496, and held the See in 1499.

53. Miles Salley, Abbot, first of Abingdon, and afterwards of Ensham, succeeded 1500, and died 1516.

54. George de Athequa, Chaplain to Catherine, Queen of Henry VIII. was consecrated 1516.

55. Robert Holgate, Prior of Wolton, was consecrated 1537, and translated to York 1544, and deprived about 1555.

56. Anthony Kitchen or Dunstan, Abbot of Ensham, was consecrated 1545, and died 1566.

57. Hugh Jones, was consecrated 1566, and died 1574.

58. William Blethyn, Archdeacon of Brecknock, and Prebendary of York, was consecrated 1575, and died 1590.

59. Gervase Babington, Treasurer of Llandaff, was consecrated 1591, translated to Exeter 1594, from thence to Worcester 1597, and died 1610.

60. William Morgan, was consecrated 1595, translated to St. Asaph 1601, and died 1604. He was the first translator of the Scriptures of the Old Testament into the Welsh Language.

61. Francis Godwin, Sub-Dean of Exeter, Canon of Wells, Author of the Catalogue of the Bishops of England, succeeded 1601, was translated to the See of Hereford 1617, and died 1633.

62. George Carleton or Charleton, formerly Fellow of Merton College, Oxford, succeeded 1618, was translated to Chichester 1619, and died 1628.

63. Theophilus Field, was consecrated 1619, translated to St. David's 1627, afterwards to Hereford 1635, and died 1636.

64. William Murray, Bishop of Kilfenora, Ireland, was translated to this See 1627, and died 1639.

65. Morgan Owen, succeeded 1639, and died suddenly in 1644 on hearing of the death of his patron, Archbishop Laud.[1]

[1] He died at Glasallt, in the parish of Mothvey, Carmarthenshire, to which place he had retired owing to the troubles of the times; and was buried at Mothvey church.—Willis's Cathedral of Llandaff, page 270.

66. Hugh Lloyd, Archdeacon of St. David's, succeeded 1660, and died 1667.

67. Francis Davies, Archdeacon of Llandaff, was consecrated 1667, and died 1674.

68. William Lloyd, Prebendary of St. Paul's, was consecrated 1675, translated to Peterborough 1679, from thence to Norwich 1685, died 1691.

69. William Beaw, Vicar of Adderbury, Oxfordshire, was consecrated 1679, and died 1705.

70. John Tyler, Dean of Hereford, was consecrated 1706, and died 1724.

71. Robert Clavering, Canon of Christ Church, Oxford, was consecrated 1724, translated to Peterborough 1728, and died 1748.

72. John Harris, Prebendary of Canterbury, was consecrated 1729, and died 1738.

73. Matthew Mawson, Master of Corpus Christi College, Cambridge, was consecrated 1738, translated to Chichester 1740, and to Ely 1754, and died 1770.

74. John Gilbert, Dean of Hereford, and Canon of Christ Church, Oxford, was consecrated 1740, translated to Salisbury 1748, and to York 1757, and died 1761.

75. Edward Cresset, Dean of Hereford, succeeded 1749, and died 1755.

76. Richard Newcome, Canon of Windsor, succeeded 1755, was translated to St. Asaph 1761, and died 1769.

77. John Ewer, Canon of Windsor, succeeded 1761, was translated to Bangor 1768, and died 1774.

78. Jonathan Shipley, Dean of Winchester, was consecrated 1769, translated to St. Asaph in the same year, and died 1789.

79. Hon. Shute Barrington, Canon of St. Paul's, succeeded 1769, was translated to Salisbury 1782, and to Durham 1791, and died in 1826.

80. Richard Watson, Archdeacon of Ely, succeeded 1782, and died 1816.

81. Herbert Marsh, Margaret Professor of Divinity at Cambridge, succeeded to the See 1816, was translated to Peterborough 1819, and died 1839.

82. William Van Mildert, Regius Professor of Divinity at Oxford, succeeded 1819, was translated to Durham 1826, and died 1836.

83. Charles Richard Sumner, Prebendary of Canterbury, Librarian and Historiographer to the King, and Provincial Sub-dean of Canterbury, was elected 1826, and translated to Winchester 1827.

84. Edward Copleston, Dean of St. Paul's, London, late Fellow and Provost of Oriel College, Oxford, and Professor of Poetry in that University, was elected Bishop of Llandaff 1827.

INDEX TO THE ENGLISH TRANSLATION.[1]

[1] By reference to the Table of Contents at the commencement of the Volume, and to the articles specified in this Index, the reader may easily find out the corresponding ones in the original Latin, in the former part of the Book.

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